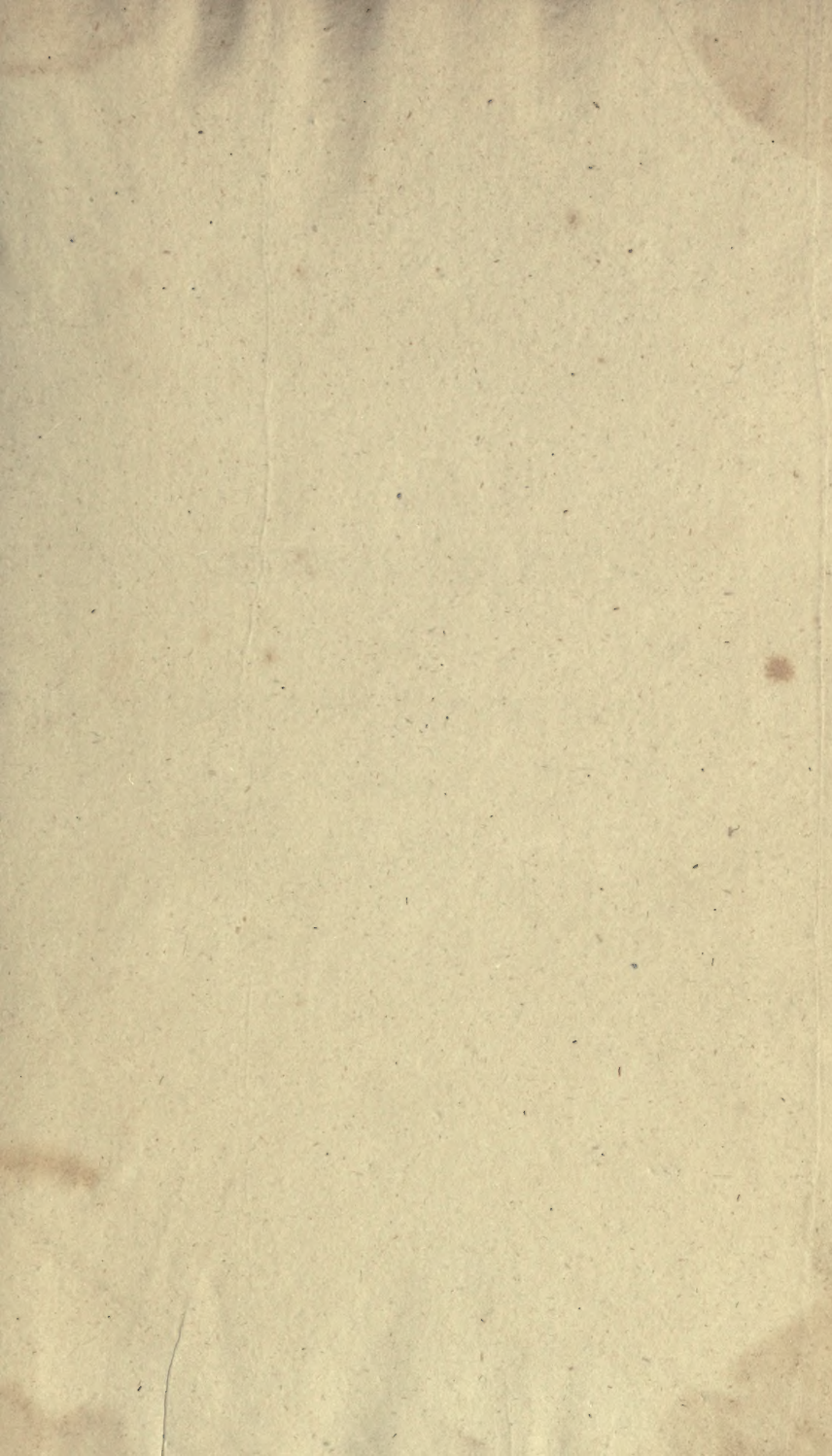



GLA GOW LYCEUM.

NO

*Open no account to be taken out
of the books.*





Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

THE
CRITICAL REVIEW;
OR,
ANNALS OF LITERATURE.

VOL. XXXVI.

CRITICAL REVIEW;

OR,

ANNALS OF LITERATURE.

VOL. XXXVI.

P
LE
e

THE
CRITICAL REVIEW;
OR,
Annals of Literature;

EXTENDED & IMPROVED.

BY
A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT.

Ser. 2
VOL. XXXVI.

(1802 Sept - Dec)

—NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE. SHAKSPEARE.

QUALIS AB INCEPTO. HORACE.

LONDON:

PRINTED BY AND FOR S. HAMILTON,
FALCON-COURT, FLEET-STREET.

1802.

502652

10. 1. 50

170

CRITICAL REVIEW

Annals of Literature

EXTENDED & IMPROVED

BY

A SOCIETY OF GENTLEMEN



VOL. XXVI.

— NOTHING IS BETTER —

NOT SET DOWN ANYWHERE IN THE

— NOTHING IS BETTER —

1800

LONDON:

PRINTED BY W. L. G. LONDON.

— NOTHING IS BETTER —

1800

THE
CRITICAL REVIEW.

SEPTEMBER, 1802.

ART. I. — *Modern Geography. A Description of the Empires, Kingdoms, States, and Colonies; with the Oceans, Seas, and Isles; in all Parts of the World: including the most recent Discoveries, and Political Alterations. Digested on a new Plan. By John Pinkerton. The Astronomical Introduction by the Rev. S. Vince, A.M. &c. With numerous Maps, drawn under the Direction, and with the latest Improvements, of Arrowsmith, and engraved by Lowry. To the Whole are added, a Catalogue of the best Maps, and Books of Travels and Voyages, in all Languages: and an ample Index. 2 Vols. 4to. 4l. 4s. Boards. Cadell and Davies. 1802.*

RICH as is the present æra in scientific discoveries, and amply as the bounds of knowledge are enlarged, no science individually has experienced such advancement as that of geography, in the last twenty years. Not only have new countries been zealously explored, but former informations concentrated; while the results obtained from both have supplied our wants and gratified our wishes*. The enterprises of navigators have been united to the precision of philosophy, and instruments improved in every department have added to theory the exemplifications of practice. To trace but the outline of these attainments would be too wide a digression; for it cannot escape the superficial inquirer, that new regions have been discovered, the errors of former geographers rectified, that our charts have attained an accuracy formerly unknown, and that, on the east, the north, and the south, we have not only acquired superficial accounts of the different countries, but have ascertained their form and situation with a precision that we can scarcely boast of in our knowledge of many of the kingdoms of Europe. This then was the æra for the publication of a new system of geography. The numerous errors of Busching, and the compilers of his age, were rectified by Guthrie; and still

* The very able and learned geographical disquisition of this kind, prefixed to La Pérouse's Voyages, is said to have been the work of the late unfortunate Louis.

nearer approaches were made to perfection in the successive editions of that author's system; we mean chiefly in the octavo form. A republication of the quarto is, we perceive, advertised; which, with the present work, will put into our possession two systems, each of which will possess its peculiar merits; and, together, will afford a more complete view of the habitable globe than any other nation possesses.

Geography, as the term itself implies, is a description of the earth. This necessarily includes the form, the relative situation, and the nature of each country; but, strictly speaking, it has no other objects. Yet, as subservient to history, the views of the geographer are more extensive and varied. In our account of the present state and appellation of different countries, we must refer to their ancient names, their former circumstances and connexions; for the science would be imperfect and uninteresting if only the modern distinctions were retained. This leads to a very ample field; for, in what our present author styles the *progressive* geography, not only the ancient appellations and their successive changes, but the history of the inhabitants, will be included. In former systems this has been extended too far; and, instead of Geography being the handmaid of History, she is herself in the back ground, and forms the least prominent figure in her own department. In the present volumes, history takes a more subordinate station, but yet appears to encroach too far. The historical parts should never have a distinct place. Mixed with the progress of geography in different æras, they should form only the connecting links, without appearing to be a part of the subject; and all the requisite information may in this way be obtained, without seeming to involve any portion of what is properly styled history.

In our description of the objects of geography, we have said that it involves an account of the nature of each country. Among the miscellaneous heads into which the subject is generally broken, some account of the soil, the rivers, &c. occurs, but so greatly disjointed as to convey very imperfect ideas; and we gain little more than by honest Fluellin's comparison—'there is a river, look you, in Macedon, and there is a river in Monmouth.' What we would convey by the nature of a country, is a general description of its appearance and its soil, connecting these, particularly the situation and direction of its mountains, with the course of its rivers, and pointing out the diversity of soils through which they run, and those which are interposed. This leads to an account of the natural productions, and connects the various details into one whole, which forms a distinct image on the mind. Nor is it the object of the geographer to engage minutely in an enumeration of the natural productions and curiosities. This part of his subject is subservient only to the nature of the country and its soil, and should form a subor-

inate portion of the description. The full account belongs to the natural historian, or to that branch of the subject which Zimmermann has so ably treated of in his *Specimen Zoologiæ Geographicæ*.

In this stricter view, every statistical investigation appears to be no part of the subject; and the enumeration of churches, religions, universities, &c. to be misplaced. Yet, perhaps, so much rigour cannot at once be exercised. These have made a part of every geographical work, and must continue to do so, though we think they should be confined to a separate chapter; and form a subordinate part only.

If this idea could be realised, the description of each country would be one whole unbroken account; and the connexion of each part would distinctly impress on the mind the nature, the situation, and the relative bearings, of each kingdom to every other. In this way, also, geography would admit of the ornaments of language, and be rendered pleasing, as a series of descriptions, free without weakness, and precise without pedantry. In many of these particulars, Mr. Pinkerton's success is considerable. His language has every requisite precision, with a sufficiently harmonious flow. We think, however, that his subjects are still sometimes too much broken; and he has occasionally admitted descriptions somewhat too copious and extensive, not perhaps with sufficient strictness related to geography. Mr. Pinkerton must, however, speak for himself.

‘ With such examples ’ (Strabo, Arrian, Pliny, &c. among the ancients; Gosselin, Rennel, D’Anville, and Vincent, among the moderns) ‘ the author confesses his ambitious desire that the present work may, at least, be regarded as more free from defects than any preceding system of modern geography. By the liberality of the publishers no expence has been spared in collecting materials from all quarters; and the assemblage of books and maps would amount to an expence hardly credible. If there be any failure, the blame must solely rest with the author; who being however conversant with the subject, from his early youth, when he was accustomed to draw maps, while engaged in the study of history, and never having neglected his devotion to this important science, he hopes that the ample materials will be found not to have been entrusted to inadequate hands. He may affirm that the most sedulous attention has been exerted, in the selection and arrangement of the most interesting topics; and he hopes that the novelty of the plan will not only be recommended by greater ease and expedition, in using this work as a book of reference; but by a more strict and classical connexion, so as to afford more clear and satisfactory information on a general perusal. The nature and causes of the plan shall be explained in the preliminary observations, as being intimately connected with other topics there investigated. It may here suffice to observe, that the objects most essentially allied with each other, instead of being dispersed as fragments, are here gathered into distinct heads or chapters,

arranged in uniform progress, except where particular circumstances commanded a deviation: and instead of pretended histories, and prolix commercial documents, the chief attention is devoted to subjects strictly geographical, but which in preceding systems have often appeared in the form of a mere list of names, the evanescent shades of knowledge. Meagre details of history can be of no service even to youth, and are foreign to the name and nature of geography, which, like chronology, only aspires to illustrate history; and, without encroaching upon other provinces, has more than sufficient difficulties to encounter. The states are arranged according to their comparative importance, as it is proper that the objects which deserve most attention should be treated at the greatest length, and claim the earliest observation of the student.' Vol. i. p. ix.

Our readers will perceive in this extract the approaches to the more strict geographical system which we have proposed;—though Mr. Pinkerton could not have borrowed from us, nor have we taken from him, as our plan has been for many years digested, without, however, any very sanguine expectations of executing it. The following remarks merit particular attention; and we can add, that the author has performed his promise.

‘Amidst other advantages already indicated, the regular references to the authorities, here observed for the first time in any geographical system, will be admitted to be a considerable improvement, not only as imparting authenticity to the text, but as enabling the reader to recur to the best original works, when he is desirous of more minute information. Yet this improvement is so simple, that the omission might seem matter of surprise, were it not that former works of this nature will generally be found to be blindly copied from preceding systems, with the sole claim of superiority in error, as must happen in such cases, where mistakes multiply, and an old hallucination becomes the father of a numerous progeny. The strict quotation of authorities might also be rather dangerous in erroneous details; and the omission is as convenient, as it is to pass in silence geographical doubts of great importance, which might prove perilous ordeals of science. Accustomed to the labours and pleasures of learning merely for his own mental improvement, as the delight of his ease, the relief of care, the solace of misfortune, the author never hesitates to avow his doubts, or his ignorance; nor scruples to sacrifice the little vanity of the individual to his grand object, the advancement of science. An emphatic Arabian proverb declares that *the errors of the learned are learned*; and even the mistakes of a patient and unbiassed inquirer may often excite discussion, and a consequent elucidation of the truth.’ Vol. i. p. xii.

Such has been the state of geography in this kingdom, or so little attention has it received, that we have, in almost every instance, found reason to complain of the little assistance which the reader of the travels has derived from the accompanying maps. Latitudes and longitudes have been considered as useless appendages; and we have seen a map, illustrating travels

through 25° of latitude, included within 5 degrees. In short, as we have had occasion to remark, the author of the travels and his geographer have less connexion than an author and an index-maker; and it is sometimes a subject of surprise that two parts, with so little apparent connexion, should have met. In the best geographical works the maps have been copied from former ones, with all their imperfections on their head; but so vague and erroneous, in general, have been the descriptions, that the defects have passed unobserved. In this system the maps have received a considerable degree of attention, and are executed with great correctness and elegance. We could have wished, indeed, that they had been on a larger scale, and published in a separate atlas; but this might have too much enhanced the price; and, though small, they are clear. The names are by no means crowded; and the most important situations are so distinctly marked, that the less important ones can be easily supplied. Very minute examination might detect a few oversights and imperfections; but the attempt were ungenerous where there is so much to commend; and we can truly say that we have not discovered a single error that will essentially mislead the most inexperienced reader.

The introduction to this system, by Dr. Vince, treats of the subjects usually prefixed to geographical systems—a custom, we should suspect, more honoured in the breach than in the observance; for it is very difficult to perceive the connexion between the solar system, its comets, and the fixed stars, with a description of the earth. The whole of this, however, is executed with great ability, and a precision uncommon in similar introductions. Some parts also of this introduction, peculiarly adapted to the subject, are now, we think, first added; we mean the temperature of different parts of the earth, the divisions of its surface, and its component parts. These truly belong to geography; while the diameters of the planets, and the nature of the tails of comets, have not the smallest relation to it. There is one essential part which is more fully considered than in any other work of this kind; viz. the nature and construction of maps. We know not where to fix a blame; but the whole appears to us too short, and not sufficiently familiar. The different kinds of projections might have been more fully and clearly explained, and the nature of the rhumbs brought more within the reach of common conceptions. In the account of different methods of finding the longitude, Dr. Vince does not, we think, give due credit to the time-piece; and he seems to have overlooked what we consider to be a very essential part of a geographical system—the different currents. The gulf stream, and that which sets eastward on the south of the Cape of Good Hope, are too important to have been passed over in silence. Submarine geography also, as illustrating the theory

of the earth, should not have been omitted. What relates to the variation and dip of the magnetic needle merits particular commendation. The table of longitudes and latitudes is particularly full and correct.

In the preliminary observations to geographical works, the student has been generally disgusted with tedious definitions of islands and continents, capes and bays, isthmuses and straits. These Mr. Pinkerton has slightly passed over, or wholly avoided. In fact, they will be necessarily learnt, in the progress of the study, without trouble. The globe consists of land or water, each encroaching on the other in minute sinuosities or bolder outlines; and the land greatly varies in its shape and extent. To the larger masses of land geographers have uniformly given the name of continents; and to the smaller, of islands; without deciding how many square miles were necessary to establish a title to the more important designation. It has been usually admitted that there are but two continents—the old and the new world; but the extent of New Holland, now generally and properly called Australasia, has raised a doubt in the minds of geographers, whether this may not be styled a continent also. The dispute, however, is an idle one. If we look at a map of the world, and see the two continents stretching almost from the north pole to above the 34th and 55th degrees of south latitude respectively, and compare them with Australasia, scarcely extending to 30° of latitude—when we reflect that this last country is more probably a cluster of islands, which have only been surveyed at a distance—we shall soon see that no difficulty can remain. We long since predicted that New Holland, in its reputed extent, was not a main land; and we were determined in this opinion by the face of the country, the absence of great rivers, and the want of the larger quadrupeds. It can scarcely claim the honour of being alone distinguished as a portion of the globe; for, if Borneo, Java, and Sumatra, be Asiatic islands, New Guinea must be the same, and Australasia must also be included in the same class. Modern geographers have however distinguished the clusters of islands in the South Pacific by the term Polynesia; an example followed by Mr. Pinkerton. But, though these islands are numerous, we see no reason for giving them a conjunctive appellation. If the foundation, however, of a science be now laid for future ages, we would propose this term for the whole cluster to the south and east of the Straits of Malacca, *including* Australasia. There would be a peculiar propriety in this; as we are convinced, with Gosselin, that the ancient navigators never passed to the eastward of these straits; and New Holland, certainly a vast island, will connect the whole. To this we may add, as an argument of great importance, that the number of these islands is increasing, and the size of those already known gradually augmenting by the same

means to which they owe their origin, viz. the accumulation of coral. Polynesia will then become an important portion of the globe, and perhaps, in time, merit the appellation of a continent, by the aggregation of these numerous islands. If we look at Europe, we shall find that, within the records of history, it was greatly intersected with water; and the kings of the isles, in sacred scripture, mean the European sovereigns.

In the preliminary observations, Mr. Pinkerton glances at the general outlines of the globe, noticing its most striking features in the most natural division of land and water. Europe, as may be expected, first claims his attention; but when we speak of this quarter, or of Asia, the limits are uncertain and disputed. Egypt, for instance, is neither in Asia nor Africa; nor have geographers ever started the question, to which it belongs;—and this led us, some time since, to propose the Nile as the limits between these two quarters. In Europe, also, we find, on the east, the same uncertainty; nor is it surprising, since only within these sixty years have we obtained a knowledge of Siberia. The Uralian mountains form a natural boundary for a great extent; and, where this fails, on the north, the river Kara, which falls from these mountains into a gulf of the North Sea, distinguished by its name, supplies the place of the stronger line of division. On the south there is great uncertainty. It appears to us that the eastern limit should be the Ural, which falls from the Uralian mountains into the Caspian Sea. On the south, the Black Sea, the Sea of Azof, with the ideal line proposed by Mr. Pinkerton between the Volga and the Don, due west from Sarepta, where an enlightened and enterprising monarch designed to cut a canal which would unite the Black Sea with the Caspian—in reality, the whole of Europe with a large portion of Asia. Mr. Pinkerton's proposed boundary is farther to the west, along the Kama; but the present division is more suitable to geographical distinction. We know not whether it may be adapted to the political views of the sovereigns of Russia and Persia. The general remarks on the progressive geography of Europe are peculiarly ingenious and just.

‘ The progressive geography of Europe will be more aptly illustrated in the descriptions of each kingdom and state. Suffice it here to observe, that the ablest modern geographers, not excepting D’Anville himself, have greatly erred in their views of the ancient knowledge of Europe. Of Scandinavia the ancients only knew the southern part, as far as the large lakes of Weter and Wener. The Roman ships explored the southern shores of the Baltic as far as the river Rubo, or the western Dwina, and discovered the names of several tribes along the shores: but of the central parts of Germany it is evident, from the maps of Ptolemy, that they had no just ideas; so that the tribes which he enumerates may be more justly assigned to the northern parts along the Baltic, or to the southern on the left of

the Danube. The Carpathian or Sarmatian mountains were well known, but the line of 50° or 52° of north latitude must confine the ancient knowledge in the north east. A singularity in the ancient descriptions has often misled; for as the mountains, in the savage state of Europe, were crowned or accompanied with forests, the same term was used in several barbarous languages to express either; so that the ancients often place important mountains, where the hand of nature had only planted large forests. This remark becomes essential in the comparison of ancient and modern geography. The Riphæan mountains are vainly supposed to have been the Uralian chain, which were to the ancients hid in the profoundest darkness, instead of a large forest running from east to west. The Sevo Mons of Pliny, which he positively assigns to the north of Germany, though geographers, in direct opposition to his text, transfer it to Norway, a région almost as unknown to the ancients as America, must be regarded as a vast forest, extending to some promontory: and the Venedici Montes of Ptolemy are in the like predicament, for modern knowledge evinces that no such mountains exist. Of all sciences, perhaps geography has made the most slow and imperfect progress, and the first restorers of it place at random many grand features of nature, instead of pursuing the recent and just plan, of giving an exact delineation of the country, and afterwards exploring the real extent of ancient knowledge.' Vol. i. p. 8.

A general description of Europe follows; but a minute account of seas, rivers, and mountains, is chiefly, he remarks, to be learnt from maps. 'As well might history,' he very properly observes, 'be studied by the barren repetition of a hundred names of statesmen and warriors.' But the extent of the article reminds us that we must hasten to a conclusion; and we shall only add our author's plan, reserving our more particular remarks on the conduct and execution of the work to another article.

Under each country the author gives its historical or progressive geography—a part of the subject hitherto imperfectly treated, or omitted, but of the utmost importance, as containing its ancient state, and illustrating ancient authors; secondly, the political state, comprehending what modern authors call statistics; thirdly, the civil geography, including an account of the chief cities, towns, &c.; and, fourthly, the natural geography, which relates to the appearance of the country, its rivers, natural productions, &c. Our sentiments of this arrangement need not be repeated: we should reject the second head, or at least render it peculiarly concise. The history is included in the first portion, and is much shorter than in former works; amounting to little more than the title of the section explains—'historical epochs.' The manufactures and commerce form a portion of the civil geography.

'According to the plan of this work, already explained in the Preface, the various states of Europe will be arranged in three divi-

sions, considering them according to their real consequence, as of the first, second, or third order; and each will be treated at a length proportioned to its weight in the political scale, and the consequent interest which it inspires. A small state may indeed sometimes excite a more just curiosity than one of larger dimensions; but such considerations are foreign to an exact system of geography, detailed in a precise order of topics, and extended with impartial views over the whole circle of human affairs. Foreigners may object that too much space is allotted to the British dominions; but the same objection might extend to every system ancient and modern, as the authors have always enlarged the description of the countries in which they wrote. His native country ought also to be the chief subject of every reader; nor can much useful knowledge (for our knowledge chiefly springs from comparison) be instituted concerning foreign regions, till after we have formed an intimate acquaintance with our native land. It will also be understood that, though no point of science be more simple or clear than the arrangement of states, according to their separate orders, at a given period, yet it would be alike idle and presumptuous to decide the precise rank of a state in each order; for instance, whether France or Russia be the most powerful. This part of the arrangement must therefore be elective; and it is sufficient that the states of the same order be treated with a similar length of description.

‘ At the beginning of the nineteenth century, the European states comprized in the first order are: 1. The united kingdoms of Great Britain and Ireland: 2. France: 3. Russia: 4. The Austrian dominions: 5. Those of Prussia: 6. Spain: 7. Turkey: which last cannot so justly be reduced to the second order; for though perhaps approaching its fall, still it boasts the name and weight of an empire.

‘ Under the second order have been arranged: 1. Holland, or the United Provinces: 2. Denmark: 3. Sweden: 4. Portugal: 5. Switzerland. In the third are considered the chief states of Germany, that labyrinth of geography, and those of Italy. The kingdoms of Sicily and Sardinia might perhaps, if entire and unshaken, aspire to the second order; and an equal station might be claimed by the junctive Electorate Palatine and Bavarian, and by that of Saxony. But as such states only form rather superior divisions of Germany and Italy, it appeared more adviseable to consider them in their natural intimate connexion with these countries.’ Vol. i. p. 15.

In this age of novelties, and events the most singular and surprising, the order may be again broken, and kingdoms of the second class advance higher in the list. This arrangement is a political one; and perhaps a better might be discovered, if it were of consequence. Each author prefers his own country, as the most interesting one, for his first object; and where priority is of little importance, this patriotic predilection may be safely indulged.

But though we admit that the order in which the kingdoms were described is of little importance, yet, would the practice of former geographers, would prejudices and customs, allow,

a very beneficial change might be introduced. The student who sees the description of Europe completed in a few pages, while that of England occupies ten times the space, supposes the latter the more important district. If, however, a general view of the outlines of the globe be premised, viz. a description of the two continents, and of the various islands properly grouped and distinguished,—if, then, a description, more minute and discriminated, of the old world, follow,—the geographer would facilitate his labour, by first selecting those parts which might be most conveniently detached in idea from the rest. Thus Denmark and Norway are separated by the Baltic and the Gulf of Finland; while Great-Britain and Ireland are separate portions. The Orkneys, the Shetland, and Ferro Islands, are naturally connected with the latter; the islands of the Baltic, and of the Gulf of Bothnia, and Lapland, with the former. On the south of the Baltic, the Prussian states border eastward on the Russian territories, which extend to the eastern confines of Europe. Holland, France, Germany, and Hungary, occupy a middle line to the south of the former, in nearly the same latitudes; while the portions of Spain, Italy, Turkey, and the Crimea, projecting, on the south, into the Mediterranean, will form the southern boundary. The ideas of the geographer will, in this way, form one whole. The situation of the Baltic, and of the countries on its north and south, will connect one part of Europe; that of the Mediterranean, and its projecting points, another; while the intermediate and more important line, in the centre, will be easily fixed in the mind by its connexion with both.

(*To be continued.*)

ART. II.—*The Satires of Decimus Junius Juvenalis, translated into English Verse, by William Gifford, Esq. With Notes and Illustrations.* 4to. 1l. 11s. 6d. Beards. Nicol. 1802.

THE historian of declining Rome had obtained by unwearied efforts the palm of celebrity: his posthumous friends, from his own records, published the memorials of an indefatigable life, and failed neither to awaken curiosity nor to remunerate attention.

The humble translator of a Roman satirist anticipates the office of his executors, and, to account for delay in his publication, announces himself, his pedigree, and pristine meanness, with a revolting self-complacence scarcely exceeded by the 'luminous' Gibbon. If the only topics which can interest the world in the life of an author be 'his parent, his preceptor, and his studies,' this translator has incautiously exceeded his own limit. Superior writers have struggled with

obstacles common to a degraded situation, and have endured sufferings more poignant than any which Mr. Gifford, in twenty-one quarto pages, has disclosed. He is derived from an obscure source in the town of Ashburton in Devonshire: his education was interrupted by poverty and its accompanying difficulties, but was at length regularly completed: accident procured for him friends and a noble patron, and he now enjoys 'competence and peace.'

Satiated with the self-importance of Mr. Gifford, we must ascend from the lowest step of the portico to examine the structure before us in its essential proportions. Our readers will first revert with us to the translator's *model*, that we may determine whether his imitation be faithful; or, if defective, whether its defects be attributable to failure in materials, celebrity in execution, or incompetency of the artist.

The Satires of Juvenal present a pure specimen of that mode of writing which Quintilian, in a concise and comprehensive review*, has appropriated to the Romans.

'*Satira tota nostra est.*'—Enlightened critics do not from this passage conclude that nothing was borrowed from the Greeks, since Quintilian was familiar with the iambics of Archilochus and the personal invectives of Hipponax: they only infer that the ROMAN SATIRE introduced by Ennius, refined by Lucilius, and exclusively applied to *censure of manners*, was, in arrangement of subject and measure of verse, entirely a new construction. The word itself more probably originates, as Casaubon asserts, in *Satura* (an ancient Latin word implying mixture of subjects), than, as Julius Scaliger supposes, in *Σάβη*, or in the name of those monstrous representations, half-brutal, half-human, which the Greeks introduced to enliven by their grotesque dances the intervals of tragedy.

The origin of satire must no longer detain us. To criticism as well as to morality the maxim may be applied—'*Le plus grand inconvénient c'est l'ennui.*' Indisposed to consult a crowd

* '*Satira quidem tota nostra est, in qua primus insignem laudem adeptus est Lucilius, qui quosdam ita deditos sibi adhuc habet amatores, ut eum non ejusdem modo operis auctoribus, sed omnibus poetis præferre non dubitent. Ego quantum ab illis tantum ab Horatio dissentio, qui Lucilium fluere lutulentum, et, esse aliquid, quod tollere possis, putat. Nam et eruditio in eo mira, et libertas, atque inde acerbitas et abunde salis. Multo est tersior ac purus magis Horatius, et ad notandos hominum mores præcipuus. Multum et veræ gloriæ, quamvis uno libro, Persius meruit. Sunt clari hodieque et qui olim nominabantur. Alterum illud est, et prius satiræ genus, quod non sola carminum varietate mixtum condidit Terentius Varro, vir Romanorum eruditissimus. Plurimos hic libros, et doctissimos, composuit, peritissimus linguæ Latinæ, et omnis antiquitatis, et rerum Græcarum, nostrarumque, plus tamen scientiæ collaturus quam eloquentiæ. Iambus non sane a Romanis celebratus est, ut proprium opus; a quibusdam interpositus: cujus acerbitas in Catullo, Bibaculo, Horatio: quamquam illi epodos intervenire non respiciatur.'* QUINTILIAN, lib. X. l. p. 505. ed. Gesner. Götting. 1738.

of original commentators, if our readers yet feel their curiosity excited to investigate this subject, the dedication prefixed by Dryden to his translation of Juvenal, and the more modern Laharpe '*De la Satire ancienne*,' will instruct their judgement and gratify their taste.

Juvenal may be accurately appreciated as a satirist, by reviewing the opinions of his panegyrists and opposers. The debate has not lost its interest; although learning and ingenuity have been repeatedly exercised in discussing, whether the manner of Juvenal or of Horace tend more directly to promote the end for which alone satire can be tolerated—the *reform of manners*. The eulogists of Horace are enraptured 'with the purity and sweetness of his morality. Never extravagant, never haughty, never austere, in him truth is felt and wisdom loved. He paints with spirit the faults of others, and frankly acknowledges his own. He avoids tediousness, by an inexhaustible variety. Episodes of every kind, dialogue, fable, diversified character, and, above all, an admirable use of the dramatic form of composition, delight the reader, and allure him to amendment.'

Juvenal is charged with pride, unceasing resentment, and unwarrantable exaggeration. 'He proves nothing, or proves too much: he fatigues by eternal monotony. For objects of disgust and affright, he never consoles his reader by the intervention of softer images. He contemplates in nature nothing but monsters. His grandeur is declamatory; his diction, like his invective, obdurate—crowded with accumulated metaphors, and deformed by grotesque phraseology. His versification is often inflated, often rugged with Greek words and scientific epithets. Men of learning may disperse the difficulties by which his beauties are clouded; but to these his labours should be confined.' As a moralist, they assert 'he is not formidable to the vicious, since he exposes manners so dreadful and excesses so monstrous, that, in modern times, characters the most depraved, after perusing his satires, may imagine themselves honest.'

This dauntless champion of virtue in a profligate age has admirers not less enthusiastic—advocates, who venerate Juvenal as a poet austere, impetuous, and incorruptible; assuming, as his subject rises, the tone of tragedy; and uniformly solemn and impressive. The spontaneous flow of his language exhibits strength and magnificence. The wit of Horace and the sublimity of Persius combine with his own stately eloquence: '*Più dolce di Lucilio, più piccante d'Orazio, e più chiaro di Persio.*' No advocate, however, has successfully defended his unblushing indelicacy; a reproach which Mr. Gifford attempts to palliate by this ingenious apology:

' I should resign him in silence to the hatred of mankind, if his aim, like that of too many others, whose works are read with delight, had been to render vice amiable, to fling his seducing colours over impurity, and inflame the passions by meretricious hints at what is only innoxious when exposed in native deformity: but when I find that his views are to render depravity loathsome; that every thing which can alarm and disgust is directed at her, in his terrible page, I forget the grossness of the execution in the excellence of the design, and pay my involuntary homage to that integrity, which fearlessly calling in strong description to the aid of virtue, attempts to purify the passions at the hazard of wounding our delicacy and offending our taste. This is due to Juvenal.' p. lix.

Of the rival satirists Dryden has said, Horace *rallied*, Juvenal *railed*. Whether the graceful rallier, or the dignified railer, have best administered to infirm morality, will remain undecided, while taste, opinions, and characters fluctuate. For slight defects *we* prefer the gentle probing of Horace; for inveterate vice, the tormenting caustic of Juvenal. Our parallel may be closed in favour of Juvenal with the praises which Quintilian bestows on Lucilius:—'*Et eruditio in eo mira, et libertas, atque inde acerbitas et abunde salis.*'

Over the surface of the original fabric we have now slightly glanced. The imitation remains to be more carefully examined.

For this work abundant materials have been supplied by editors, critics, commentators, and translators. With the aid of Casaubon, Pithœus, Grangæus, Henninius, Lipsius, Salmasius, Heinsius, Rigaltius, Julius Scaliger, Grævius, Dodwell, Warton, Gibbon, Laharpe, Rupert, Wakefield, and a multitude of inferior note, may be combined every edition and every translation, 'either here or abroad,' which the industry of Mr. Gifford, or that of his friends, during a long succession of years, could procure. He had access to the English translations of Holyday, Stapylton, Dryden, Owen, Harvey, Madan, and Neville; to Italian versions by Silvestri and others; to elegant translations into French prose, and manly remarks, by Dussaulx; to exquisite imitations of particular satires, by Boileau and Johnson; to numerous and distinguished examples, in our own language, of satires, sportive and severe, by Hall, Donne, Dryden, Pope, Young, and Churchill, and to many existing writers whom we forbear to name. His situation appears to have been peculiarly propitious for accomplishing his task with finished excellence. At the age of twenty-one he had 'caught something of the spirit of Juvenal.' Under the eye of his preceptor, the tenth, third, fourth, twelfth, and eighth satires,—during his residence at Exeter college, Oxford, the first, second, thirteenth, eleventh, and

fifteenth, in succession; and at a later period the remaining satires were translated.

In 1781, at the age of twenty-four, he published a specimen, with proposals, and *received subscriptions* for an entire translation. On the death of a friend, who had revised his versions, he began to distrust the sufficiency of his literary attainments. An accidental occurrence introduced him to the late earl Grosvenor, under whose protection he continued twenty years, and prosecuted his work, until called upon to accompany the present earl in two successive tours. On his return, the undertaking was resumed. Disturbed by the ever-recurring idea that he had not yet repaid some respectable subscribers to his proposals in 1781, whose abode could not be discovered, and some 'on whom to press the taking back eight shillings would not be decent or respectful,'—and that these had just and forcible claims for the performance of his engagement,—he honestly proceeds, after the lapse of twenty years! to clear his conscience and complete his design. All the satires, except the third, have undergone considerable alterations; and the style has been adapted by the translator to his 'more mature ideas.'

In the relation of his adventures, we must remind Mr. Gifford, he omits to record, that, before he yielded to this necessity of acquitting his conscience, he indulged his taste for other literary occupations, and himself aspired to the character of a satirist. Many years have passed since he published a paraphrase, or travestie, of the first satire of Persius, and of the tenth of Horace, 'to correct the depravity of the public taste' by attacking the affectation of contemporary writers, whose names he nakedly exposed.

In his *Baviad and Mœviad*, which displayed merit alloyed with virulence and vulgarity, he recalled to the memory of his friend, Mr. Ireland, that they had together—

— 'traced the Aquinian through the Latine road,
And trembled at the lashes he bestowed!'

But when he 'took a fancy to while away his time in scribbling' this commentary on *The World* and its rhymes, we remarked no tremor for his neglect of the stern Aquinian, no shame at having preferred the ephemeral trifles of a newspaper.

The literary treasures which Mr. Gifford rifled to adorn the object of his early choice and maturer admiration we have already unveiled. To these aids, and to long-continued correction,—if we add an assurance from himself that his translation has undergone, in every part, 'the strictest revision' by a friend, who, anxious for his reputation, 'has uniformly

exerted uncommon accuracy, judgement, and learning'—the hopes of our readers must surmount their ordinary elevation.

This fairly-printed volume presents to us a *portrait of the translator*, an *introductory narrative* of his adventures (which we have before dismissed), a *life of Juvenal*, an *essay on the Roman satirists*, *translations of fifteen satires*, an *argument announcing each satire*, and *numerous annotations*. It contains neither a list of his old subscribers, a table of contents, nor an index.

The *sixteenth* satire is entirely omitted. For this negligence we are offered an impotent apology. Does the unsupported suspicion that it is the work of an old scholiast authorise Mr. Gifford to reject a composition which preceding editors, critics, and translators, British and foreign, have published as legitimate; which Gibbon has considered important to history, and Dryden thought worthy to be selected for the exercise of *his* experienced talents? Conscious of meriting reproof, Mr. Gifford makes this avowal under the shadow of a note.

'Such as *it* is, however, I should have presented a translation of *it* to the reader, if a friend, to whom this work has many obligations, and who had, at my request, undertaken *it*, had not disappointed me when *it* was too late to apply elsewhere, or to attempt *it* myself. I yet hope to offer *it* to the public on a future occasion.'

P. xxvii.

Why he was 'too late to apply elsewhere,' or to 'attempt it himself,' he fails to inform us. A slight exertion would have repaired his disappointment. The fragment is of considerable length, *concludes* the Satires of Juvenal, and might have been inserted at the close of this translation without inconvenience.

To complete the version and commentary, no timid Muse, trembling under the frown of criticism, would demand a month. No subscriber,—after an indulgent pause of twenty years—would have declined to extend the respite, or to leave Mr. Gifford at full liberty '*majora canere*' on a *future occasion*.

A *life of Juvenal* follows the introduction, compiled from the concise narrative attributed to Suetonius, and from the conjectures of various commentators, with which Mr. Gifford has united his own theories.

That Juvenal, born under the empire of Claudius, was surviving in the reign of Adrian; that he practised at Rome as an advocate, and was in Egypt either a traveler or an honourable exile, obnoxious to the favourite of Domitian; may be generally admitted. To ascertain chronologically the events of his life, or the order of his compositions, the unsatisfactory memorial by Suetonius (or some scholiast), a few passages in his satires, three epigrams by Martial, and a vague expression of Quintilian, furnish the principal documents. To the elo-

quent writer last named Juvenal clearly alludes, as an affluent and celebrated orator : but from the passage in Quintilian, '*Sunt clari hodieque et qui olim nominabuntur*,' if the penetration of Mr. Gifford discover commendations of Juvenal as a satirist; in our judgement, words so loose and general can warrant no particular application.

To discuss probabilities is rarely interesting or instructive when evidence fails: we shall therefore merely communicate Mr. Gifford's theory of arrangement. He imagines, 'by internal marks,' that all the satires were written by Juvenal in Rome: the eighth satire of the accustomed order, to which he accommodates his translation, was really the first composition: the second, third, fifth, sixth, and thirteenth, were completed during the empire of Domitian, whose death the fourth satire followed. In the first, he does not, with Dryden, acknowledge the foundation of the rest, but rather supposes this piece was afterwards prepared as an *introduction*, and the eleventh as the *concluding* satire. 'All else is conjecture.'

In his *essay on the Roman satirists* the translator is not solicitous for the praise of originality. He has however moulded the collections from original writers—by Dryden, Dussaulx, Laharpe, and Rupert, with *their* elegant criticisms—into a well-compacted treatise.

The progress of satire he traces through the hymns of the Sali, through the Fescennine verses, and the satirical comedies of Livius Andronicus, to the period of its adoption and improvement by Lucilius. He then pursues a beaten path, in his *comparison* of the characteristic excellencies and defects of *Horace*, *Persius*, and *Juvenal*.

Mr. Gifford has merited, in this dissertation, the praise of candour to which he aspires. He has depressed neither Horace nor Persius to elevate Juvenal. In the commendation of his author's manner, and in defence of his licentious boldness, this translator is acute and discriminating.

'To raise a laugh at vice, however, (supposing it feasible), is not the legitimate office of satire, which is to hold up the vicious as objects of reprobation and scorn, for the example of others, who may be deterred by their sufferings. But it is time to be explicit. To laugh even at fools is superfluous;—if they understand you, they will join in the merriment; but more commonly they will sit with vacant unconcern, and gaze at their own pictures.—To laugh at the vicious, is to encourage them; for there is in such men a wilfulness of disposition which prompts them to bear up against shame, and to shew how little they regard slight reproof, by becoming more audacious in baseness. Goodness—of which the characteristic is modesty—may, I fear, be shamed; but vice, like folly, to be restrained, must be overawed.' P. xlviii.

I come now to a more serious charge against Juvenal—that of indecency. To hear the clamour raised against him, it might be supposed, by one unacquainted with the times, that he was the only indelicate writer of his age and country. Yet Horace and Persius wrote with equal grossness: yet the rigid stoicism of Seneca did not deter him from the use of expressions which Juvenal perhaps would have rejected: yet the courtly Pliny poured out gratuitous indecencies in his frigid hendecasyllables, which he attempts to justify by the example of a writer, to whose freedom the licentiousness of Juvenal is purity. It seems as if there were something of pique in the singular severity with which he is censured. His pure and sublime morality operates as a tacit reproach on the generality of mankind, who seek to indemnify themselves by questioning the sanctity they cannot but respect; and find a secret pleasure in persuading one another that “this dreaded satirist” was at heart no inveterate enemy to the licentiousness he so vehemently reprehends.’ P. lviii.

Our readers, allured through our long preliminary discussion, have now ascertained, that to failure in materials, or celerity in execution, no defect of the edifice before us can be attributed. Another article may assist them in measuring the competency of the artist.

(To be continued.)

ART. III.—*A Dissertation on the newly-discovered Babylonian Inscriptions.* By Joseph Hager, D.D. (Concluded.)

HAVING in a former number* attended this learned writer through two of his principal discussions, and offered such remarks as appeared pertinent upon a consideration of his labours, we now proceed, from the antiquity and extension of the Babylonians, to their sciences, writing, and, particularly, their bricks.

Dr. Hager commences his researches on the first of these topics, by observing that the word *Chaldean* may be found as a synonyme for learned—Χαλδαιοι γενος μαχων παντα γινωσκοντων. *Hesych.*—not as essential to show that the Babylonians were a learned nation, ‘but rather to prove that their learning was not borrowed from their neighbours the Persians, or the Egyptians, as some might be inclined to believe.’ The evidences produced to this effect are drawn from significant terms, originally Chaldaic, and adopted thence by the Persians—historical attestation as to the anteriority of the Babylonians—the structure of the city of Babylon and the temple of Belus in it, which, being both

* See vol. 35, p. 153.

of a square form, and facing the four cardinal points, set an example that was followed universally, as it was adopted from the original tower of Babel; the Scripture no-where relating, as BOCHART has observed, that this tower (which, according to Diodorus, in perfect agreement with the relation of Moses, was built *ἐξ ασφαλτε και πλινθε*, of *bricks and bitumen*) had been destroyed. From the quadrangular form of this celebrated structure, and its sides facing the four cardinal points, its adaptation to the purposes of astronomy is obvious, and thus constituting in its appearance what Strabo styled *πυραμὶς τετραγωνος*, a *square pyramid*, it served as a model not only to the lofty pyramidal towers in the pagodas on either side the Ganges, and in China; but also to those of Egypt and Ethiopia. To support this supposition, Dr. Hager descends into curious etymological discussions, which at once evince his ingenuity and learning; and thence proceeds to derive confirmations of his opinion from *obelisks*, instancing particularly that erected at Babylon by Semiramis, whose reign, according to Freret, is placed 1900 years before our æra; accompanying his example with the observation that *obeliskos* is not an Egyptian appellation, but was received from the Greeks—*iskos* being a derivative from that language; as *βασιλισκος*, a *little king*, from *βασιλευς*; *παιδισκος*, a *little boy*, from *παις*; *κυνισκος*, a *little dog*, from *κυων*: and as the Greeks used to prefix an O to words originally having none—expressing, for instance, *nam* in Persian, *nama* in Samskrit, and *nomen* in Latin, a *name*, by *ονομα*; *dend* in Persian, *denda* in Samskrit, *dens* in Latin, a *tooth*, *οδους οδοντος*—the case is inferred to be the same with *o-bel-iskos*. ‘For, if,’ adds the doctor, ‘we consider that *Bel* denoted the *sun* among the Babylonians* ; that the obelisks, according to the clear testimony of *Pliny*, were dedicated to and represented the sun; and that the oldest obelisk we know of was erected by Semiramis, the successor of *Bel*, and very likely in honour of him at Babylon; there seems scarce [*scarcely*] any doubt that *ο-βελ-ισκος* signified diminutively *BEL*, or the *sun*, and, consequently, that the *pyramids*, as well as the obelisks, of Egypt, were derived from the neighbouring and more ancient country *Babylon*. From a comparative view of the age of the first Egyptian pyramid and obelisk, as recorded by Herodotus and Diodorus, with the obelisk of Semiramis, the anteriority of the latter is admitted; but we cannot immediately assent to Dr. Hager’s etymology of *οβελισκος*. It appears to us more naturally to have come from *הבל אש* *Lo! the fire of the sun*—an exclamation applicable to the representation of the first beam emanating from his ascending orb, and which perfectly corresponds with *Pliny’s* expression, who, speaking of the obelisk as consecrated to him, adds—*radiorum ejus argumentum in effigie est*. For

* * On le voit (Baal or Bel) comme nom du soleil.—COURT DE GEBELIN.

this discriminating sense of $\Psi\aleph$, see Gen. xv. 17; Exod. iii. 2; Levit. i. 7, &c.; whence, according to Simonis, $\pi\upsilon\rho\ \alpha\kappa\alpha\mu\alpha\tau\omicron\nu$ in Homer, $\alpha\upsilon\mu\upsilon\chi\tau\omicron\nu$ in Musæus, and $\Sigma\tau\epsilon\pi\epsilon\omicron\nu$ in Pindar, as applying to $\Psi\aleph$ in allusion to the significations of *robur* and *vis*.

Dr. Hager concludes this chapter with the following passage.

‘ To what has been said I beg leave to add one proof more, by observing, that besides Babylon in Chaldea, there was a Babylon also in Egypt*, and, that this Babylon, as Strabo relates, was built by some Babylonians who, coming from Chaldea, had received permission from the sovereigns of Egypt to settle in that country; or, according to Diodorus Siculus, it was built by some captives from Babylon on the Euphrates, who, having made their escape to that neighbouring country, and a hill being given them to inhabit, they built a city on it, which, from their native place, they called Babylon†.

‘ It was in the neighbourhood of this city, which at present is called Old Cairo, and is a suburb of the capital lately taken by the British arms, that the pyramids of Memphis were erected; for they could be seen from New Babylon‡; and thus also Heliopolis, or the city of the sun, where the first obelisks were erected, and where the sun was first worshipped§, stood quite near to that Babylonian colony. These three towns were situated in the eastern extremity of Egypt, that is to say, on the road to Chaldea. At any rate, it seems that both the obelisks and pyramids in Egypt were an imitation of the two most antient monuments of this kind with which we are acquainted, those of Old Babylon; and, consequently, as the Babylonians were the masters of other nations in astronomy, it would appear, that they were the masters of the Egyptians in that department also; and, therefore, that their arts and sciences were extended on this side towards the west, as well as to Persia, India, and China, on the east.’ P. 34.

The subject of the fourth chapter is the *Babylonian Writing*. From the very nature of astronomy, it is obvious to infer, that, without certain characters of notation, it could not exist as a

* Ptolem. Geogr. lib. 4. Strabo, Geogr. lib. 17.

† Diodor. Sic. lib. 1.

‡ Strabo, *ibid.*; and Grobert, in his last account of the Pyramids of Ghize, says, *En face de ce fauxbourg sont les pyramides de Ghizé.*

§ Jablonski, *prolegom. cit.* It seems that the name of *Apollo*, or the sun, amongst the Greeks, was likewise derived from *Bel*, otherwise *Baal*, with an *ain*; for the Greeks, being unable to pronounce that guttural sound, have substituted for it an *o*. Thus in the Greek alphabet, which is derived from the Phœnician, the *o-micron* stands exactly in the same place where the *ain* of the Phœnician stood, whose shape it also has retained. Besides, what in Chaldea was pronounced like an *a*, in Syria sounded like *o*,—as *olaph* instead of *aleph*, *dolath* instead of *daleth*, &c. If we then join a Greek termination, and prefix the Phœnician article *ha*, we have the *Apollo* of the Greeks and Romans, who had no aspirate letters, like the modern Greeks and Italians, their descendants, or did not pronounce them. The same *Bel* was also called *Pul*; which we ought not to wonder at, the *ain* being a guttural sound, sometimes approaching to *a*, sometimes to *o*, and sometimes to *u*. Thence we find the different pronunciations of *Bal*, *Bol*, *Pul*, just as *But*, *Pot*, *Fo*, in more eastern countries.’

science; and, consequently, that the Chaldeans could never have taught it to other nations, if they themselves had been destitute of letters. Accordingly, it hath been recorded that, on the conquest of Babylon by Alexander, astronomical observations regularly kept, from about 100 years after the deluge, were found in that city, and thence transmitted by *Callisthenes* to *Aristotle*. Now, though the authenticity of this fact, mentioned by Porphyry, has been doubted by Le Clerc and others, yet, from additional authorities which cannot be contested, it is certain that such registers had been long preserved. In respect, however, to the writing which recorded them, much information is wanted. Various conjectures have been adduced by different authors for the purpose of illustrating the subject. These Dr. Hager briefly mentions; but, resting nothing upon them, advances of himself the following observations:—

—A writing has at length been found different from all these, and in shape resembling none of the characters hitherto discovered, excepting those seen on the celebrated ruins of Chehil-minar in Persia, the inscriptions on which, says Anquetil, are the only antient literary monuments to be met with in that country; for the daricks, or antient Persian coins, exhibit no letters whatever, and consequently they serve to prove the antiquity of the nail-headed characters. And although the Babylonian ones seem to have at the top a shape somewhat different from the Persepolitan, this is to be ascribed only to the different workmanship, or different style of writing, as is the case at different periods and in different countries. Thus we may see the same Persian characters, as represented a hundred years ago by Herbert, who had no knowledge of our Babylonian ones, exactly nail-headed like them, and antient gems and cylinders found in Persia exhibit nail-headed characters exactly of the same kind.

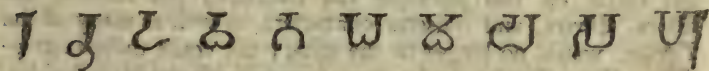
• The reason why the Assyrians used characters shaped like nails may have been arbitrary. Thus we find that the Chinese, at various periods, employed characters of different shapes.

— In the same manner the Chaldeans may have adopted the figure of a nail, an object very proper for the purpose. It is well known that the Romans used every year to drive a nail into the wall of the temple of Jupiter. *Clavus annalis appellabatur*, says Festus, *qui figebatur in parietibus sacrarum ædium per annos singulos*. As letters in those times were rare, says Livy, nails were employed to mark the number of the years. The same custom prevailed also among the Ætrurians, who used to drive a nail into the wall of the temple of Nortia, an Etruscan goddess, in order to mark the number of the years. It needs, therefore, excite no wonder, if nails were at first employed to supply the place of letters, that letters afterwards imitated the shape of nails. Most of the Roman characters, even, seem to be a mere compound of nails; and though some of them appear to have a rounder shape, we find that the Greek, or Etruscan alphabet, whence they were derived, and which exhibit a more antient and original form, were all pointed, and acquired roundness only in the

course of time. Thus, to give a single instance, the letter O in the Greek and Roman alphabet, corresponds, by its order, to the letter *ain* of the Samaritan or Phœnician alphabet, from whose shape it was derived. Now this is still extant in the Samaritan as a triangle, thus Δ, or a compound of three nails; nay, in the most antient Greek inscription we possess, there occurs no other O but in a triangular form, and therefore it is easily to be confounded with the *delta*, with which it has the same shape; and in the same manner the C, which at present is round like a half moon, was, following the Etruscan alphabet, compounded of two strokes thus <, if we adopt the very probable opinion, that the Latin C was derived from the Etruscan K; or, if we pretend to derive it from the third letter of the Greek alphabet, which is *gamma* (Γ), it was of course angular. But Velasquez has produced an antient Latin coin, in which the C is expressed thus <, and according to the *Nouveau Traité de Diplom.* it is sometimes so, sometimes like a Γ, and sometimes like an L.

That the most antient characters of Persia resembled nails, has been already seen; and that they were derived from Babylon, is proved not only by the greater antiquity and culture of the Chaldeans, but also by the testimony of Theñistocles, noticed by professors Tychsen and Munter in their recent dissertations on the Persepolitan inscriptions, and before them by Niebuhr, in his description of the ruins of Chehil-minar, where this traveler very judiciously remarks, that the nail-headed characters to be met with in Persia are, perhaps, those antient Assyriac letters of which Theñistocles speaks. Or, if the authenticity of these letters should be rejected, we have the testimony of Herodotus, about Darius Hystaspes making use of Assyriac characters, and that of St. Epiphanius, that most of the Persians, even in his time, besides their own letters, employed characters borrowed from the neighbouring country of Syria.

But what is still more curious, is, that even the oldest Samscrit characters, which, on account of their antiquity, the Indians believe to have been transmitted from heaven, and which they therefore call *devanagari*, are manifestly compounded of nail-headed perpendicular strokes; which serves to confirm what has been before said, that the Indians derived their astronomy and literature from Assyria through Persia, whence they were conveyed by the Bramins to India. The antient Samscrit characters, indeed, exhibited by Mr. Goldingham, clearly prove what I have here asserted; for, in all the inscriptions on the ruins of Mahabalipuram, there is scarcely a character to be seen, which has not a nail-headed perpendicular line



like the Babylonian inscriptions, which ought to be so placed, and not with the head at the bottom, as some might place them.' p. 37.

Dr. Hager observes the case to be the same in regard to the ancient inscriptions of *Keneri*, as well as those of *Ellora*, *Ekaïra*, and *Salsette*, in which, the additional ornaments excepted, all

the principal strokes resemble nails; and after instancing, in a specimen of the ancient *Sanskrit* inscription near *Buddal*, where the third character to the left manifestly appears to be compounded of two nails, one *horizontal* and the other *perpendicular*, while most of the others are single nails, he infers it more probable that the *Devanagari* was derived from the nail-headed characters of Babylon, than, as sir W. Jones believed, from the modern *Hebrew*, or square *Chaldaic*.

In support of this opinion the sacred character of Tibet is cited, as also are the *Samaritan*, the *Estranghelo*, or *Syriac*, square characters;—and speaking of the last he proceeds:

‘ Among these the character *thet* is remarkable; for it is to be found exactly of the same form in the Babylonian inscriptions as on other monuments, which contain nail-headed characters; and, what is more singular, it perfectly agrees with the *daleth* of the Samaritan and Phœnician alphabets, which, as any one may see, is a letter derived from the same original, and therefore easily to be confounded.

‘ As to the Abyssinian, either the antient or Axumitic, or the Amharic alphabet, its original characters, which bear a strong resemblance to several Greek and Roman ones, are likewise nail-headed. The same is also the case with the Kuzuri, or antient characters of Georgia†, and with the Runic characters of the north‡, which appear nail-headed. On the other hand, the Armenian, and other alphabets, are not nail-headed, though their form is such as might, notwithstanding, be derived from combinations of nails. Thus the Welch alphabet, as communicated by the learned Mr. Owen, and published in Fry’s *Pantographia*, though it consists of angular strokes only, and strongly confirms what has been said about the antient Greek and Roman letters, yet has no nail-headed tops, any more than the *ogam* of the Hibernians.’ P. 44.

Allowing to Dr. Hager all the resemblances he here contends for between these respective alphabets and the nail-headed characters on the bricks, they by no means appear to us so strong as to warrant the extent of his conclusion; for, in the first place, all characters must either consist of *straight strokes* in different directions, or *curved*. If, now, the curved strokes be considered as merely ornamental parts of letters, and not essential to their significant forms, it follows that they may be omitted: but surely on this principle the *Sanskrit*, the *Keneri*, the *Ellora*, *Ekvira*, and *Salsette* characters, as well as many of the *Tibetan*, would no longer be the same; nor could these inscriptions, thus mutilated, be any longer understood. Besides,

* See Ludolf, *Grammatic. Amharic. cap. i.*

† See Maggi *Syntagma Ling. Oriental. quæ in Georgiæ Region. audiuntur. Romæ, 1760, p. 3.* The Bible was published in this character at Moscow, 1743, in folio.

‡ These commonly are included between two horizontal lines at the top and the bottom.

there has not, in our judgement, been sufficient evidence adduced to show that these nail-headed characters are properly Babylonian. Certainly the existence of those at Persepolis, which bear so near an affinity to the inscriptions on the Babylonian bricks, will not, in *the first instance*, be affirmed of *Babylonian* origin; and while the figures accompanying them, by their dresses—as well as the head and inscription in DENON's monuments of Egypt, found at Suez—afford presumptions of their being properly Persian, will there be aught contradictory to evidence in admitting that the bricks brought from Babylon were the work of Persians, after the overthrow, by Cyrus, of the Babylonian empire.

Being now come to the chapter entitled *Babylonian Bricks*, it remains for Dr. Hager to inquire, 'To what kind of writing the inscriptions on the bricks brought from Babylon belong; which is the proper way of reading them; and what may be their contents?'

As to the bricks themselves, he derives their origin from the want of stone in the vicinity of Babylon, and the fitness of the earth about it for the formation of bricks: for not only was the tower of Babel, according to the Scriptures, but the temple of Belus, with the hanging gardens, the famous walls, and all the other edifices, excepting the obelisks and bridge, formed of the same materials; and he adds:—'These *bricks* served not only for building, but were employed as the most ancient tablets for writing upon.' In respect to this latter application of them, Dr. Hager brings no authority by which to ascertain it. In the book of Job we read of inscriptions made with iron on a rock; and not only the tablets which contained the Decalogue were of stone, but those also set up at the passage of Jordan; though the last being covered with mortar, the inscriptions were possibly made on it. In the prophecy of Ezekiel we read of a brick on which the city of Jerusalem was represented; and this appears to correspond with the masses of baked earth which are the subject of the present inquiry. That bricks were used at Babylon for preserving astronomical calculations, we have the testimony of Pliny*: and though Mr. Bryant observes that he cannot help thinking lightly of the learning of a people where such materials were employed—deeming it 'impossible to receive any great benefit from letters when they are obliged to go to a *shard*, or an *oyster-shell*, for information,'—yet NIEBUHR relates that 'he had seen in Persia, where there is abundance of marble, and sufficient knowledge of letters, inscriptions on bricks; conjecturing, also, that the Babylonian astronomers, in all probability, inscribed on bricks such observations only as

* * PLIN. Nat. Hist. vii. 57.'

they wished to be preserved from alteration by copyists; or from the injuries of time'—bricks being less capable of admitting alterations than stone. Whether these bricks were kept distinctly, or united by masonry into columns or other monumental structures, Pliny does not mention; but seeing that, among the Egyptians, inscribed columns were erected to preserve their ancient learning, and that both historians and philosophers borrowed from them; seeing, also, that in Crete there were ancient pillars on which the sacrificial ritual of the Corybantes was inscribed; and that, in the time of Demosthenes, there existed a law of Theseus written on a pillar of stone; it follows that, as the Babylonians had no stone, bricks must have been applied by them; and, therefore, that the *Babylonish pillar*, from which Democritus transcribed his moral discourses, must have been formed of bricks.

After instancing the existence of pillars in other countries, reported to have been reared by the descendents of *Seth, Osiris, Bacchus, Hercules, Sesostriis, Darius Hystaspes, and Ramases*, Dr. Hager proceeds to show that these inscriptions are to be read *perpendicularly*; and with much ingenuity argues, analogically, from the Chinese, that each combination of characters has a distinct sense; since if they were *alphabetic*, or *syllabic*, a frequency of recurrence must be obvious. Concluding, then, that the characters on the Babylonian bricks are really *monograms*, designed to express, not letters or syllables, but either whole words or sentences, the doctor observes that 'no other source remains for us at present, except, by means of a great quantity of such characters, to employ the art of combination, and thus decipher their meaning; or to judge by well-founded reasoning what they may probably contain.

'By following the latter method,' (continues Dr. Hager) 'the only one which remains, I shall endeavour to prove that the newly discovered Babylonian inscriptions are ordinary inscriptions on bricks, as was usual among other nations. Thus we find a number of antient Roman bricks, produced by Fabretti, which contain an orbicular impression like that of a large seal, together with inscriptions. These inscriptions generally contain the name given in Latin to pottery: *opus figlinum*, or *opus doliare*. Besides this, the name of the proprietor of the manufactory, or place or ground where it was established, was added, as for instance in the following inscription:

' OPVS. DOI. DE FIGVL. PVBLIANIS.
EX. PREDIS. AEMILIAES. SEVERAES.

Where the Latin genitive in *aes* instead of *ae*, to distinguish it from the dative, is remarkable.

'The name of those who made the bricks, or their size, (as *BI-PEDALIA*) or the town to which they belonged, were sometimes

imprinted on them also. I myself have seen in the antient Naumachia at Taormina, (Tauromenium) bricks impressed with the word

TAVROMENITAN

and with a line on each side, stamped along with the letters.

‘ There are Roman bricks which contain also the names of the consuls; such bricks have been of considerable use for correcting the *Consular Fasti*; and by their means cardinal Noris settled various disputed points in chronology.

‘ With the help of these remarks, says M. de la Bastie, most of the inscriptions on Roman bricks may be deciphered.

‘ I know that other nations, such as the Etruscans, engraved on their bricks sepulchral inscriptions, and the Babylonians, according to the testimony quoted of Pliny, astronomical observations; and it is certainly a curious circumstance to find now-a-days so many bricks, among the ruins of Babylon, with different characters and inscriptions.

‘ But this is certainly not the case with the Babylonian bricks, of which I here treat; for we find the greatest similarity between them and the common bricks of the Romans. They have not indeed an orbicular impression like the Roman ones; but a square one, entirely similar in other respects; impressed at random, as is usual with things done in haste, and not at all parallel to the edges of the bricks. We not only find the same inscription on almost all the bricks brought from Helle; but we may see also, that the greater part of the surface of the brick is left vacant, which would scarcely be the case if they contained astronomical observations, or other remarkable events. For if the Babylonians were accustomed to inscribe every day of the year a different brick, as Bailly imagined, or if these bricks constituted a part of a pillar, pyramid, or other monument of bricks, the inscriptions would either be different, or the bricks would be entirely filled with characters.’ P. 56.

In opposition, however, to this opinion, we recollect a paper lately read at the Antiquarian Society, in which, from an explanation of the Phœnician inscription, together with the devices on one of these bricks, it appeared evident that, according to the testimony of Pliny, the Babylonians inscribed upon them astronomical observations; and that, arranged in chronological order, as *Bailly* imagined, they constituted part of a pillar, pyramid, or other monument, such as *Callisthenes* referred to in his communication to *Aristotle*. The same paper suggested, likewise, from the alphabetic inscription on the brick it examined, which the Phœnician characters exhibit, that those on the back, styled nail-headed, were probably astronomical notations; which was inferred also, from the frequency and order of their recurrence, as incompatible with the nature of narration.

Dr. Hager concludes his discussion with the following deductions:—

‘ If our bricks however do not contain any remarkable events or valuable information, they serve to establish a number of important facts, which renders their discovery highly interesting, as,

‘ 1st, That the nail-headed characters, found in Persia, are real characters, and not ornaments or flowers, as Dr. Hyde and professor Wittie have supposed, nor magic and talismanic, as others have mentioned.

‘ 2d, That they were used not in Persia only, as Tychsen and others believed, but also at Babylon and in Chaldea.

‘ 3d, That they were not derived from Egypt, as La Croze suspected; or of Bactrian origin as Hefren imagined, but derived from Babylon, which in point of culture was anterior to Persia; and, consequently these characters ought in future to be called rather Babylonian, than Persepolitan.

‘ 4th, That these characters, very likely, are the sacred letters of Babylon, on which Democritus wrote.

‘ 5th, That the same also were the Chaldaic characters with which, according to Athenæus, the epitaphium of Sardanapalus, at Nineveh, was engraved; the Assyriac characters mentioned by Herodotus, Diodorus, Polyænus, and other antient authors, rather than the square Chaldaic now in use among the Jews; or the Samaritan, the Estranghelo, and other alphabetic letters. Their being found on common bricks is of little moment, for the sacred characters of the Egyptians are found on monuments of every kind.

‘ 6th, That several alphabets of other nations, particularly the Indian and Tibetan in the east, and the Greek and Roman in the west, seem to have been originally derived from Babylon, as is proved by their pointed shape and nail-headed tops.

‘ 7th, That there existed a perpendicular, monogrammatic writing two thousand years ago at Babylon, as is still the case in China; and that this was probably the most antient way of expressing words, without symbols or images, by arbitrary groups and figures.

‘ 8th, That the Persepolitan inscriptions ought not to be read perpendicularly, as Chardin believed, and that their perpendicular situation round the windows or doors of the palace of Istakhar, is to be considered like the legend of a medal.

‘ 9th, That the nail-headed characters of which they are composed, are of another combination, different from the Babylonian; to be read horizontally only, and from the left to the right.’ P. 60.

We cannot terminate this article without remarking that, notwithstanding what has been advanced discordant to the testimony of Pliny, our author in his last sentence reverts to it as the most probable principle of solution.

‘ Besides the above consequences, these bricks in a great measure confirm the testimony of Pliny, and other antient historians, respecting the practice prevalent among the Babylonians of stamping astronomical observations and inscriptions on bricks; and, by possessing

a greater number of such characters we are better enabled by means of combination to attempt deciphering other monuments with real inscriptions.' p. 62.

We have already pointed out, in the splendid work of DENON, a monument found at Suez with a Persian head and Persepolitan characters: the same work exhibits another, with one of the devices given by Dr. Hager in his second plate.—One essential question, we think, remains to be solved; which is, Are any of the inscriptions found at *Helle* properly BABYLONIAN? or, Are they not all posterior to the overthrow of the Babylonian empire by Cyrus, and consequently PERSIAN?

ART. IV.—*Gulielmi Heberden Commentarii de Morborum Historiâ et Curatione.* 8vo. 7s. 6d.

ART. V.—*Commentaries on the History and Cure of Diseases.* 8vo. 8s. Boards. Payne. 1802.

DR. Heberden commences the English preface, by observing that the life of a vestal, as described by Plutarch, is no bad model for that of a physician. In the first period he should learn his profession; in the second practise it; and in the third teach it. Having passed the two first of these, our author now assumes the office of preceptor. Following, in some degree, the same idea, we are willing to divide the life of the practical physician into three periods. The first is that of confidence; the second the age of hesitation; and the third that of doubt, or, with many, of skepticism. Dr. Heberden had reached the third period; and we fear, after an experience of more than thirty years, we are approaching it ourselves. We have however introduced this subject to suggest a query, Whether the age of skepticism be properly that in which physic should be taught? The ardor of youth should be regulated, but not chilled; the confidence of earlier years be moderated, not destroyed. If we be told that, in given circumstances, recovery, by means of medicine, is not to be expected; or that, when our first efforts are disappointed, it will be unnecessary to look further; the mind sinks into torpid apathy, and the patient yields without any exertion. If we admit for a moment that medicine is useless, we well know that nature will often exert powers of which we cannot be aware, because we are unacquainted with her resources; and that by preventing any impediment to these exertions, we may render them more successful, or in some cases may contribute to them. We know, for instance, that phthisis, when a tubercle has ulcerated, is usually incurable; but there are instances where the matter has been com-

pletely evacuated, and the abscess has healed. Ought we not, then, by every method, to support the strength, lessen the fever, emulge the bronchial glands, and, so far as we are able, prevent the stagnation of the matter? If we do no more, we lessen the sufferings of the patient.

We have engaged in this slight discussion, to counteract in some measure the gloomy complexion of many of these remarks, and to excuse our venerable author for the few resources with which he sometimes appears to oppose violent diseases: at the same time that we are apologising for ourselves. The age of skepticism, as we have already observed, is advancing; our ardor is cooling; and, whatever be our care, appearances will occasionally be found of this change in our journal.—To return however to the work before us.

It is published in Latin and in English; each apparently the language of the original author. The life of Dr. Heberden; however, and the dedication, we do not find in the English copy; and the preface is not in the Latin. We shall first notice the former.

The dedication to the king is respectful and modest, and reflects no little credit on its author, the present Dr. W. Heberden. The life is a short one. Dr. Heberden was born in London in 1710, entered at St. John's college at the end of the year 1724, was elected fellow in 1730, from which time he studied medicine, partly at Cambridge and partly in London. Having taken his degree, he practised in Cambridge ten years, giving annual lectures to the young men on the *materia medica*. In the year 1746 he was elected fellow of the Royal College of Physicians; and two years afterwards, when he settled in London, a fellow of the Royal Society. He practised in this metropolis more than thirty years; but increasing age, about the year 1780, induced him to withdraw from incessant labour, and he spent his summers at Windsor, returning to London in the winter. In 1766 he recommended to the college the publication of their transactions, of which three volumes have appeared, containing many valuable articles from himself. In 1778 he was elected a fellow of the medical society at Paris.

The account of this work, in the life, is nearly the same with that in the English preface. We shall transcribe it, therefore, from the latter.

‘The notes, from which the following observations were collected, were taken in the chambers of the sick from themselves, or from their attendants, where several things might occasion the omission of some material circumstances. These notes were read over every month, and such facts, as tended to throw any light upon the history of a distemper, or the effects of a remedy, were entered under the title of the distemper in another book, from which were extracted all the particulars here given relating to the nature and cure

of diseases: It appeared more advisable to give such facts only, as were justified by the original papers, however imperfect, than either to supply their defects from memory, except in a very few instances, or than to borrow any thing from other writers.

'The collections from the notes, as well as the notes themselves, were written in Latin, the distempers being ranged alphabetically; and this is the reason that the titles are here in that language. In making the extracts it was not only more easy to follow the order in which the observations had been ranged, but there was likewise less danger of any confusion or omission; and little or no inconvenience can arise from preserving the Latin names of the distempers.' p. iii.

From what we have observed and transcribed, our opinion of this work may be easily ascertained. The observations are valuable and judicious; the practice languid and timid. We look in vain for marks of acute discernment, often of accurate discrimination; and sometimes are almost tempted to think, that, if medicine can do no more, the world might resign its aid with little apprehension of danger. Yet, though such are our opinions, those of others are greatly different; and it is necessary that the reader should judge for himself. We shall again turn over the pages, and select some of our author's opinions, adding with freedom our own remarks. Our quotations will be chiefly from the English copy; though we shall occasionally transcribe from the Latin, as exhibiting a specimen of latinity peculiarly clear and elegant. We ought however to add, that there are sometimes considerable variations between the copies. The ideas are the same, but sentences are occasionally added or omitted.

The first article contains some remarks on diet. We see nothing to induce an observation, except the recommendation of common water in fevers. It has been the idea, and we rather suspect it to be well founded, that pure water passes off unchanged; that, as it originally diluted the blood, so it only dilutes the urine; and that some substance, capable of being assimilated, must be heretofore added, to enable it to become a steady, component part of the animal fluids. Under the article of *ratio medendi*, Dr. Heberden is of opinion that there are very few specifics. His remark, however, on the use of Peruvian bark in inflammatory diseases does not accord with our experience; yet we think it deserves particular attention. May we be allowed to suggest that, practising chiefly among the higher ranks, he may not have seen the more acutely inflammatory complaints.

'The Peruvian bark has been more objected to than any other of these medicines in cases of considerable inflammation, or where a free expectoration is of importance; for it is supposed to have, beyond any other stomach medicine, such a strong bracing quality, as to tighten the fibres still more which were already too much upon the stretch in an inflammation, and its astringency has been judged

to be the likely means of putting a stop to expectoration. All this appeared much more plausible when taught in the schools of physick, than probable when I attended to fact and experience. The unquestionable safety and acknowledged use of the bark in the worst stage of an inflammation, when it is tending to a mortification, affords a sufficient answer to the first of these objections; and I have several times seen it given plentifully in the confluent small-pox, without lessening in any degree the expectoration. An asthma, which seemed to be near its last stage, became very little troublesome for several years, during which the patient took two scruples of the bark every morning and night. If great care be taken not to give it in such a manner as to load or oppress the stomach, every reasonable objection would, in my judgment, be removed, to the giving of it in any distemper whatever. For the purpose now under consideration, its efficacy is the same with any other bitters; but some preference may perhaps be due to this simple on account of its friendly powers to the human body, manifested in its being a specific remedy for intermittents: but if any one cannot quiet his own or his patient's apprehensions of some lurking mischief in the Peruvian bark, any other mild bitter may be used for the same purpose of enabling nature to struggle successfully with the malady, by invigorating the principle of animation in the stomach.' P. 111.

The remarks on the different circumstances in which the abdomen is distended, independently of water, flatulence, or scirrhi, are curious and just; but little is added to our resources. Some curious facts are recorded under the heads of 'abortus' and 'alvus.' In the latter are some singular instances of habitual diarrhoea and constipation. For great pains in the anus, sometimes exasperated, never relieved, by stool, a blister kept open on the thigh for two or three months has succeeded. When inflammation and suppuration came on, healing the abscess has been succeeded by broken health and pulmonary consumption. The same remark is repeated under 'fistula ani;' and we mention it with more anxiety, because we have seen the most dangerous consequences arise from operating hastily and inconsiderately, before an attention has been paid to the constitutional complaints. The general health should be first amended, and the operation followed by substituting some other discharge. In very few instances are abscesses of the anus or fistula a local complaint.

Scarlatina and malignant sore-throat are, in our author's opinion, the same or very similar diseases; but they are never epidemic at the same time, nor do they ever run into each other. To this may be added, that the scarlatina is sometimes inflammatory, and generally attended with delirium; while the angina maligna is uniformly putrid, and the mind is scarcely ever affected. Patients are torpid and stupid, but, when spoken to, commonly answer rationally, or only wander foolishly. It ought to be remarked, that in the angina maligna the local affec-

tion is often unnoticed, no difficulty of swallowing being observed. In some instances we perceive Dr. Heberden confounds the cynanche trachealis with the maligna; and, in one or two remarks, probably the croup is confounded with both.

Dr. Heberden's observations on gout are peculiarly valuable, though different from the common opinions. We believe them, however, to be well founded; for experience has led us to distrust the latter, and look for views somewhat more consonant to observation. The following remarks deserve to be very generally known.

‘ Though the toe be the usual place in which a regular gout first fixes itself, yet it will not very unfrequently prefer the instep, the heel, or the angle: but if the first attack be felt in any other part beside these, the continuance of such a pain, the returns of it, and its consequences, will differ so much from those of the ordinary gout, that it is either to be called a rheumatism, or should be distinguished by some peculiar name from both these distempers. For, besides those cases which no one would scruple to call rheumatic, similar pains have been found to come on, and have not only, like the common rheumatism, continued for two or three months attacking by turns all the limbs; but have in their first year returned two or three times, and have continued to do so for some succeeding years. These pains are less violent than in the common gout, though the swellings are much greater: but the remarkable circumstance is the great and lasting feebleness which they occasion; so that the limbs have been more weakened by them in two years, than they usually are even by severe fits of the regular gout in twenty. The late Dr. Oliver of Bath told me, that he considered this disorder as partaking of the nature both of the rheumatism and palsy. In the cases which I have observed of this malady, whatever it be named, when the pain does not first attack the foot, and when its returns are so frequent, it has more usually come on after the sixtieth year, than before that age: yet there have been instances where young men have been made cripples by it long before they were thirty.’ P. 33.

The fashionable fondness for gout, and the idea that it will carry off other diseases, are justly reprehended; and Dr. Heberden has probably explained the foundation of the delusion. People in general will not admit their constitution to be breaking; and the common treatment of gout when present, or the means of inducing it when latent, are such as flatter too strongly the palate.

‘ If we ask what reason there is to consider the gout as a critical discharge of peccant humours, more than a rheumatism, palsy, or epilepsy, we can only be referred to experience for the proof; and some indeed in the first attack of the gout congratulate themselves upon the completion of their wishes, and, during the honey-moon of the first fit, dreaming of nothing but perfect health and happiness, persuade themselves that they are much the better for it; for

new medicines; and new methods of cure, always work miracles for a while. Of such we must not inquire, but of those who have had it their companion for a great part of their lives. Now, among those gout which I have had an opportunity of seeing, I find by the notes which I have taken, that the patients in whom they have supervened other distempers without relieving them, or where they have been thought to bring on new disorders, are at least double in number to those in whom they have been judged to befriend the constitution; and it has appeared to me, that the mischief which has been laid to their charge, was much more certainly owing to them, than the good which they had the credit of doing. Other disorders will indeed sometimes be suspended upon an attack of the gout; and so they will by palsies, fevers, asthmas, small-pox, and madness, of which I have seen many instances; but then the gout has often come on when persons were labouring under vertigos, shortness of breath, loss of appetite, and dejection of spirits, without affording the least relief, and sometimes it has manifestly aggravated them; nay, these complaints have in some patients always come on with the gout, and have constantly attended it during the whole fit.
P. 39.

The same reasons, as we have just now hinted at, have induced patients to consider other inflammations as misplaced gout, and to treat them with a warm regimen. In this part of the subject Dr. Heberden steps beyond us; but we believe him very near the truth. His principle is, that evacuations suit better with gout than has been supposed; and that we do less injury with these in gout, than with a warm regimen in the other complaints, should we have mistaken their cause. Bath waters, and other remedies employed for latent gout, should not, he thinks, be given if they would be improper, should the complaints arise from any other cause. As the credit of the Portland powder had been raised too high, so it has now sunk, in our author's opinion, too low. If adapted better to the difference of constitutions, and the state of the stomach, he thinks it might be useful. The palsies and apoplexies attributed to it are the common effects of gout, and every instance ought not to be considered as owing to the medicine. Rheumatism and gout are carefully distinguished; but as evacuations in the former are not now required in so great a degree, and as the latter may admit of cooler treatment, the apprehension of error need not be so considerable.

Some very curious facts are collected respecting that very peculiar Protean disease, the asthma; but we find little respecting its remedies. 'Opium is a powerful remedy in some asthmas, when all other means have failed. Is it not useful in all?' In our experience it has, we think, been often detrimental. Of the Bath waters our author speaks with some disrespect, confining their internal use to complaints of the stomach chiefly from hard drinking, and supposing them injurious in

such cases, when connected with hysteria and hypochondriasis. In palsies and contractions he prefers cold bathing; and can scarcely find a period for their use in the Poitou colic, which he thinks always arises from lead. Of the Bristol waters, and their medicinal virtues, Dr. Heberden speaks also with little respect.

Under the title of 'calculus vesicæ,' Dr. Heberden offers some just distinctions between calculus and a disease of the prostate. He seems to depend, perhaps too-securely, on the solvent power of lime-water and soap-lees. Their effects we have in general found inconsiderable and transitory.

Head-achs, he remarks, continue often for years without injury to the constitution, and they arise, or are influenced, by very unsuspected circumstances. We find only the most trifling remedies mentioned for their relief; and it is singular that, under this title, and the following one (intermittent head-achs), the electuary recommended by Grant, or the metallic tonics, are not noticed. Each medicine approaches as nearly to a specific, in all nervous intermitting pains, as the bark in agues.

We must pass over several less important sections, where the practice is trifling, and the distinctions of less importance; nor do we perceive much that merits attention in the more extensive remarks on cutaneous eruptions. The most experienced observers, with the microscope, contend that they never could distinguish animalcules in the pustule of the itch. The scald-head our author does not think infectious. We suspect we have found it so; but the remedies he employs are by far too mild for the worst kinds. There is a very acrid mercurial ointment in *Banyer's Pharmacopœia Pauperum*, which usually succeeds, though, in general practice, it must be rendered more lenient. We have seen the same disease in the beard, and have cured it by the same remedies. It is a disease in the bulbs of the hair, and can only be removed by accelerating the circulation through them; while at the same time the morbid crust is thrown off by this increased action. We were surprised that Dr. Heberden does not mention the remedy recommended by Dr. Mead—the tincture of cantharides. In the herpetic eruptions of old people it often succeeds, especially when they can bear a moderately large dose of it. We once saw a herpetic eruption alternate with a sweet taste in the mouth—a *salivatio mellita*.

On the subject of 'diabetes,' our author offers little novelty of remark, and none of practice. He thinks it by no means an organic disease of the urinary organs. Diarrhœa, it is observed, may continue for many years without injury. We have more than once found this to be the case, till about the middle of life, when it has ceased, and some chronic unaccountable disease supervened, which a restoration of the diarrhœa would not relieve. It is singular, also, that diarrhœa will often continue

some weeks, particularly in fevers, without evacuating the offending cause. This has been discharged at the end of the fever, or on the exhibition of any laxative, which powerfully excites the action of the intestinal tube. Under the title of 'pains, and wandering pains' we find no very satisfactory information, and under that of 'dysentery' little more than a recommendation of neutral salts. In the long section of 'epilepsy' we meet with nothing that should particularly detain us. Indeed medicine is here often useless, as the disease arises very frequently from organic affection. A medicine lately recommended, viz. camphor with white vitriol, gradually increasing the dose of the latter, has succeeded, when owing to, or continued from, irritability. Dr. Heberden mentions a clyster of five ounces of wild valerian root, with a drachm of musk, given every eight hours for three days, as apparently successful.

We have been led, by the character of Dr. Heberden, to notice his remarks somewhat diffusely, and perhaps to indulge a little of our own garrulity. Our intention, however, was an honest desire to add to the stock of useful information, with a view, at least, to relieve what we may not be able to cure. We shall therefore request the reader's indulgence to pursue the subject in another article.

ART. VI.—*Memoirs of the different Rebellions in Ireland, from the Arrival of the English: also, a particular Detail of that which broke out the 23d of May, 1798; with the History of the Conspiracy which preceded it. By Sir Richard Musgrave, Bart. Third Edition. 2 Vols. 8vo. 11. 1s. Boards. Stockdale. 1802.*

VII.—*The Reply of the Right Rev. Doctor Caulfield, Roman-Catholic Bishop, and of the Roman-Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart. With a Preface and Appendix. 8vo. 1s. 6d. Keating and Co. 1801.*

VIII.—*Part of a Letter to a noble Earl; containing a very short Comment on the Doctrines and Facts of Sir Richard Musgrave's Quarto; and vindicatory of the Yeomanry and Catholics of the City of Cork. By Thomas Townshend, Esq. 8vo. 1s. 6d. Booker. 1801.*

IX.—*Observations on the Reply of the Right Reverend Doctor Caulfield, Roman-Catholic Bishop, and of the Roman-Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart. and on other Writers who have animadverted on the "Memoirs of the Irish Rebellions." By Sir Richard Musgrave, Bart. 8vo. 2s. Stockdale. 1802.*

It is sometimes advantageous to the public to postpone the consideration of a subject to a distant period beyond the time

in which it is first brought forward; and especially in matters of contest, and where such subject will admit of an opposition of evidence. In the instance before us, we find ourselves as much benefited, however, as the public; for, regarded collectively, the writings above have, in a considerable degree, taken the labour of a critical investigation from our hands, by a minute and reciprocal scrutiny of each other's merits, and by dragging, with no small degree of exultation, into light the various errors into which any of them have fallen. However unequal their magnitude, it is equally just and convenient, therefore, to notice them in the same article.

We begin with Sir Richard Musgrave, whose Memoirs, which have now attained a third edition, and appear in two volumes octavo, were originally published in one bulky quarto, and possessed a dedication which has since been forcibly suppressed, and under circumstances of so suspicious a nature as to compel us to notice it. It should seem that the late lord-lieutenant had permitted a dedication to himself in the first edition, from a representation that the work was to evince a very different complexion from what it exhibited on its publication; and that, finding himself imposed upon, he directed his secretary, colonel Littlehales, to address the author as follows; in consequence of which the dedication has been since discontinued.

' Letter to Sir Richard Musgrave, by order of Marquis Cornwallis.

' Sir,

Dublin Castle, March 24, 1801.

' I am directed by the lord-lieutenant to express to you his concern at its appearing that your late publication of the History of the Rebellions in Ireland has been dedicated to him by permission. Had his excellency been apprised of the contents and nature of the work, he would never have lent the sanction of his name to a book which tends so strongly to revive the dreadful animosities which have so long distracted this country, and which it is the duty of every good subject to endeavour to compose. His excellency therefore desires me to request, that in any future edition of the book the permission to dedicate it to him may be omitted.

I have, &c. &c.

E. B. LITTLEHALES.'

Caulfield's Reply, p. 59.

This letter affords an additional instance of that prudence and moderation, that sacred love of truth, and superiority to all party-spirit whatsoever, which have uniformly characterised the conduct of this enlightened nobleman. It is not to be wondered at that we should entertain the same opinion of the book with the noble marquis; for it is almost impossible, we believe, for any unbiassed reader to possess a contrary. Upon the whole, indeed, we have not seen for the last twenty years—since the violence which flamed forth from associations of protestants both in Scotland and England, upon the enactment of

Sir George Saville's bill in favour of Roman-catholics, and which terminated in the conflagration of the metropolis—so much polemic error, inflammability, and gross departure from all truth and decency, as in the present historian of the Irish rebellions. The late rebellion, like every one that has preceded it, originated solely (in the opinion of this writer) from the very spirit and principles of the Roman-catholic religion itself, which forbids, says he, all good faith to be maintained with heretics, and commands their total extirpation by all possible means whatsoever, whether honorable or dishonorable, open or concealed; and consequently Ireland can never be at peace as long as there is a single Roman-catholic breathing within her domains; or, in other words, till four parts out of five of the present inhabitants are either banished or put to the sword; and the remaining handful are suffered to live alone in a hideous solitude and uncultivated waste, requiring the lapse of many centuries before a sufficiency of population can once more be produced to give them the social advantages which they even at present possess.

The seeds of the late rebellion are therefore, in the opinion of this writer, to be sought for as long as *seven or eight centuries ago*, in the bulls of tyrannical popes, or the decrees of absurd and oftentimes misconstituted councils; neither of which, however—we will just observe in passing—have been admitted as valid by the catholic church as a body, and the whole of which have been strenuously and uniformly opposed by the Gallican, as well as many other branches of this community.

I hope the reader will excuse the digression which I shall now make, to shew him the origin of the papal power, which became, in process of time, from very slender beginnings, formidable to sovereign princes, and fatal to the peace of Europe; as he will be able to discover in it the real source of the various rebellions which have disgraced and desolated the kingdom of Ireland; so that I may say with the Roman poet,

Hoc fonte derivata clades

In patriam populumque fluxit.

Long after the death of the apostles, the popes continued to be elected by the people and the clergy, and, when elected, they were consecrated by some other prelates, which, as Eusebius tells us, happened in the case of St. Fabian, bishop of Rome, in the year 236. But the bishop, after being elected, could not be consecrated, or confirmed in the see, without the consent of the emperor, which was as essential to the ratification of it, as that of our king to the election of a bishop, by a dean and chapter. For this reason, when pope Gregory I. was elected, about the year 600, he, not wishing to fill the pontifical chair, wrote to the emperor Mauritius, not to consent to his election; but he refused, and ratified it. The emperors thus continued to watch the elections and the conduct of the

popes with a vigilant and jealous eye, till the year 896, when Charles the Bald resigned to the pope all power and authority over the Roman see; and, on the extinction of the race of Charlemagne, Adrian III. made a decree, that in future the popes should be elected without the emperor's consent.

Previous to this period, the emperors maintained and exercised supreme power in ecclesiastical affairs: they appointed judges for religious causes, presided at councils, and often in ecclesiastical courts; they deposed bishops that were lapsed into heresy, and determined disputes and schisms in the church. It is remarkable, that, till this æra, the councils were denominated from the emperors, and not from the popes; because their canons and ordinances were invalid, till confirmed by the former. Eusebius tells us therefore, that Constantine the great was called the general bishop, from his universal supremacy over all prelates.

He also tells us, in his life of this emperor, (lib. 3. cap. 18.) that the fathers of the council of Nice obtained the confirmation of their decrees from Constantine the great; and the fathers of the council of Constantinople from Theodosius the great, in the year 381, as we are told by Socrates in his Ecclesiastical History.

The emperors foresaw how necessary it was, that the civil and ecclesiastical powers should be united in the supreme executive magistrate, to promote and secure the peace and prosperity of the state; and the discord, the strife, the bloodshed, and the various calamities which their separation afterwards occasioned, in every kingdom of Europe, proved the foresight, the prudence, and the policy of the imperial sovereigns; and yet the Irish innovators, whose ignorance can be equalled by nothing but their disaffection and audacity, have treated the union of the spiritual and temporal power as absurd and ridiculous.

So little idea had the Roman pontiff of supremacy in the fifth century, that, when there was a rivalship between him and the patriarch of Constantinople for precedence, it was resolved by the twenty-eighth canon of the council of Chalcedon, 451, that the same rights and honours which had been conferred on the bishop of Rome were due to the bishop of Constantinople, on account of the equal dignity and lustre of the two cities, in which they exercised their authority. On the close of the sixth century, Gregory I. was possessed of immense territories, and was in such estimation for his piety that he stands high as a saint in the Roman calendar; and yet he had so little idea of being supreme head of the church, that when the bishop of Constantinople assumed that title, he declared in a letter to the emperor Mauritius, "that it was a blasphemous title, and that none of the Roman pontiffs had ever assumed so singular a one." And in a letter to the same patriarch, he says, "what wilt thou say to Christ, the head of the universal church, in the day of judgment, who thus endeavourest to subject his members to thyself, by this title of universal? Whom, I ask thee, dost thou imitate in this, but the devil?" And in a letter to the empress Constantia, he says, his pride, in assuming this title, shewed the days of Antichrist were at hand. The same pope said, "I acknowledge that a prince,

having his power from God, is supreme over, not only the military, but the sacerdotal power."

' Rome continued the capital of the western empire, till the reign of Valentinian II. who, about the year 390, transferred it to Ravenna, for the purpose of being near the Alps, to oppose the incursions of the northern barbarians; and afterwards, Theodorick, king of the Goths, did the like for the same reason.

' As the dignity and authority of the bishop of Ravenna were augmented by the splendor of the court, and the august presence of the emperor, he disputed the primacy of Italy with the bishop of Rome.

' When this salutary restraint of the emperors over the Roman pontiffs was removed, their eagle-winged ambition soared above the power of sovereign princes, and often was the means of their de-thronement.

' That arrogant pontiff, Gregory VII. raised to the popedom in the year 1073, claimed and exercised a right of excommunicating and deposing sovereigns, by invoking their subjects to rise in rebellion against them. His ambitious efforts to gain an ascendancy over the emperors, on the close of the eleventh century, occasioned the faction of the Guelphs and Gibellines in Germany and Italy, which produced numberless assassinations, tumults, and convulsions, and no less than 60 pitched battles in the reign of Henry IV. and eighteen in that of his successor Henry V. when the claims of the Roman pontiff finally prevailed.

' The emperor, Henry IV. with the empress, and his children, waited three days and three nights, barefooted, at the gates of the pope's palace, for absolution; and after all, his holiness deprived him of his dominions, and gave them to Rodolphus, in the most insulting manner.

' The following emperors experienced the effects of this scourge from the popes, whose names are annexed; and some of them lost their thrones and their lives by it:

Gregory VII. excommunicated	Henry III.	-	-	-	1076
Calixtus II. _____	Henry IV.	-	-	-	1120
Adrian IV. _____	Frederick	-	-	-	1160
Calixtus III. _____	Henry V.	-	-	-	1195
Innocent III. _____	Otho IV. about	-	-	-	1209
Gregory IX. _____	Frederick II.	-	-	-	1228
again, _____	Frederick II.	-	-	-	1239
Innocent IV. _____	{ Frederick II. and		-	-	1245
	{ deposed him,		-	-	

' Besides the above, a great many sovereign princes lost their lives and their dominions by this dreadful engine of superstition.

' The popes, well knowing that they could not maintain the immense power, the great wealth, and the extensive territories which they had acquired when reason re-assumed her empire, resolved to erect, in the bosom of every state, a system of terror, by a device, the ingenuity of which could be equalled by nothing but its monstrous iniquity. Pope Innocent III. in the year 1215, procured the following ordinances to be passed by the fourth council of Lateran;

and the decree of a legitimate general council, such as this, has been always deemed infallible and irreversible in the Romish church: "Hereticks of every kind against the true orthodox faith shall be condemned; and if they shall not prove their innocence by a proper purgation, they shall be excommunicated, and their effects shall be confiscated. All secular powers shall be compelled, by ecclesiastical censures, to take an oath to extirpate within their respective territories such of their subjects as shall be condemned as hereticks by the church. But if any temporal prince shall refuse to purge his territories of heretical pravity, when required to do so by the metropolitan and his suffragant bishops, let him be excommunicated; and if he shall not make full satisfaction in one year, let it be notified to the sovereign pontiff, that he may absolve his subjects from their oaths of allegiance, and transfer his territories to any other catholicks, who may enjoy them without contradiction, provided they exterminate all hereticks in them, and preserve the purity of the catholick faith."

"All catholicks, who shall take up arms for the purpose of extirpating such hereticks, shall enjoy the same indulgence, and the like holy privilege, with those who visited the holy land."

'This means eternal salvation; and the reader will find, in the course of the late rebellion, that the sanguinary fanaticks who embarked in it were sure of enjoying happiness in a future state, for having risen in arms against an heretical king; and that they regarded the extirpation of hereticks, as a sacred duty which recommended them to the divine favour.

'In consequence of the commentaries made on this council, the following doctrines have been inculcated: Cardinal Tolet affirmed, "that the subjects of an excommunicated prince are not absolved from their oaths of allegiance, before denunciation; but, when he is denounced, they are completely so, and are bound not to obey him, unless the fear of death, or the loss of goods, excuse them;" which was the case with the English catholicks in the reign of Henry VIII; and father Bridgewater, an English priest, commended this saying of the cardinal.

'Father Creswell, an English priest, said, "it is the sentence of all catholicks, that subjects are bound to expel heretical princes, by the commandment of God, the most strict tie of conscience, and the extreme danger of their souls."

'Suarez, a most learned divine, says, "an excommunicated king may with impunity be deposed or killed by any one." After the diabolical conspiracy of the gunpowder plot was discovered and defeated, it became indispensably necessary to provide as far as could be against such horrible machinations, and therefore the oath of allegiance, supremacy and abjuration was enacted in the year 1605. Burke, in his *Hibernia Dominicana*, page 613, observes, that the Romish divines and laymen were divided into two factions; one thought the oath reasonable and proper, the other rejected it. To settle this matter, Paul V. issued two bulls, in which, under pain of damnation, he orders the oath not to be taken. King James, in a very learned treatise, supported the oath; and Suarez, in a very long and

laboured work, in vain endeavoured to subvert the arguments of the king.

‘Cardinal Bellarmine says, “though it may be a sin to depose or kill an excommunicated prince, it is no sin if the pope commands you to do so; for if the pope should err, by commanding sin, or forbidding virtues, yet the church were bound to believe that the vices were good, and the virtues evil.”

‘Azorius, highly eminent in the Romish church, says, “a catholic wife is not tied to pay her duty to an heretical husband. The sons of an heretical father are made *sui juris*, that is, free from their father’s power; and servants are not bound to do service to such masters.”

‘According to the decree of this council, and that of Constance also, it has been held, and the doctrine has been constantly carried into practice, that no faith is to be kept with hereticks; in consequence of which, no contracts, leagues, promises, vows, or oaths, are sufficient security to a protestant that deals with one of the church of Rome, if he shall make use of the liberty, which may, and is often granted to him that solicits it. But it is certain, that many good and conscientious Roman-catholicks spurn at this infamous privilege offered by the pope, and adhere to the laws of God.’ Vol. i. p. 7.

Then follows a long account of the application of these fanatical doctrines to the kingdom of Ireland, from the year 1567 to the present day—in which the Irish are represented as being the most besotted, abject, virulent, and sanguinary of all mankind who have ever professed the popish religion, and upon whom the rays of science and civilisation have equally dawned in vain; and, not content with the proofs he has already advanced, Cicero, Juvenal, Mahomet, and Plutarch, in the true spirit of Irish chronology, are all brought forward to support his assertions. In what manner he can screw out the doctrine of popish or exclusive *salvation*, or even the very term itself, from the following passage of the Roman satirist, we confess ourselves at a loss to determine.

“Accipe, nostro
 Dira quod exemplum feritas produxerit ævo.
 Inter finitimos, vetus atque antiqua simultas,
 Immortale odium, et nunquam sanabile vulnus,
 Ardet huc, Ombos et Tentyra. Summus utrinque
 Inde furor vulgo, quod numina vicinorum
 Odit uterque locus; cum solos credat habendos
 Esse deos, quos ipse colit.”

‘Eternal hate, unmitigated rage,
 And bigot fury, burn from age to age;
 Each scorns his neighbour’s God, asserts his own,
 And thinks *salvation* works for him alone.’ Vol. i. p. 24.

This last line might have been rendered with equal accuracy, and much more appropriation—

And thinks *potatoes* made for him alone.

The fact is, our author has read much, but digested little; and hence he is perpetually falling into blunders. He says (vol. i. p. 17) ‘that the Albigenses and Waldenses *happened to obtain, about the close of the twelfth century, a translation of some parts of the New Testament.*’ The translation in common use among these people was in Latin: now, independently of the Latin Italic Bible which prevailed in all the western churches for the greater part of the *first five centuries*, and which extended to the whole of the canonical books, both of the Old and New Testaments, that of Jerom—better known under the name of the Vulgate—was completed by this indefatigable scholar *in the beginning of the fifth century*, was progressively received into universal use, was the general text-book for eleven hundred years of all the western churches, and is still the public Scripture standard in those of the Roman communion.

Our author appears to make no distinction between canons and decrees, national synods and œcumenic councils; and regards as the same thing the Roman-catholic and the popish religion, although their difference is, in many cases, extreme, and they have often been at daggers-drawn against each other. Sir John Throckmorton, Mr. Berrington—or even Mr. Plowden, notwithstanding his superior attachment to the papal see—would have given him some very necessary information upon this subject, had he applied to their writings. ‘The catholic religion,’ says one of the most learned Roman-catholics of the present age, who died a few months ago only, in his address to the bishop of Comana, ‘not only permits its children to be dutiful subjects, but expressly commands them to be such:—but not so, my lord, the popish religion. These two ought never to be confounded. The former is a most amiable matron, who inculcates nothing on the minds of her children but the peaceful maxims of the Gospel. The latter is an ambitious termagant, who has often encouraged her children to commit almost every sort of crime.’ Had our author consulted the writings of this learned divine, he would have lost much of his implacability against the catholic church, and corrected many of his misconceptions concerning it, unless he had greatly consulted them in vain: he would have known that it is not, nor ever has been, essentially necessary to a Roman-catholic to acknowledge infallibility in the papal see: that this doctrine is even expressly denied by several of the propositions of that very council of Constance to which he immediately refers, since the Gallican church could not be induced to accede to it. He would have known, moreover, that many of the most learned ecclesiastics of this church have formally impugned a variety of the decrees, not only of the councils of Constance and Lateran, but also of the more celebrated and œcumenic council of Trent itself—not less than

twenty-three articles of which were formally objected to by the Gallican church, as subversive of its own liberties, as well as of the fundamental maxims of the French government: that Pasquier, and many other French divines, publicly opposed its entire principle, in spite of the papal prohibition—under pain of actual excommunication—of offering any comment, notes, or explanation upon it without the authority of the pope. He would have seen that it was possible for Father O'Leary, Father Corrin, or any other priest whatsoever, to have taken an oath of allegiance to his majesty without interfering with their spiritual fealty to the Roman see: he would have perceived, not only, as he himself asserts, that 'it is certain that many good and conscientious Roman-catholics spurn at this infamous privilege (of absolution from all faith with heretics) offered by the pope,' but the principle of the catholic communion itself upon which they act in so doing:—finally, he would have perceived also the grounds upon which it is not only possible for catholics and protestants to live in the same community without cutting one another's throats, but upon which this is actually carried into execution in Germany, Holland, Helvetia, and the whole civilised continent of North America—in all which countries and states, the various posts of government are equally open to professors of either persuasion, and in all which intolerance and persecution for religious opinions are totally unknown.

There is more vanity and self-conceit in this publication than we have lately noticed in any publication whatever: and if a belief in the doctrine of infallibility be a test of popery, our author is the arrantest papist in the world; for he seems only to refuse it to the pope in order to arrogate it to himself. Hence there is not an individual who differs from him in any shape, or upon any point whatever, whether designedly or incidentally, but is sure to be in an error, and is generally branded with some opprobrious epithet. Dr. Caulfield is a man of '*false and forward assertion, who pays no regard to truth*.' Mr. O'Leary '*an anointed impostor**.' the late Mr. Burke a *deluder* (Preface p. 8): Mr. Butler of Lincoln's-Inn, the writer of '*a flimsy pamphlet*,' (Preface, p. 12): Mr. Gordon, whose opinion of the Irish catholics we at least have thought sufficiently unfavorable, '*the encomiast of a monster*,' and a man who pays '*more regard to policy than accuracy*' (Observations, p. 55);—and even Mr. Plowden, of high, papal celebrity, does not advance far enough for our author, and is roughly handled for his historical errors. The late lord-lieutenant himself does not altogether escape the challenge of this universal knight-errant, and is accused of interested and party motives, both in condemning our author's his-

* See the first twelve pages of the Preface; as also of the Observations, which is so far merely a repetition of the former.

tory, and in granting a protection to Dr. Caulfield. 'It has been discovered,' says he, 'that he (marquis Cornwallis), and *the party* to which he was attached in England, meant to put protestants and Roman-catholics exactly on the same footing:—it would then appear ungracious and inconsistent in him to sanction a work which exposed the malignant spirit of popery.—It is to be presumed that he paid great court to the heads of the popish clergy, who had unbounded influence over the multitude.'—Observations on the Reply, &c. p. 21. In paying such attention, and in condemning such a work, we are convinced that the noble marquis acted most wisely; and that, instead of being guided by *party* considerations, he was, in both instances, determined by a love of rectitude and truth alone.

It is useless to follow these Memoirs through the history of White-boys and right-boys, volunteers, defenders, Orangemen, United Irishmen, and yeomanry, of which the first ten or twelve sections consist, having already had occasion to advert to these various associations in anterior works upon the same subject. The bloody scenes which next follow are described with a minuteness of detail which has not hitherto been exhibited; and which, had the laborious baronet been himself freer from party spirit, and less precipitate in the admission of evidence, might have been highly serviceable to the future historian. But, since a comparison of the publications before us convicts him, in a great variety of instances, of gross misrepresentation, and distortion of facts—although much may be true—we are still treading on questionable ground, and dare not place a reliance even on what we have no direct means of controverting, lest this also should be tainted with the common canker of his mind. We must give our readers an opportunity of judging for themselves.

'It will reflect eternal shame and dishonour on the popish priests of the county of Wexford, of whom numbers were constantly in the town, besides those who resided there, for having suffered such atrocities to be committed by their sanguinary flock, over whom they had unbounded influence, and by whom they were not only revered as men, but adored as Gods. The savage pikemen never met them in the streets, without bowing low to them with their hats off, and continued so while they were in their sight; and they never met doctor Caulfield, the popish bishop, without falling on their knees, and receiving his benediction.

'Now it will appear by the following protection, that doctor Caulfield, the popish bishop, could protect the Enniscorthy as easily as the Wexford people, however odious they were. Two persons of the former were confined in the gaol of Wexford, and dreading that they might be massacred, applied to two priests of Enniscorthy to protect them; and having obtained a recommendation from them to doctor Caulfield, he gave them a protection, in consequence of

which they were liberated, and were never afterwards molested.
Vol. i. p. 567.

Then follow copies of recommendation from Messrs. Sutton and Synnott to Dr. Caulfield, in favour of two gentlemen of Enniscorthy *who were protestants*; in consequence of which, and at their earnest desire, he gave them the following protection.

“From the excellent characters of the above gentlemen, I beg leave, in the name of Jesus Christ, to recommend them to be protected.

Wexford,
June 15th, 1798.’ Vol. i. p. 568.

JAMES CAULFIELD.”

To which are added recommendations or protections from other catholic priests, in favour occasionally of protestants, and occasionally of papists.

‘It will reflect indelible disgrace on the popish priests of Wexford, of whom there were no less than fifteen or sixteen in the town during the perpetration of these massacres, that none of them, except father Corrin, ever interfered to prevent them. They evinced the most unbounded influence on all occasions; for no protestant was ever injured who had been so fortunate as to obtain a protection from one of them. It has been said in defence of the priests, that they had been totally ignorant of the massacres, till Mr. Kellett sent to father Corrin.

‘It was well known, at an early hour, that the rebels meditated these scenes of savage cruelty, and their intention was announced by the procession which they made with a black flag. The assassinations began at the gaol about two, on the bridge between three and four, and ended between seven and eight. At different times, the prisoners were conveyed in numbers of from ten to twenty, surrounded by ferocious pikemen, and preceded by that ensign of death, through the principal part of the town.

‘When every person of humanity in Wexford was petrified with horror at such tragick scenes, which continued for five hours, could the priests alone have remained ignorant of them in so small a town as Wexford? The idea is too absurd.

‘I have been informed, that a young man from Ross, who acted with the rebels, but who had more humanity than most of them, went to Dr. Caulfield, informed him of the massacres which were going forward, and besought him to prevent them; but he refused to interfere himself, but said he would send father Roche, his chaplain, who was present, for that purpose; but he never was known to exert himself. The person who gave this notice to doctor Caulfield, with whom father Corrin had dined, related it to many persons who assured me of it.

‘Mr. George Taylor, a man of great veracity, wrote a history of the rebellion in the county of Wexford, of which he is a native; and he tells us, “That while this work was going on, a rebel captain, being shocked at the cries of the victims, ran to the popish

bishop, who was then drinking wine with the utmost composure after dinner; and knowing that he could stop the massacre sooner than any other person, entreated him, for the mercy of God, to come and save the prisoners. He in a very unconcerned manner replied, 'It was no affair of his;' and requested the captain would sit down and take a glass of wine with him: adding, 'That the people must be gratified.' The captain refused the bishop's invitation; and, filled with abhorrence and distress of mind, walked silently away."

'Mrs. O'Neil went to the doctor to complain of the murder of her nephew, Mr. Turner, on the bridge: he was one of the first persons taken out of the prison-ship; yet doctor Caulfield did not interfere, nor did Mr. Corrin, though he was present, till Mr. Kellett sent a messenger for him; and there were many persons massacred in the interval between Mrs. O'Neil's complaint and the deliverance of Mr. Kellett.

'While they were dispatching Mr. Hore of Harper's-town, Mr. Kellett, who was the next intended victim, sent a person in the crowd, who had formerly lived with him as servant, for Mr. Corrin, who dined at doctor Caulfield's, the popish bishop, to let him know his perilous situation; and he instantly repaired to the bridge, threw himself between Mr. Kellett and the pikemen, saying, that they should not kill him without first butchering him. Having thus rescued him, he first led him to his own house, and afterwards to Clonard, about two miles off, the seat of Mr. Kellett, who kept Mr. Corrin at his house till next day, to protect him; dreading that the rebels might have retaken and reconveyed him to prison. It was universally believed, that father Corrin's interference did not proceed from pure motives of humanity, but from a preconcerted agreement with Mrs. Kellett, for the following reasons: "He did not approach the bridge, or use any exertion till he received Mr. Kellett's message at the bishop's; and when he led him away under his protection, he left the other prisoners on their knees in the hands of the ruthless pikemen, without offering to interfere for their preservation.

'The following circumstance tends strongly to confirm this opinion:—A gentleman of very great respectability, who was on board the prison-ship, assured me, that on the morning of the massacre, a servant of Mr. Crump went on board, and, from the general tenor of his conversation, they could infer that messieurs Crump, Kellett, and Bland would be saved at all events; which we may suppose was in consequence of the promise made to their wives by Mr. Corrin the evening before.

'Charles Jackson, an Englishman, who had practised the trade of a carver and gilder at Wexford, was among the last party of prisoners supposed to have been saved by Mr. Corrin. He published a narrative of his sufferings, and of the events which occurred at Wexford during the rebellion. The popish clergy of that town have relied much on his veracity; and it is most certain that his relation of the events of which he was an eye-witness is strictly true.

'A popish priest of Wexford wrote a pamphlet under the signature of Veritas, with the assistance, and under the direction of doc-

tor Caulfield, merely for the purpose of vindicating the conduct of the Romish clergy; in which he often quoted Jackson's narrative, which gives a faithful representation of the events which occurred, except while he was in prison; and his account of them during that period was erroneous, for the following very obvious reason: they were communicated to him by his wife, who, being a rigid papist, was completely under the influence of the priests.

“He gives the following account of the escape of himself and his fellow-prisoners on the bridge:

“General Roche rode up in great haste, and bid them beat to arms; saying, ‘that Vinegar-hill camp was beset, and that reinforcements were wanting;’ that this operated like lightning on the rebels, who instantly quitted the bridge, and left Jackson and the other victims on their knees. That the mob, (consisting of more women than men,) who had been spectators, also instantly dispersed in every direction, supposing the king's troops were at hand: that the prisoners, stupefied with horror, remained for some time on their knees, without making any effort to escape: that the rebel guard soon returned, took them back to gaol, telling them, that they should not escape any longer than the next day, when neither man, woman nor child of the protestants should be left alive.”

“Different persons at that time in Wexford, and some who lived near the bridge, have unanimously concurred with Jackson's relation of it.

“A person of the utmost veracity, who was led out to execution, and narrowly escaped, has positively asserted, that he believes father Corrin would not have interfered at all, but that he imagined there was a complete reverse of fortune, in consequence of the alarm occasioned by the arrival of the messenger from Vinegar-hill; but this person was ignorant of the secret compact which he had made with Mrs. Kellett.

“As strong suspicions were entertained, and insinuations were thrown out, soon after the massacre at the bridge, that the popish priests in Wexford had more influence than any other persons there, and that they could have protected those whom they chose, father Corrin went to Mr. George Taylor, one of the prisoners who escaped, when Mr. Kellett was rescued, and asked him to sign a paper, containing a contradiction of it, and a general approbation of the conduct of the priesthood in Wexford during the rebellion. He refused to do so, but at his instance gave him the following certificate:

“I do hereby certify, that the reverend John Corrin, by his humane exertion, has been the instrument in the hands of God in saving my life, and eleven others of my fellow-prisoners, the twentieth of June, being the day of the general massacre on the bridge of Wexford.

“*Ballywalter,*
“August 28th, 1798.

GEORGE TAYLOR.”

“Mr. Taylor, on giving Mr. Corrin this certificate, asked him, “What use he meant to make of it?” He answered, “To employ it in my defence.” The reader will draw but one inference from this anticipated defence against an accusation which was not at that time

even thought of. As messieurs Taylor and Jackson, who escaped from the massacre on the bridge, differed from each other in the relation of this dreadful event, I shall endeavour to account for their apparent contradiction.

‘Taylor imputes their preservation solely to the interference of Mr. Corrin: Jackson, to the alarm and confusion occasioned by the arrival of the express, in which every one concurs with him, except George Taylor. The former says, they were led away from the bridge by Mr. Corrin; the latter, that they were left in the hands of the pikemen. I should give greater credit to the relation of Jackson, than that of Taylor, for the following reasons: Mr. Kellett personally assured me, that Mr. Corrin led him away from the bridge; and it is most certain, that the remainder of the prisoners were led back to the gaol by the pikemen, where they remained until the king's troops entered the town. If Mr. Corrin had influence enough over the mob to check the massacre, and to rescue Mr. Kellett, why did he leave the remainder of the prisoners in the hands of the ferocious rebels, who might have butchered them after his departure? In the state of stupefaction to which the prisoners were reduced by terror, as Jackson observes, it is very possible that Taylor might have mistaken the real cause of their preservation. They were surrounded by an immense mob, besides the pikemen; and as many spectators in the house of Mr. Hatchel, near the bridge, have unanimously agreed, that the alarm and dispersion of the rebels took place rather before the arrival of Mr. Corrin, it is possible that Mr. Taylor might have mistaken the real cause of it, particularly as he could not have seen Mr. Corrin until the multitude dispersed; besides, he is uncommonly near-sighted. I shall not pretend to dispute his veracity, as I know him to be a person of strict religious and moral principle, but I really believe he was mistaken.

‘The following occurrence must diminish our belief of father Corrin's having acted from pure motives of humanity: Mrs. Margaret Lett, the wife of a brewer of Enniscorthy, having been examined as a witness on the trial of Thomas Clooney, on the fifth of July, 1799, at Wexford, deposed, That she had the protection of father Corrin; that her husband was a prisoner in the gaol of Wexford; that Clooney wrote on the back of the protection, that he would go bail for Mr. Lett's good behaviour, and that he would not leave Wexford, if Mr. Corrin would *allow* him to be taken out of gaol; and that she went with the paper to Mr. Corrin, but he would not allow him to be liberated; that Clooney afterwards went to the prison, took him out, and left him at her lodgings.

‘In this manner they put ninety-seven protestants to death, at Wexford, on the twentieth of June. Some persons have said that the number did not exceed ninety-five; but the bloody calendar of all the protestant prisoners there, which I have in my possession, puts this beyond a doubt.’ Vol. ii. p. 21.

‘Many persons of undoubted veracity assured me, that the popish bishop, doctor Caulfield, gave his benediction to the savage pikemen as they proceeded to the massacre on the bridge; yet I should not think of inserting it in this history, if it were not authen-

ticated on the oath of a respectable gentlewoman who beheld it; because, however sanguine the doctor might have been in the cause, I could not have supposed that he would have been so void of discretion. Mrs. Crane, sister to judge Chamberlaine, made this affidavit. Vol. ii. p. 30.

The affidavit is in the Appendix XX. 23. It states, that the doctor was, at the time alluded to, in company with the reverend Mr. Roche; and that, at the entrance of the lane in which she saw them, they were met by a number of men armed with pikes and other weapons, with whom *she supposed they were going to intercede for the prisoners*, which gave her great pleasure; but that these men, as they came up, 'kneeled down, for the purpose, AS THE DEPONENT BELIEVETH, of receiving Dr. Caulfield's blessing, which he gave, spreading his hands over their heads, as she had seen him do to others whom he blessed.'

Independently of the opposite testimony upon this subject, offered by the doctor in his pamphlet, it should seem from this very supposition, which first arose in the breast of the present witness, that he had been in the habit of interceding for prisoners.

'The news of the victory at Foulkes's-mill having been received at Wexford the same evening it was gained, a number of rebel leaders, who had been present at the massacre, assembled at governor Keugh's house, and concerted measures of conciliation, in hopes of procuring an amnesty. Next morning they waited on lord Kingsborough, requesting that he would be their mediator, and write to the different general officers to spare the inhabitants of Wexford and their property, on laying down their arms, and returning to their allegiance; which he agreed to do, on their investing him with the military command of the town, and re-instating the civil magistrates.' p. 32.

'When lord Kingsborough was invested with the command of it, he sent a note to Scallion, who was on board the prison-ship, to desire he would bring Mr. Solomon Richards of Solsborough to him, as he wanted his advice and assistance, in the critical situation in which he then stood. The rebels attempted to sink the boat in which he went, as he passed under the bridge, which was very high, by darting their pikes through it; and would have effected it, but that they were prevented by Scallion.

'Soon after Mr. Richards waited on lord Kingsborough the rebel column entered the town, headed by father Murphy, who advanced to his lordship's lodgings, mounted on a fine horse fully caparisoned, having a case of pistols and a broad sword. Lord Kingsborough addressed him from his window, and told him he would endeavour to obtain favorable terms for him and his friends, provided they conducted themselves properly; and said, he hoped he was coming to give up his arms: on which, the sacerdotal hero, in a paroxysm of rage, dismounted, and ascending to his lordship's apartment, asked

him, with much rudeness and petulance, who he was ? and on being informed, he said, with great indignation, " I had you tried and condemned this morning at the camp at Vinegar-hill, and I'll have you taken out and executed this night."

' Doctor Caulfield, the titular bishop, who had just arrived, began to expostulate with him ; on which lord Kingsborough desired him to respect his bishop ; but Murphy flourished his hand over the bishop's head, saying, " I was once your priest ; but I am now a general." However, when his anger cooled, he knelt down, kissed his hand, and acknowledged his superiority.

' Whelan, Murphy's aid-de-camp, who was present, had a large whiskey bottle in his pocket, and a pistol in his hand ; and he boasted that he had just shot his officer outside the town, alluding to the murder of ensign Harman. He also said, he would shoot lord Kingsborough ; on which his lordship cocked his pistol, presented it at his breast, and declared he would shoot him, if he moved his hand, which prevented the perpetration of his sanguinary design.

' Mrs. Richards, her sister, and some officers' wives, had sought an asylum in his lordship's lodgings at this critical and alarming moment ; and fearing that they should be all massacred if lord Kingsborough shot Murphy, or his aid-de-camp, one was in hystericks, another fainted, and another fell on her knees to deprecate his lordship's anger.

' While they were in this state of perturbation, Perry the rebel general entered his lordship's apartment, and carried Murphy and Whelan off ; and soon after he led the band of rebel assassins out of town, but left his two aid-de-camps, who were wounded, with lord Kingsborough, who had them taken care of.

' The sudden flight of the rebels is principally to be imputed to their fear of the king's troops, who were advancing ; and the sudden arrival of a few brave yeomen, which I shall describe, and whom they took for the advanced guard of our army, occasioned their precipitate retreat.

' It is certain that Dr. Caulfield used every means in his power, and succeeded, in preventing the rebels from murdering lord Kingsborough ; partly by his spiritual authority, and partly by telling them that he was a valuable hostage ; and that by preserving his life, and conciliating him, he would probably obtain favourable terms for them and their friends, and prevent the soldiers from desolating the town and the country.' P. 34.

' The lady whose journal I quote, and many others who were in Wexford at that time, have declared, that the preservation of the town and protestant inhabitants can be imputed to nothing but the determination of the rebels to murder lord Kingsborough, to whose lodging they repaired with father Murphy, and that that object diverted them from their nefarious design, till the alarm, which I have mentioned, occasioned their general dispersion and flight.

' About eight o'clock in the morning of the twenty-first, the day of their deliverance, father Broe the friar, having visited the prison-

ship, and recommended to the prisoners to be christened, as he said it might be the means of saving them from the rage of the rabble, about fifteen of them consented. He gave those who submitted to that ceremony the following certificate:

"I hereby certify that A. of B. in the parish of C. has done his duty and proved himself a Roman-catholick, and has made a voluntary oath that he never was an Orangeman, nor took the Orange oath. Dated Wexford, June twenty-first, 1798.

"F. JOHN BROE."

'This unquestionably proves that father Broe knew that a second massacre was intended; and that there was no safety for any person but a Roman-catholick.' Vol. ii. p. 40.

Taking the whole of these facts as they are, they will admit of a very different interpretation from that attributed to them by our author. How far however they are facts, and what is the interpretation given to them by the catholics themselves, our readers ought to be acquainted with, before they return a verdict upon the subject.

It was our intention, with this view, to have presented them immediately with an account of the replies of Dr. Caulfield and Mr. Townshend; but we have already occupied more than the space allotted to us, and must postpone the subject till our next number.

(To be continued.)

ART. X.—*Introduction to the New Testament.* By John David Michaëlis, &c. Containing the Translator's Notes to the Third Volume. (Continued from Vol. XXXV. p. 441.)

And (which is also sold as a separate work under the following title) *A Dissertation on the Origin and Composition of the three first Gospels.* By Herbert Marsh, B. D. F. R. S. &c. 8vo. 5s. Boards. Rivingtons. 1802.

MR. Marsh, in the Notes thus announced, and the volume superadded, has not only preserved, but even augmented, the reputation he had so deservedly gained from the former part of his work.

The notes here given are comprised in chapters, with references to the pages of text they are meant to illustrate; and, of them, it may be said in general, that we do not recollect a single one which might be omitted, as inapplicable or unimportant.

The first chapter has for its subject the name and number of the canonical Gospels, and presents remarks on the supposed references to them in particular, which occur in the Epistles of St. Paul, as well as on the title they bear in MSS. Adverting to

the different senses of the word *εὐαγγέλιον*, he takes occasion to mention with commendation the LEXICON of SCHLEUSNER, which has been published since Mr. Marsh's notes to the first volume of this Introduction;—and we cannot omit the opportunity of recommending it as the most valuable manual to Scriptural criticism. Having slightly passed over the fanciful notions entertained on the number *four* of the Gospels, he points out where the fragments of those styled apocryphal are preserved.

In the second chapter, which relates to the harmony of the four Gospels, Mr. Marsh takes occasion to mention the famous *Wolfenbüttel Fragments*; and we cannot suppress our wonder that they have not been given in English. Are our infidel writers more indifferent than formerly? or are they strangers to the contents? We make no scruple in declaring that no attack upon Scripture is comparable with this for acuteness; but so far are we from thinking it *unanswerable*, that, if published in English, we are convinced it would soon draw forth a more complete refutation—notwithstanding the several excellent ones which have appeared in Germany—than has been hitherto given.

The various discussions on the harmony of the Gospels, which these notes contain, abound with much learning and reflexion, and cannot be read but with advantage. In respect, however, to the reasonings of our author upon a fact of material moment in adjusting the leading chronological points of the Gospel history, we cannot but offer a remark. This relates to the observations on the time when John the Baptist commenced his ministry.

' St. Luke has precisely determined the year, in which John the Baptist began to preach, but he has not expressly mentioned John's age. However we may infer from a comparison of Luke i. 36. with ch. iii. 23. that John, when he began to preach, was between thirty and thirty-one years of age.

' This inference our author probably deduces from the following facts. First, Zacharias, the father of John the Baptist, was a priest of the course of Abia (Luke i. 5.) Secondly, Zacharias was in the execution of his office in the temple, when the angel Gabriel appeared to him, and announced that his wife Elisabeth would bear him a son, who should be called John (Luke i. 8—13.). Thirdly, the priests, who served in the temple, were divided by David (1 Chron. xxiv. 3—19.) into four and twenty classes, each of which served in its course, and the eighth was that of Abia (ver. 10). Now the Jewish ecclesiastical year began with the new moon, which was nearest to the vernal equinox, and consequently their fourth ecclesiastical month, or Tammus, corresponded in part to our July. But whether our author's inference, that the class of Abia was in office in the month of Tammus, is valid or not, depends on the two fol-

lowing questions. How many days did each class serve at a time? And at what part of the year did the first class begin its office? If we divide the Jewish year into four and twenty equal parts, and suppose that each class served about fourteen days, and likewise suppose that the first class came into office at the beginning of the ecclesiastical year, or on the first of Nisan, the class of Abia, which was the eighth, was of course in office in the latter half of the fourth month. Both of these suppositions must have been made by our author; otherwise I do not see in what manner he can have come to this conclusion. But though no mention is made in 1 Chron. xxiv. of the duration of the office of each class, Josephus expressly declares, (*Antiq. lib. VII. c. 14. § 7.*) that according to the institution of David, each class served only *one week* at a time: διατάξετε μὴν πατριὰν διακονεῖσθαι τῷ Θεῷ ἐπὶ ἡμέραις οὐτῷ, ἀπὸ σαββάτου ἐπὶ σαββάτου. And a few lines afterwards he adds, that the arrangement made by David was still retained at that very day: καὶ διαμένειν ἕως ὁ μέρισμός αὐχρὶ τῆς σήμερον ἡμέρας. But if each of the four and twenty classes served only one week at a time, each of them must have served twice in the year. However certain therefore we might be as to the month, when the first class went into office, it must be wholly impossible to determine the month, in which Zacharias had the vision in the temple, because we have no data whatsoever, by which we can determine, whether his turn at that time was the first or the second in the year. All that we can affirm with certainty is, that it was either in the eighth or in the thirty-second week, but which of the two must remain undecided.' Vol. iii. Part ii. p. 50.

In making this observation, certain notes in the context appear to have been overlooked, which, if properly applied, are decisive, in reference to the fact here pronounced uncertain. It is clear that the pregnancy of Mary commenced from the sixth month of Elizabeth's, and therefore that John was six months older than Jesus, for both mothers went their full time; and as Jesus was entering on his 30th year when Tiberius commenced his 15th, [Augustus died August 19th, year of Rome 767, and Christ entered on his office on the day of atonement, as is evident from the application of the prediction in Isaiah to himself, when he read from that prophet in the synagogue,] the form of the Jewish year thence settled will determine, together with that of the Roman when Tiberius began to reign, the exact time of John's birth, in coincidence with that of Zachariah's ministration, and consequently that of Christ's. This point, however, we expect to see cleared, in the *Disquisition announced on the Zodiac found in Egypt*.

Mr. Marsh's third chapter of notes includes such as relate to the cause why St. Matthew and St. Mark, as also St. Mark and St. Luke, in several instances present a verbal agreement, though neither copied from the other. But this being a question which involves much investigation, we are directed to the professed

Dissertation on the subject, which the author requests may be perused here, as the notes in the following chapters have frequent reference to it.

[—Ought not the Dissertation to have been here inserted?]

Amidst the many interesting observations in this chapter, we cite the following as of considerable importance, especially from the well grounded conclusion founded upon it.

‘It is true that, in the Hebrew of the Old Testament, Judah and Judæa are both expressed by יהודה. But if the term ‘Hebrew’ be applied to the Gospel of the Nazarenes, it is equivalent to the term ‘Chaldee:’ and in Chaldee and Syriac, Judah and Judæa were distinguished, the former being written ארדה, the latter ארדה without Aleph. At least in the Syriac version of the New Testament *Iδας* is always expressed by ܝܕܐܝܬܐ, and *Iδαia* is always expressed by ܝܕܐܝܬܐ, (See for instance Matth. ii. 1. 22. iii. 1. 5. iv. 25. xix. 1. xxiv. 16.) except in one single instance, namely Matth. ii. 5. where there is ܝܕܐܝܬܐ, ܝܕܐܝܬܐ, as if the Greek were, not Βηθλεεμ της Ιουδαίας, but Βηθλεεμ Ιουδα. In Matth. ii. 6. where the Greek is γη Ιουδα we again find ܝܕܐܝܬܐ in the Syriac.

‘This is impossible: for Jerom’s observation is made not on γη Ιουδα ver. 6. but on Βηθλεεμ της Ιουδαίας ver. 5. where he proposed likewise to read Ιουδα, and really altered the Latin version to Bethlehem Judæ, which is the reading of the Vulgate at this very day. Since therefore Jerom expressly declares that where Βηθλεεμ Ιουδαίας was the reading of the Greek text, Βηθλεεμ Ιουδα was the reading of the Hebrew (that is, Chaldee) text; since *Iδας* and *Iδαia* are distinctly expressed in Syriac and Chaldee; and since the Syriac version at Matth. ii. 5. has the very reading, which Jerom says he saw in the Chaldee, (for ‘in ipso Hebraico,’ here signifies ‘in ipso Chaldaico’), there is no necessity for having recourse to violent conjectures: and we may safely conclude, that Jerom really meant the Chaldee (or, as the fathers call it, Hebrew) Gospel of the Nazarenes, and consequently that this Gospel contained at least the second, if not the first chapter of St. Matthew.’ Vol. iii. Part ii. p. 130.

Chapter the fifth relates to St. Mark’s Gospel, and closes, to our regret, the notes of Mr. Marsh. We have been the more brief in entering into these notes—miscellaneous as they necessarily are in their subjects—for the sake of attending minutely to the detached DISSERTATION, the first chapter of which thus enters on a general statement of the question.

‘That our three first canonical Gospels, or the Gospels of St. Matthew, St. Mark, and St. Luke, have a remarkable similarity to each other, and that these three Evangelists frequently agree, not only in relating the same things in the same manner, but likewise in the same words, is a fact, of which every one must be convinced, who has read a Greek harmony of the Gospels. To mention at

present only a few instances. The parable of the sower, Matth. xiii. 3—9. Mark iv. 3—9.: Christ's prophecy of the destruction of Jerusalem, Matth. xxiv. 3—36. Mark xiii. 5—32.: the description of Christ's celebration of the last passover, and of the treachery of Judas, Matth. xxvi. 20—48. Mark xiv. 17—44. Further, Christ's discourse on the message of John the Baptist, Matth. xi. 3—19. Luke vii. 19—35 : the woe denounced to Chorazin, Bethsaida, and Capernaum, Matth. xi. 21—27. Luke x. 13—15. 22. 24.: Christ's censure of certain persons, who required of him a sign, Matth. xii. 41—45. Luke xi. 24—26. Again, the benediction of children, who were brought to Christ, with Christ's answer to the question, by what means salvation was to be obtained, Mark x. 14—25. Luke xviii. 16—25.: Christ's censure of certain Pharisees, Mark xii. 38—40. Luke xx. 46, 47. From these examples, some of which are very long, it appears, that sometimes St. Matthew and St. Mark, at other times St. Matthew and St. Luke, at other times again St. Mark and St. Luke, agree in relating the same things in the same manner, and, with a very few exceptions, in the same words. In some cases likewise all the three Evangelists agree word for word, of which the most remarkable instance is, Matth. xxiv. 33—35. Mark. xiii. 29—31. Luke xxi. 31—33.

These phenomena are inexplicable on any other, than one of the two following suppositions: either, that St. Matthew, St. Mark, and St. Luke, copied the one from the other: or that all three drew from a common source. For it is wholly impossible, that three historians, who have no connexion, either mediate or immediate, with each other, should harmonize as St. Matthew, St. Mark, and St. Luke do. Even eye-witnesses to the same facts, if they make their reports independently of each other, will never relate them in the same manner, and still less in the same words. Different observers regard the same facts from different points of view; the one pays attention to one circumstance, the other to another circumstance; and even the circumstances, which they observe in common, they will arrange and combine in their own minds in such a manner, as to produce two representations, which, though upon the whole the same, widely differ in the choice and the position of the respective parts. This case is parallel to that of different historical painters, who represent on canvas the same subject: and whoever has compared, for instance, Christ's descent from the cross by Rubens with his descent from the cross by a painter of the Italian school, knows how greatly the representations differ from each other. Consequently, when eye-witnesses to the same facts relate those facts, their *mode* of narration will be very different; the one will mention circumstances which the other omits; the one will combine the parts of his narrative in this, the other in that manner. If therefore St. Matthew, St. Mark, and St. Luke, agreed only in the *mode* of relating the same facts, we should conclude that there was some connexion, either mediate or immediate between their writings, even had St. Mark and St. Luke, as well as St. Matthew, been eye-witnesses to the facts, which they relate: and, since they were not eye-witnesses, we may draw the inference with still greater reason. Further, this inference is corroborated by the circumstance,

that, though St. John, as well as St. Matthew, was present at the transactions, which he has recorded, his mode of relating the few facts, which he has in common with St. Matthew, is very different from St. Matthew's mode of relation. The similarity therefore of St. Mark and St. Luke to St. Matthew is the more remarkable: and since they likewise agree in numerous instances in the use of the same words, there cannot exist a doubt that their Gospels had some connexion, either mediate or immediate, with each other. It is true, that the examples of verbal agreement between St. Mark and St. Luke are far from being either so numerous or so long, as those between St. Matthew and St. Mark, and between St. Matthew and St. Luke: but this deficiency in the argument, as applied to St. Mark and St. Luke, is amply compensated by another circumstance, namely, that the numerous facts, which are common to St. Matthew, St. Mark, and St. Luke, are arranged by St. Mark and St. Luke precisely in the same order, though several of them have received a different arrangement from St. Matthew. And on the other hand, if St. Matthew's different arrangement of several of the facts should be considered as an argument that the Gospels of St. Mark and St. Luke had no connexion with that of St. Matthew, the remarkable verbal agreement of St. Matthew's Gospel with those of St. Mark and St. Luke is fully sufficient to confute it. Since then it is certain that our three first canonical Gospels had some connexion either mediate or immediate, we are reduced to this dilemma: either the succeeding Evangelists copied from the preceding; or, all the three drew from a common source.

But though the most eminent critics are at present decidedly of opinion, that one of these two suppositions must necessarily be adopted, and that the notion of an absolute independence, in respect to the composition of our three first Gospels, is no longer tenable, yet the question, which of these two suppositions ought to be adopted in preference to the other, is still in agitation, and each of them has such able advocates, that, if we were guided by the authority of names, the decision would be extremely difficult. Besides, so much learning and ingenuity have been displayed on both sides, and the arguments, which each party has advanced, have been alternately declared in literary journals, which are regarded as oracles of criticism, to be so satisfactory, that not only great labour is requisite for a full investigation of the respective proofs, but no small share of critical ability is required on the part of him, who attempts a decision. And the difficulty is still further increased by the circumstance, that the advocates of each party are at variance among themselves. For they, who agree in the opinion, that one evangelist copied from the other, differ on the question, which was the copied, and which was the copying evangelist: and on the other hand, they, who contend for a common source, differ from each other, both in respect to the source itself, and to the use, which was made of it by the evangelists. The easiest and the most prudent part therefore, which I could take on the present occasion, would be merely to relate the opinion of others, without hazarding an opinion of my own: but as I have already collected many materials for this purpose, and have discovered several remarkable phenomena in

the verbal harmony of our three first Gospels, which will probably bring the main question nearer to a decision, than it has been hitherto brought, I shall venture, with deference to the eminent critics of both parties, to make known the fruits of my researches.' Vol. iii. Part ii. p. 1.

Proceeding on these grounds, Mr. Marsh adverts to the authors who have supposed that the succeeding evangelists copied from the preceding; and having resolved this hypothesis into one or the other of these six possible cases—

'1. St. Matthew copied from St. Mark: and St. Luke copied both from St. Matthew and from St. Mark.

'2. St. Matthew copied from St. Luke: and St. Mark copied both from St. Matthew and from St. Luke.

'3. St. Mark copied from St. Matthew: and St. Luke copied both from St. Matthew and from St. Mark.

'4. St. Mark copied from St. Luke: and St. Matthew copied both from St. Mark and from St. Luke.

'5. St. Luke copied from St. Matthew: and St. Mark copied both from St. Matthew and from St. Luke.

'6. St. Luke copied from St. Mark: and St. Matthew copied both from St. Mark and from St. Luke.' Vol. iii. Part ii. p. 6.

—he proceeds to state by whom these different positions have been maintained, and in what manner supported; closing with the observation, that—

'—this contrariety of conclusion from the same premises is occasioned by the circumstance, that each critic sets out with a previously assumed opinion, in respect to the time, when the Gospels were written; and as this opinion is different in different persons, the conclusions, which they deduce, must be likewise different.' Vol. iii. Part ii. p. 12.

In the third chapter, GRIESBACH's hypothesis is separately considered, and pronounced, on examination, insufficient.

From having shown the incompatibility of Griesbach's hypothesis, the next chapter is occupied by the consideration of those authors who have supposed that the three evangelists made use of a common document or documents. This idea—of which Epiphanius had given somewhat more than a hint, when, speaking of their verbal agreement, he calls it *συμφωνως και ισως κηρυξαι*, and accounts for it, though without adding aught of explanation, by the observation *οτι εξ αυτης της πηγης ωρμηνται*—was first advanced by *Le Clerc*. He however having suggested it but as an hypothesis, without laying further stress upon it, it remained dormant till revived in 1777 by *Michaëlis*, who, retaining the opinion that St. Mark copied from St. Matthew, united it with the position of *Le Clerc*—*tria hæc evangelia partim petita esse ex similibus aut iisdem fontibus*. But professor *Koppe*, in 1782, having, under the title of *Marcus non Epito-*

mator *Matthai*, explained the verbal harmony in the three first Gospels, on the supposition of the examples having been drawn from Gospels more ancient, such as St. Luke mentions in his preface, and contended that one evangelist did not copy from the other, *Michaëlis*, in the fourth edition of his Introduction, accedes to this opinion; but, having assumed that St. Matthew himself wrote in Hebrew, he supposes his Greek translator had recourse to the same documents in that language which had been used before by St. Mark and St. Luke. Thus *Michaëlis* had recourse to a common *Greek* document or documents. But the first writer that publicly assumed the hypothesis that our three first evangelists used in common a *Hebrew* or *Syriac* document or documents, whence they derived their principal materials, was *Semler*. This he delivered cursorily, in his Remarks on Townson's Discourses upon the four Gospels, without offering any thing determinate upon it. However, a posthumous work of *Lessing*, entitled *Theological Relics*, and published in 1784 (though written in 1778), proposes the idea of a common *Syriac* or *Chaldee* original with much more precision. This original is said to have been the 'Gospel according to the Hebrews,' or 'according to the twelve Apostles,' which the ancients spoke of with great respect. His hypothesis, which *Storr* and *Griesbach* opposed, professor *Niemeyer* both adopted and improved. *Weber* admitted it into his Contributions to the History of the Canon of the New Testament; and *Corrodi*, in his Attempt to illustrate the History of the Jewish and Christian Canon, published in 1792, not only derives our three first canonical Gospels from a common *Hebrew* original, but supposes St. Matthew to have written his Gospel in *Hebrew*, whence the three first canonical Gospels in *Greek* were compiled.

In 1793, the theological faculty at Göttingen proposed as a question for their prize dissertation, 'What might have been the origin of the Gospels by the four evangelists? from what sources drawn? for what readers, and with what design written? how, and when these Gospels obtained canonical authority, to the exclusion of the other Gospels styled apocryphal?' The prize was adjudged in the following year to *Halfeld*, and the *accessit* to *Russwurm*. Both adopted the hypothesis of an original in *Hebrew* or *Chaldee*; but with this difference, that *Halfeld* supposed the evangelists to have had recourse to several documents, while *Russwurm* held that they used different copies of one. This, *Russwurm* neither thought, with *Lessing* and *Niemeyer*, to have been the Gospel according to the Hebrews, nor, with *Corrodi*, to have been written by St. Matthew.

Halfeld and *Russwurm* had been pupils of *Eichhorn*, who in 1794 published the substance of the lectures they had heard from him, in the *fifth* volume of his *Universal Library of Biblical Literature*. This dissertation is by far the most im-

portant that hath appeared in defence of the hypothesis of a common Hebrew or Chaldee original, which is held to be *one* document respectively used by the *three* evangelists; but he supposes various additions had been made in various copies, and endeavours to establish this position by investigating the contents of the Gospels in their present state. Mr. Marsh however observes, that, though this hypothesis holds good so far as concerns the object for which it was assumed, it does not solve the difficulty as to a recurrence of the same words in the different evangelists, which is incompatible with the idea of three independent translations of the same original.

To these critics, in the next chapter, an account is added of others who unite both hypotheses, and in particular *Bolten* and *Herder*, two writers of eminence. The former assumes, not only that St. Matthew wrote his Gospel in Hebrew, but that it was the basis of our three first Gospels, which contain different Greek translations of it; that our Greek of Matthew contains the whole, to which perhaps some additions were made; that St. Mark's Gospel contains a Greek extract, and St. Luke's a Greek translation in parts, with considerable additions made by him from other sources; also, that the Greek version of St. Matthew's Hebrew was made before St. Mark and St. Luke wrote.

Herder agrees with Eichhorn as to the common Hebrew or Chaldee Gospel having been the ground-work of the rest; and that it was neither the 'Gospel according to the Hebrews,' nor a Gospel in Hebrew written by St. Matthew;—but in most other respects he differs from Eichhorn. Herder's common document is not *written*, but *oral*, and was the *κηρυγμα* or *preaching* of the first disciples. Herder supposes also that St. Mark's text approaches nearest to the oral Gospel.

Having exhibited these various opinions, Mr. Marsh, in the seventh chapter, gives a view of the parallel and coincident passages of the three first Gospels, with the results thence arising, as materially conducive to determine the origin and composition of them; premising, for the sake of perspicuity and brevity, the following notation.

- Let \aleph denote all those parts of the $\chi\lambda\iota\iota$ general sections, which are contained in all three evangelists.
 - α denote the additions made to \aleph in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke.
 - β the additions made to \aleph in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew.
 - γ the additions made to \aleph in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark.
- In the preceding table of parallel passages, \aleph , with the additions α , β , γ , belong to the first division.

* Let A denote whole sections found in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke. These belong to the second division.

B whole sections found in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew. These belong to the third division.

Γ whole sections found in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark. These belong to the fourth division.

St. Matthew's Gospel then contains	-	-	-	-	$\aleph + \alpha + \gamma + A + \Gamma$
St. Mark's Gospel	-	-	-	-	$\aleph + \alpha + \beta + A + B$
St. Luke's Gospel	-	-	-	-	$\aleph + \beta + \gamma + B + \Gamma$

beside those parts
which each evangelist has peculiar
to himself.

* This notation being adopted, I will now point out the several remarkable phenomena in the verbal agreement and disagreement of our three first Gospels, and arrange them in the order of the four divisions above stated.

* *First Division: containing \aleph , with the Additions α , β , γ .*

* I. In \aleph :

- a). We meet with several examples in which all three Gospels verbally coincide: but these examples are not very numerous, and contain in general only one or two, or at the outside three sentences together.
- b). The examples of verbal agreement in \aleph between St. Matthew and St. Mark are very numerous, and several of them are very long and remarkable, especially in sect. XIV. XXXV. XXXVII. XXXVIII. XXXIX.
- c). On the other hand, not one of those sections, which in St. Matthew's Gospel occupy different places from those which they occupy in St. Mark's Gospel, exhibits a single instance of verbal agreement between St. Matthew and St. Mark. Thus beside sect. V. and XI. there are not less than five successive sections, namely, XV. XVI. XVII. XVIII. XIX. throughout which there is not a verbal agreement in any one sentence, though sect. XIV. affords a very long example of close verbal coincidence, and sect. XX. likewise affords examples. This phenomenon will be more fully explained in ch. 16.
- d). But in no instance throughout \aleph does St. Mark fail to agree verbally with St. Matthew, where St. Luke agrees verbally with St. Matthew.
- e). There are frequent instances of verbal agreement in \aleph between St. Mark and St. Luke: though they are neither so numerous nor so long, as those between St. Matthew and St. Mark.

- f). Upon the whole, the examples of verbal disagreement between St. Mark and St. Luke are much more numerous than the examples of agreement: yet throughout all \aleph St. Mark never fails to agree verbally with St. Luke, where St. Matthew agrees verbally with St. Luke.
- g). In several sections, St. Mark's text agrees in one place with that of St. Matthew, in another place with that of St. Luke, and therefore appears at first sight to be a compound of both.
- h). There is not a single instance of verbal coincidence between St. Matthew and St. Luke, only throughout all \aleph : for throughout all \aleph they invariably relate the same thing in different words, except in the passages, where both of them agree at the same time with St. Mark.
- i). Consequently in no part of \aleph does St. Matthew's Greek text agree partly with that of St. Mark, and partly with that of St. Luke, nor St. Luke's text partly with that of St. Matthew, and partly with that of St. Mark, as was just observed of St. Mark's text.
2. In α St. Matthew and St. Mark agree verbally in several instances, as may be seen on turning to sect. I. XIV. XXI. XXXV. XXXVIII. XLI. XLII. On the other hand, in the longest and the most remarkable of all the additions α (Matth. xiv. 3—12. Mark vi. 17—29.) they relate the same thing throughout in totally different words.
3. In β I have discovered only one instance of verbal agreement between St. Mark and St. Luke, and that a very short one, namely, Mark x. 15. Luke xviii. 17. in sect. XXVI. This is the more remarkable, as the additions β are very numerous.
4. In γ the relation, which St. Matthew's Gospel bears to that of St. Luke, is very different from that, which the two Gospels bear to each other in \aleph : for in γ there are instances of very remarkable verbal coincidence. See sect. I. III. XXXI.

Second Division: containing A.

In A, the relation, which St. Matthew's Gospel bears to that of St. Mark, in respect to verbal agreement, continues the same, as it was in \aleph and α , as may be seen on turning to the examples quoted in this division.

Third Division: containing B.

In B, the relation, which St. Mark and St. Luke bear to each other is very different from that, which they bear to each other in \aleph , and is similar to that, which they bear to each other in β . For among the sections peculiar to St. Mark and St. Luke, these two evangelists agree verbally in no other place, than a single passage of

the first section: and even there, in all that precedes and follows that passage, St. Mark and St. Luke relate the same thing in very different words.

‘ *Fourth Division: containing Γ.*

‘ In Γ, the relation, which the Gospels of St. Matthew and St. Luke bear to each other, is the very reverse of that, which they bear to each other in Ν, and is similar to that, which they bear in γ, as may be seen on turning to the examples quoted in the fourth division.

‘ These facts being admitted, we have a certain criterion, by which we may judge of every hypothesis on the origin of our three first Gospels: for it is obvious that whatever supposition be the true one, it must account for all these phænomena, and that a supposition, if it does not account for these phænomena, cannot be the true one.’ Vol. iii. Part ii. p. 148.

On these grounds, Mr. Marsh proceeds to examine, by the phænomena in the verbal harmony, whether the succeeding evangelists copied from the preceding? whether the three first evangelists made use of a common Greek document? whether our first three Gospels contain three Greek translations made independently of each other from the same Hebrew original? Having, from a variety of ingenious discussion, determined these questions negatively, and adapted the general notation above given to comprise ALL POSSIBLE* forms under which the supposition of a common Hebrew document may be represented—after stating *algebraically*, in reference to each evangelist, the contents of the several copies whence their Gospels were derived—Mr. Marsh points out such cautions as he deems requisite in determining any particular form, and then examines the various forms of the general supposition; when it is assumed that St. Matthew wrote in Greek, by the criterion of the harmony reducing the several positions to these seven heads:

‘ 1. That all three evangelists translated immediately from the Hebrew, and that in making their translations, they consulted neither each other’s Gospels, nor any Greek translation previously made.

‘ 2. That all three translated immediately from the Hebrew, but that the succeeding evangelists made use likewise of the Gospels of the preceding, and that in many passages, instead of translating for themselves, the one transcribed from the other.

‘ 3. That St. Matthew, St. Mark, and St. Luke, made use of Greek translations only.

* We wish the words *all possible* had been exchanged for *the general*; which are of as great latitude as we are persuaded the nature of the statement will warrant.
—REV.

‘ 4. That all three evangelists used both Hebrew and Greek copies.

‘ 5. That two evangelists used both Hebrew and Greek copies, while the third used the Hebrew only: or that two of them used the Hebrew alone, and the third both a Hebrew and a Greek copy.

‘ 6. That one of the evangelists used the Hebrew alone, and that the other two used translations alone: or that two of the evangelists used the Hebrew alone, while the third used a Greek translation alone.

‘ 7. That one of the evangelists used a Greek translation alone, but that the other two used both the Hebrew original and a Greek translation: or that two of the evangelists used only a Greek translation, but that the third, together with a Greek translation, used also the Hebrew original.’ Vol. iii. Part ii. p. 183.

Hence it is inferred that the hypothesis of a common Hebrew original is incapable of giving a satisfactory solution of the phænomena observable in our three first Gospels, if represented in any form which includes the position *that St. Matthew wrote in GREEK*.

In reference to the supposition *that St. Matthew wrote in HEBREW*, the following five positions are laid down, and a parallel conclusion drawn from them:

‘ 1. That St. Mark and St. Luke, as well as St. Matthew, used copies of the Hebrew original only.

‘ 2. That St. Mark and St. Luke used copies of the Hebrew original, but at the same time that the successor used likewise the Gospel of his predecessor.

‘ 3. That St. Mark and St. Luke used Greek translations only.

‘ 4. That St. Mark and St. Luke used the Hebrew original, and likewise different translations of it.

‘ 5. That the one used the Hebrew alone, while the other used a Greek translation alone.’ Vol. iii. Part ii. p. 193.

Being unable to obtain a satisfactory solution from any of the foregoing statements, Mr. Marsh thus summarily advances his own hypothesis.

‘ St. Matthew, St. Mark, and St. Luke, all three, used copies of the common Hebrew document \aleph : the materials of which St. Matthew, who wrote in Hebrew, retained in the language, in which he found them; but St. Mark and St. Luke translated them into Greek. They had no knowledge of each other's Gospels: but St. Mark and St. Luke, beside their copies of the Hebrew document \aleph , used a Greek translation of it, which had been made, before any of the additions α , β , &c. had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person, who translated St. Matthew's Hebrew Gospel into

Greek, frequently derived assistance, from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew : and in those places, but in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel.'

'The hypothesis,' (it is added) 'thus stated and determined, will account for all the phenomena, relative to the verbal agreement and disagreement in our three first Gospels, as well as for the other manifold relations, which they bear to each other : and it contains nothing, which is either improbable in itself, or is inconsistent with historical evidence.' Vol. iii. Part ii. p. 195.

In the remainder of these investigations, which are referred, as before, to the same criteria, Mr. Marsh discovers great acuteness and ability. We lament that our limits will not suffer us more minutely to follow him. In the result, however, we fear that, from the strength of the expression before remarked on in the note, and from the algebraic form of argument adopted, it will be found that his reasoning is somewhat involved in a circle. The Dissertation thus ends :

'It appears then, that the phenomena of every description, observable in our three first Gospels, admit of an easy solution by the proposed hypothesis. And since no other hypothesis can solve them all, we may conclude that it is the true one.' Vol. iii. Part ii. p. 243.

ART. XI.—*Remarks on 'Michaëlis's Introduction to the New Testament. Vols. III. and IV. Translated by the Rev. Herbert Marsh, and augmented with Notes.' By way of Caution to Students in Divinity. 8vo. 1s. 6d. White. 1802.*

THIS pamphlet, though not remarkable for the elegance of its style, is unquestionably the production of a scholar. It every-where indicates that the writer comes not for the first time to his subject. Much reading and reflexion lie beneath the surface, and might have been, on some occasions, displayed to more advantage. Beginning with observations favourable to the study of the Scriptures, and pointing out the necessity of caution in the conduct of such study, some passages are selected by way of examples, which are chiefly confined to the Gospels, as being the chief of the sacred books of the New Testament in dignity and value : and the rather, because 'a very laboured Disquisition of the Commentator on the origin of three of them—the result of which he holds forth as a new and valuable discovery—appears to the author one of the most exceptionable parts.'

On the subject and utility of *harmonies* we are favoured with some proper remarks; but we cannot accede to the position 'that each writer was at liberty to transpose facts *ad libitum*, or, at least, within any certain limits,' in by such transposition facts were connected in their relations differently from their actual state of co-existence. A position of this kind appears to us very embarrassing, when we set out with the idea that the historians recording such facts—however different their views in writing might be—were *inspired*. Each writer, according to his own manner of writing, may state facts differently in many respects from others. Some, as not essential to his object, may be suppressed; others be so placed as to admit of different applications: but though we agree with our author to censure Michaëlis as *rash*, for asserting that he would give up the inspiration of one or both evangelists who might refer the same transaction to two different days, yet it would be on very different grounds. The proper object of inspiration (as appears to us) is either to impart some doctrine before unknown, or, if known, to enable a communication of it free from error. The simple detail of facts is a distinct consideration; and such variations, in respect to them, as arise from no intention to deceive or mislead, are so far from weakening the force of historical attestation, that they materially serve to confirm it; inasmuch as it shows no collusion between the writers, who, if they agreed in every tittle, would make their several histories but one—as a perfect identity would imply concert, and consequently diminish the number of witnesses. Even contrariety of subordinate circumstances in the mouth of different evidences is so far from invalidating a principal fact, that it tends to establish its existence beyond contradiction. Thus we must agree with Mr. Marsh, that 'instead of being in such a case losers, we should be gainers.' Nor do we see that any disadvantage could arise were we to regard St. Luke, or either of the evangelists, in respect to such differences, as 'a mere human historian;' his integrity not being in the least affected by them. To charge Michaëlis, or Mr. Marsh, therefore, with UNCANONISING an EVANGELIST, upon this account, is highly deserving reprehension. It is asked by this writer, 'Upon what ground, either of external authority, or internal evidence, we can reduce the Gospels of St. Mark and St. Luke to the rank of mere common histories, which does not operate equally against those of St. Matthew and St. John?'—The different grounds upon which this question stands, as to the authority of these historians, is, that the two latter had the evidence of their own senses—they had seen with their eyes, and their hands had handled, the subjects of their narration: but does it follow, therefore, that the Gospels of the others were *mere common histories*, because they wrote from communication? The plain conclusion, we must beg leave to say, is *not* what this writer asserts,

viz. 'that, in reducing the former from the rank hitherto assigned to them, we weaken the pretensions of the whole to divine inspiration;' for this the premises will not warrant upon the distinction last taken, any more than upon the other; since the credibility of every history depends upon the fidelity of the historian, and the conviction that he states the best information he possesses, from the pure desire of communicating truth. As to the question so confidently put—'What do we gain but the solution of a few insignificant difficulties?'—we will answer by another:—Can any difficulty be *insignificant* which is not to be solved upon the author's hypothesis?—We will affirm, not. No true history can be the more true from its being inspired; and if in any inspired history discordances occur which cannot be solved, we must, in such cases at least, give up the inspiration. As was remarked before, a detail of simple facts is not the object of inspiration; and it appears to us, that, however laudable the motive may be, it is certainly injurious to Christianity in the extreme to arrogate any claims to its records that are unnecessary, and which their own pretensions neither want nor warrant. In the promised aid to his immediate disciples of the *Holy Spirit*, which our Lord vouchsafed, the object was to lead them into all truth, and to bring all things to their remembrance, *whatsoever he had said unto them*. This, we conceive, simply relates to their qualification as to competency of doctrine, and firmly believe was fully accomplished; but strenuously deny that it is appropriate to a simple historical detail, or that there is any immediate evidence of its having been made to St. Mark or St. Luke.

The next division of these Remarks relate to Mr. Marsh's Dissertation on the Origin of the Three Gospels of St. Matthew, St. Mark, and St. Luke. Some of the strictures offered are certainly pertinent, and materially clash with Mr. Marsh's hypothesis: others, nevertheless, are of vague application; and the same confusion of ideas in respect to inspiration recurs.—The inference drawn from what Mr. Marsh has advanced, is: 'I think it not too much to say that the hypothesis is contradictory to all history, as well as derogatory from the authority attributed to the evangelists, in all ages, as original writers.'

The Remarker, taking up the last idea, proceeds to offer an account of the verbal agreements exhibited by Mr. Marsh in his tables, and lays the chief stress of his objection on an observation which appears to us of essential importance; which is, that these agreements are all, or almost all, taken from the speeches or discourses of our Lord. 'Here,' as he justly observes, 'we are no longer concerned with the case of eye-witnesses who do not relate "facts in the same manner, and still less in the same words."—"Our historians," he adds, "are of another description; they are those who are labouring to report accurately the speeches and discourses of another; in which case

even common historians would endeavour to preserve the exact sense, or, as far as their memory would serve them, the same words.—With regard to the sacred writers, it is natural to suppose them studious of this very circumstance; and we have also reason to think that they had assistance from above to the same effect: and yet it is not necessary to suppose that either their natural faculty, or the extraordinary assistance vouchsafed them, or both, should have brought them to a perfect identity throughout.'—There appears to us something objectionable in the statement of the sacred writers *labouring to report accurately the speeches and discourses of our Lord, as this makes them no more than ordinary narrators in such parts of their narratives; nor does it accord with the idea of their having been aided by those inspired communications, either immediately or mediately, which were derived from the verification of the promise, that the Spirit of truth he would send them should bring all things to their remembrance, whatsoever he had said unto them.* To St. Matthew and St. John these reminiscences were immediate: St. Mark and St. Luke received them probably from others. Thus, then, were these four Gospels *authentic and inspired*, according to the respective natures of their contents, without the necessity of admitting all that the Remarker contends for, or of adopting, to its full extent, Mr. Marsh's hypothesis.

The conclusion of this pamphlet concerns what Michaëlis had advanced respecting the Apocalypse, and is of importance; though perhaps the statement in the Letters to Mr. Marsh on that subject (reviewed in our last number) represents the authorities for the Apocalypse to greater advantage.

ART. XII.—*Letters to the anonymous Author of 'Remarks on Michaëlis and his Commentator,' relating especially to the Dissertation on the Origin and Composition of our three first Canonical Gospels. By Herbert Marsh, B. D. &c. 8vo. 1s. Rivingtons. 1802.*

THE anonymous author of the *Remarks* is said, and generally understood, to be *the Lord Bishop of OXFORD*. Whether Mr. Marsh had been told this, or not, does not appear; but as the author had not in his own name acknowledged them, he is addressed by Mr. Marsh as a person unknown. After a skirmishing prelude, which occupies greater part of the first letter, Mr. Marsh premises a view of what the rest will contain.

'It will be the object of the following letters to inquire into the nature of your evidence, and to examine whether it be really such, as to warrant the judgement, which you have pronounced. With the exception of a few remarks on the Apocalypse, you have confined yourself to the Gospels; and you have assigned, as one reason for so

doing, that my Dissertation on the Origin and Composition of our three first Canonical Gospels is one of the most objectionable parts. In fact it is against this Dissertation, that the principal, though not the largest portion of your pamphlet is directed; it is evidently the most laboured portion; and evidently that portion, to which you are desirous of drawing the chief attention of the reader. Here you have concentrated your main force; here you have gone systematically to work; whereas the former part of your pamphlet contains only desultory observations on detached passages. On this account, as well as on many others, I shall attempt a regular and systematic defence of the Dissertation: but to your desultory observations I must reply in the same desultory manner in which they were made. These desultory replies I shall put together in the next letter, according to the order of your observations; and in the third and following letters shall conduct the defence of the Dissertation.' P. 4.

Beginning the second letter with animadversions which evidently display a more exact mode of thinking than the Remarker has discovered, Mr. Marsh strenuously defends himself against the imputation of misleading his readers into 'by-paths;' and retorts upon the Remarker, that the caution he would instil against minute inquiries is really injurious to the cause of which he professes himself the advocate.—'You are manifestly apprehensive that no good will come of such inquiries; as if the four Gospels, to which your pamphlet relates, could not stand the test of the most severe examination.—But,' adds Mr. Marsh, 'the more minutely we examine, the stronger will be our conviction, not only that they are productions of the apostolic age, but that they are the genuine works of those whose names they bear.'

Having corrected an egregious mistake of the Remarker, by which the reverse of what is fact had been imputed to Mr. Marsh, subjoined some pertinent observations in defence of the position that St. Luke was *not* an eye-witness of what he wrote, and charged his antagonist with making a parade with the learning of Raphelius, he thus closes:—'This, sir, is an admirable specimen of your impartiality and candour, and shows how well you are qualified to write, "by way of caution to students in divinity."

The next letter, which commences a regular and systematic defence of the author's Dissertation on the three first Canonical Gospels, is employed in examining the various methods used by the Remarker to represent Mr. Marsh's hypothesis in an odious light, and persuade the reader that it is not to be '*commended*.' These positions are as follow:—1. Vanity in the author, on having discovered it. 2. That the hypothesis is of easy invention, and consequently has little merit attached to it. 3. That it is not probable, or consistent:—nor, 4. is it simple. 5. That it is a degradation of the evangelists, by making them 'mere copyers of copyists, compilers from former compilations, from a far-

rago of Gospels, or parts of Gospels, of unknown authority." *Lastly*, That this hypothesis is inconsistent with inspiration; that is, with the inspiration which the Remarker has thought proper to adopt. What is urged on this head we transcribe.

'Now, sir, your notions of inspiration may be best collected from that part of your pamphlet, which relates to apparent contradictions, or, according to your own words, to "differences in the minute circumstances attending upon the facts." In order to explain such differences, you make the following supposition in the following words; that "the evangelists were left in such to their own recollection, and to the common variations of memory amongst men." You allow therefore, in certain cases, an absolute suspension of supernatural aid, whereas my hypothesis, though it excludes verbal inspiration, admits a never-ceasing superintendence to guard the evangelists from error. Instead of blaming me therefore, you ought to take blame to yourself. Besides, if we admit, that the same evangelist was inspired in some cases, but not in others; if we say, that in one place he was exempted from the danger of mistake, but abandoned in another to his own recollection, we shall involve ourselves in difficulties, of which you are not aware. You will not find it an easy task to draw the boundary line, and to say, thus far inspiration *did* extend, thus far it *did not*. Further, if in those places, where we are pressed by our adversaries, as in the case of apparent contradictions, we assert, that the evangelists were left to the common variations of memory, our adversaries will claim the same privilege, in regard to those passages, with which we endeavour to press them in our turn. But I forbear to push this subject any further; and I will conclude with observing, that, if my hypothesis does not agree with such notions of inspiration, I hope this want of agreement will not be considered as a blemish.'

P. 16.

In the fourth letter, Mr. Marsh begins with observing it as a fact, that his assailant has totally mistaken the ground upon which the hypothesis is founded, and that nothing can affect it till the following propositions are proved.

'1. Either that I was guilty of error in my observations on the numerous and manifold appearances in the verbal harmony of the three first Gospels;

'2. Or that my hypothesis will not account for those appearances;

'3. Or that some other hypothesis affords as good, or a better solution of them.' P. 19.

As, however, nothing has been alleged to establish them, Mr. Marsh infers that his hypothesis is no more affected than if the Remarker had never written.

The fifth letter opens with recapitulating the last position, and observing on it that the controversy might here close; but lest the Remarker should be dissatisfied at an argument grounded solely upon what he has *not* done, Mr. Marsh proceeds to consider what he *has* done. With this view, he begins with pointing out 'a grand error which pervades the whole series of his

antagonist's Remarks, he having taken it for granted that the hypothesis proposed required *historical* evidence; whereas the *main* proof of its truth, as the term hypothesis implies, must be of a different description.' Whence it follows, that an argument proceeding from a false supposition cannot come to a right conclusion.—And here we cannot help concurring with Mr. Marsh; for to us it appears, that the Remarker could only have made good his point by showing where the hypothesis was defective in its aim, or where, in using it as the test proposed, there had been aught of vicious argument in the application. The authoritative declaration of the Remarker—'I deny the position, that testimony can be alleged for *any* part of it'—is unanswerably repelled; and the intimation, that the Remarker wrote 'by way of caution to students in divinity,' not ill retorted. After pointing out other misrepresentations and inaccuracies, and particularly in reference to the *Ἀπομνημονεύματα τῶν Ἀποστόλων*—some important observations on which are comprised in the note below*—Mr.

* 'I will try however to crowd into the compass of a note some reasons, which may induce you at least to doubt, whether the *Ἀπομνημονεύματα* quoted by Justin were our four Gospels. First, *ἀπομνημονεύματα*, though of the plural number, denotes in all other instances, of which we have any knowledge, not several works, each written by a different person, but simply *one* work. Thus we not only read of *Ξενοφάντος Ἀπομνημονεύματα*, which are still extant, but of *Πτολεμαίου Ἀπομνημονεύματα*, &c. as you may see in H. Stephens. When Justin therefore quotes *τῶν ἀποστόλων ἀπομνημονεύματα*, we should argue from analogy, that he meant likewise a *single* work, to which the apostles in general had contributed. Secondly, if Justin had departed from the common use of this title, and had meant to describe four different Gospels written by four different authors, two of whom were not apostles, he would surely not have adopted the title *τῶν ἀποστόλων* as applicable to all four: he would not have used the title "memoirs by the apostles," if only two out of the twelve were concerned in drawing them up. He says indeed in one place in his dialogues with Trypho, that the memoirs were drawn up *ὑπὸ τῶν ἀποστόλων καὶ τῶν ἐκείνους παρακολούθησαντων*: but "memoirs drawn up by the apostles, and the attendants of them" (for you must not neglect the article) can never mean Gospels written by *two* apostles, and *two* attendants of apostles, whereas the title is well adapted to a single work drawn up by the attendants of the apostles from their communications. With regard to the passage *ὃ γὰρ ἀπόστολοι ἐν τοῖς γενόμενοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια, οὕτως παρέδωκαν*, it must be observed, that though Justin has so frequently quoted the *ἀπομνημονεύματα*, this is the *only* passage in all his works in which we find the addition *ἃ καλεῖται εὐαγγέλια*. Even here it is an exerescence, as every one must perceive who reads the passage (p. 96, ed. Thirlby); and it looks so like a marginal gloss, which has crept into the text, that no critic will rely on it. But even if it be genuine, it will not prove that Justin meant the four Gospels of St. Matthew, St. Mark, St. Luke, and St. John: for he has not mentioned the name either of Matthew, or of Mark, or of Luke, throughout all his works; and where he has mentioned the name of John, he has mentioned it only when he quotes the Apocalypse, but never when he quotes the *Ἀπομνημονεύματα*. Surely he would not have acted thus, if he had used our four Gospels. If, when he quoted from the *Revelation* of St. John, he thought proper to name the author, he certainly would have done the same with the *Gospel* of St. John. In fact, it is Justin's constant practice to name the author from whom he quotes: and if you consult his numerous quotations from the Old Testament, you will find that he does not content himself merely with saying, as is written by the prophets, or by the prophet, but that he adds *by what* prophet. If then the quotations from the *Ἀπομνημονεύματα*, which correspond to passages in St. Matthew's Gospel, for instance, had been really taken from that Gospel, he would have added *τὸ ματθαῖον*, and not *τῶν ἀποστόλων*. If he

Marsh concludes this letter, by giving notice that his next shall be devoted to his opponent's hypothesis, which accordingly is thus stated.

‘ You suppose that, where the evangelists record the speeches of Christ, their verbal agreement in some places, and want of verbal agreement in others, may be explained on this principle, that two or three writers in reporting a speech will sometimes agree, at other times disagree in words, according as they have remembered or forgotten the precise words used by the speaker. That I may do justice to your opinion I will quote your own words. Speaking of the evan-

was so accurate in the names of the prophets, it is incredible that he should have been so negligent about the names of the evangelists, if he had used our four canonical Gospels. The expression therefore, *ἀ καλεῖται εὐαγγέλια* (were it genuine) would prove nothing more than that Justin added a term, which was then (for it was not so in the first century) become synonymous to *ἀπομνημονεύματα*. 3dly, Justin is extremely accurate as to the words of his quotations. I have collated many of his quotations from the Septuagint, and have found a very exact coincidence with the text of the Codex Vaticanus, which is known to contain more of the ante-hexaplarian text, than the Codex Alexandrinus. Nay, he is a precise verbal critic; for he notices even differences in the words, where there is none in the sense, between the Septuagint and other versions. For instance, having quoted (p. 404, ed. Thirlby) the following words of Psalm lxxxii. *ὑμεῖς δὲ ὡς ἀνδρες ἀποδύσεσθε, καὶ ὡς εἰς τὸν ἀρχὸν πίπτετε* from one version, he adds that the passage runs thus in another, *ἰδε δὲ ὡς ἀνδρες ἀποδύσεσθε, καὶ ὡς εἰς τὸν ἀρχὸν πίπτετε*. Here there is no difference, except between *ὑμεῖς δὲ* and *ἰδε δὲ*, which is merely verbal. If then Justin was so singularly attentive to the words, in the Psalms, and in the prophets, we may certainly conclude, that he was not inattentive to the words of the *ἀπομνημονεύματα τῶν ἀποστόλων*, and consequently, that his quotations from these memoirs, if they are the same with our four Gospels, will be found nearly word for word in our four Gospels. But the fact is the very reverse: for though more than seventy passages of our Gospels have been discovered as corresponding in sense to his quotations, there are very few indeed which have any thing like a verbal coincidence. The common evasion, to which you likewise have recourse, that Justin quoted loosely and from memory, will not do: for we know how precise he was in regard to the writings of the prophets, and it would be absurd to suppose him less accurate in regard to the writings of the apostles, which he must have been, if he quoted from St. Matthew. Besides, I have observed, that when Justin quotes the same passage of the *ἀπομνημονεύματα*, in different places, and differs in both places from the words in our Gospels, he still agrees with himself. Thus in his Dialogue with Trypho (p. 303, ed. Thirlby) he quotes a passage from the *ἀπομνημονεύματα*, which is to be taken from Mark viii. 31. a passage which ends with *καὶ ἀπεκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι*. Instead of these words Justin has *καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι*: and when he quotes the passage again (p. 352) he again quotes it with these words. Lastly, Justin has quoted, from his Memoirs of the Apostles, what does not exist either in sense or in substance, in any of our four Gospels. He says in his Dialogue (p. 331) speaking of the baptism of Christ, *κατελθόντος τε Ἰησοῦ ἐπὶ τὸ ὕδωρ, καὶ πυρ ἀνιῆσθαι ἐν τῷ Ἰορδάνῃ, καὶ ἀναδύντος αὐτοῦ ἀπὸ τοῦ ὕδατος, ὡς περιεραν τὸ ἅγιον πνεῦμα ἐπιπτηναὶ ἐπ’ αὐτὸν ἑρραφαν οἱ ἀπόστολοι* (N. B. The passage is here pointed as by Thirlby). Justin then has mentioned a circumstance relative to the baptism of Christ, of which no trace is to be found in any of our four Gospels, that “when Jesus descended into the water a fire was kindled in Jordan.” This quotation therefore Justin must have taken from some other work. And whence should he take it but from the work to which alone he appeals? We might have safely inferred therefore that he took it from the Memoirs of the Apostles, even if he had not mentioned his source. But the addition of *ἑρραφαν* of *ἀπόστολοι* puts the matter out of doubt; for this expression is too closely connected with the whole sentence, to admit of being restricted to the latter clause alone.

gelists as historians, you say, "Our historians are of a different description: they are those who are labouring to report accurately the speeches and discourses of another; in which case even common historians would endeavour to preserve the exact sense, or, as far as their memory would serve them, the same words. In seeking to do this, it is not to be wondered at that two or three writers should often fall upon a verbal agreement; nor on the contrary, if they write independently, that they should often miss of it, because their memory would often fail them. With regard to the sacred writers it is natural to suppose them studious of this very circumstance," &c.' P. 33.

Upon which Mr. Marsh observes, that, 'as all this is mere conjecture, it seems superfluous to confute what no argument is offered to support;—but,' adds he, 'lest you should think that it *may* be true, I will endeavour to show you that it cannot be true.' What Mr. Marsh here adds is extremely well put, and reduces the Remarker to this predicament:—

'You yourself, after all the clamour which you have raised against my hypothesis, are obliged to adopt an opinion, which bears some resemblance to it. You are forced at last to admit a "common document," though in order to have the appearance of differing from me, you contend, that this common document was no other than "the preaching of our blessed Lord himself." Is not then the preaching of Christ himself an original document according to *my* hypothesis? Most assuredly it is. There is indeed one material difference between us, that according to my hypothesis the preaching of Christ was committed to *writing* from communications made by the apostles, whereas according to your hypothesis, it was abandoned to the uncertain vehicle of *oral tradition*. According to *my* hypothesis, the preaching of Christ was rescued from those fluctuations, which are the unavoidable consequence of mere verbal repetition; whereas according to *your* hypothesis nothing short of a perpetual miracle could have rescued it from corruption. The objection therefore, which you have made to my hypothesis, "that it is not to be commended," might certainly be retorted on your own: but as this is not the method of discovering the truth, I shall proceed with a critical investigation of it.

'I have already stated *one* material objection, which your conjecture in regard to verbal repetition has certainly not removed. But there is another objection of equal magnitude, namely, that Christ delivered his discourses, not in Greek, but in Syro-Chaldee, or, as is commonly said, in Hebrew. Consequently the recollection of the words used by Christ could never have occasioned the verbal agreement of *Greek* Gospels. Of this objection you were likewise aware; and in order to remove it, you felt yourself again compelled to follow my example, and to adopt the supposition of a *Greek* translation of the Hebrew prototype. But here too you were resolved that there should be *some* difference between us; and you will no more allow that the *Greek* translation was committed to writing (namely, when it was first made) than the Hebrew original. Your hypothesis therefore, corrected and amended, and stated at full

length, is as follows: that before St. Matthew, St. Mark, and St. Luke, composed their Gospels, there existed *an unwritten Greek translation of an unwritten Hebrew prototype*; that this unwritten translation was impressed on the memories of the evangelists; that in some cases they recollected the precise words of the translation, in other cases only the substance; that when any two recollected the precise words in the same place, they related the same thing in the same words; but that when this two-fold recollection of the words was wanting, they related the same things in different words. This, sir, I apprehend is your meaning, though you have not expressed yourself so fully or so clearly as might be wished.

‘But though your hypothesis is in itself almost incredible, since an unwritten translation of an unwritten prototype, containing the speeches, discourses, and parables of Christ, can hardly be supposed, yet I will wave all objections on the score of improbability, and try it by that test, which must finally determine whether an hypothesis on the origin of the three first Gospels be true or false.’ P. 35.

It must be confessed that the instances here brought, as tests, place the Remarker’s hypothesis in so awkward a situation, as induces Mr. Marsh to hope that—since his opponent has already admitted the existence both of a common document and of a Greek translation—the period is not far distant when he will allow that *both the original and translation were rescued from the fluctuations of verbal repetition, and committed to writing*. ‘Then, too,’ he concludes, ‘I hope that you will do justice to my hypothesis, and acknowledge that there was no necessity to write against it, by way of caution to students in divinity.’

ART. XIII.—*Essays and Notes on Husbandry and Rural Affairs.*
By J. B. Bordley. 8vo. 10s. 6d. Boards. Philadelphia. Imported by Mawman.

MR. Bordley, retiring from public employments, engaged in husbandry, and learnt by experience—probably, as usual, dear-bought experience—somewhat of the practice, and ascended to the principles, of his art. By degrees he deviated from common routine, and has in this volume communicated the result of his inquiries. After an attentive examination, we suspect that they will not add to the knowledge of the experienced husbandman in the Old World; yet we look at it with respect, as the *primitia* of rural knowledge from the New. We have had information on this subject in the travels of Weld, Liancourt, and others; but we believe that this is the first separate publication on husbandry that has been imported from America.

The first six articles relate to the rotation of crops, with designs for a grain-farm and a farm-yard. We find not, in this part of the work, any important information, applicable to this country, of which our intelligent farmers are not possessed;

and Mr. Bordley has certainly not been well informed of the later experience respecting the rotation of crops in this country. The designs of the grain-farm, &c. are by no means suitable to our climate. The husbandry recommended in this volume is peculiarly clean and neat, and in these respects merits our commendation.

Clover, as one of the rotation crops, is particularly noticed; and the management, as well as the collecting and separating the seed, explained at some length. In this country we are equally partial to clover; but much of the seed has been hitherto imported—at least it was so, in a large proportion, previous to the war. Beans, in our author's farm, are drilled, not dibbled.

'New practices in the culture of maize and wheat' are not of importance in this country, since these grains are seldom sown together, as in Maryland. Hemp is stated to be a profitable crop; and repeated crops are raised, though 'a *due* quantity of manure' is slightly mentioned as necessary. We shall add two short remarks, in our author's own words.

'My hemp harvests at Wye in Maryland were always after those of wheat, and before seeding winter grain. In England they interfere with the grain harvests. Between water-rotting, daily as it is pulled, and the spreading it in fields to rot, is all the difference in the world: the former is dispatched in a few days: the latter requires careful turning once or twice a week, for a number of weeks; and then is found straggling or tangled: but with attention it is gathered up and the stems are placed in order. In America, hemp and flax are commonly dry before they are spread to be dew-rotted. If spread before the last of September, they become sun-burnt, red, harsh, and dead.

'Mr. Young speaks of a piece of ground at Hoxne in Suffolk, England, which has been under crops of hemp for seventy successive years.' p. 126.

'The operation called rotting of hemp, ought to avoid every tendency to rot or ferment the plant. Water when pure and lively does not rot, but it dissolves a viscous gummy substance which had bound the fibres of the bark together and to the body of the plant. The purest water is the best dissolvent of such viscous substances. I have seen hemp which had been rotted in stagnant dirty water; the appearance whereof was bad. The hemp I rotted in clear tide-water had a light straw colour. I see no reason for apprehending damage to the bark or firm part of the hemp, if it remains in the running or live water a week after it is proved to be enough soaked for breaking and dressing. It probably would be freer from the gummy matter, and would break and hackle much easier and better, without being at all weakened. But, let experiment be made! When the bed of hemp in clean live water is enough, let a part remain in the water a day or two longer; another part two or three days, &c. that we may see the effect of its being continued in the water till different periods

after its bark is commonly enough for being stripped. The water must be alive, not stagnant. Experiments carried on progressively till in the extreme, have their use.

‘ A Mr. Antil says, if hemp is put into stagnant water, it will be enough in four or five days: if in running water, in three or four days: which strongly implies the superior dissolving power of live water, and that the operation effects solution, not rottenness.’

Æ. 132.

Hemp, on our author's farm, scarcely ever suffered from drought; and it never required weeding, except when sown thin for producing seed. Several remarks of importance occur in this part of the work, which merit the attention of those who cultivate hemp.

The subject of farm-yard manure is judiciously treated; yet we are not very partial to the confinement of cattle here recommended, and would sacrifice the manure they thus afford for the healthier improvement they would attain in a more natural situation. Our author, however, is warm and eloquent in favour of soiling rather than pasturing. The barns and cattle-stalls are well contrived; but the construction of the former against banks is not suitable to a damper country. It is designed in America to save the expense of walls and covering; for the barns are in this way raised two or three stories.

The observations on cattle, sheep, and hogs, are in many respects judicious, but offer nothing particularly interesting to the English grazier. Much is trite and common-place, and which to an author better acquainted with husbandry would not have appeared sufficiently interesting to insert in a volume. Our author prefers potatoes, as a fallow and feeding crop, to maize; and is warm in his recommendation of permanent live fences. This is political and prudent; for fire-wood begins already to be scarce in the cultivated parts of the New World. Treading wheat, instead of thrashing, is said to be indispensable in America, where the wheat moth-fly abounds. The thrashing-mill would be equally effectual, as equally speedy; but this instrument is scarcely known in America. The management of horses in treading, and indeed the whole of the operation here detailed, is to us new and curious: it is, however, too extensive for an extract.

Some experiments are registered in Mr. Marshall's method, but they are too few to afford any decisive practical conclusions. ‘ Thoughts on the nature and principles of vegetation ’ offer no very important remarks: yet we shall select a few observations on soils.

‘ I know of no soil incapable of producing useful plants. We have a poor earth, a whitish clay, which though of a fine grain and not hard appears remarkably dry, at times when you would expect it should shew considerable moisture. Oaks and chesnuts growing on

it are all scrubs; but pines grow to some height and size. The pine-tree has a noble tap root. There is also as bad an earth which contains much of a rotten stone or granules of an imperfect ore; and another hungry looking soil, called black-jack land: it is sandy, gravelly, or clayey, topt with a poor diminutive grey moss. On this grow chiefly small scrub oaks; and in a soil something better, grow oak bushes four or five feet high, loaded with acorns. Common clay I have known to grow strong plants: in one instance dug up from two feet deep in the autumn, it was in the next spring sown with melon seeds: in another instance, the clay was turned out from four feet depth in digging a cellar, and two years afterwards the hillocks, as formed in turning the clay out of barrows, were sowed with melon, cucumber and cimblin or squash seeds. In both instances, eighty miles apart, the growth and duration of the plants were excellent. Probably the food to these plants, which have not much of a root, was nearly altogether from the atmosphere.

‘When it is asked if there are any plants which will grow perpetually in the same soil; and what are they? it may be answered, grass will; and that hemp seems likely to give perpetual, or at least repeated crops for many years on the same ground a little manured. It is on the contrary a prevailing opinion that flax cannot be continued crop after crop, on the same ground, with all the manure and culture that can be given it. But who has experienced it? I grew hemp twelve years on the same ground, two acres, without manuring in the time; and the failure was very little. The ground had been previously well manured; and it had a few intervals of rest: only a year at a time. Maize and tobacco impoverish ground greatly: as it seems much from a clean cultivation exposing the soil, fresh and fresh, to a powerfully exhaling sun with but little of shade from April till September. But I have known ground cultivated constantly in tobacco, many years; being frequently manured.’ p. 271.

Wheat, it is remarked, is often rusted around a berberry-bush: the fact is singular; though the conclusion, that the disease may proceed from the acid sharp effluvia, is unfounded. Under chesnut-trees and the red oak, scarcely any plant thrives: under the locust-tree, the black walnut, and native black mulberry-trees, every thing seems to flourish; though the influence of the first is by far the greatest—the pods and leaves of which are said to have the effect of the humble annual, the Magothy-bay bean. Ginseng grows only in shady grounds, in close forests; maiden-hair exclusively in the shade, where the sun never shines; and snake-wood only in forests. Maize, it is observed, grows chiefly in the night. The effects of manure, in exciting the ground and exhausting it, as farmers suppose, are more properly explained by its exhaustion from repeated crops; for, when once manured, it is expected to produce for a period too indefinitely limited. The American farmers plough their orchards, and procure crops of potatoes, clover, and corn. They think ploughing improves the bearing of the trees; and perhaps with reason. Some curious remarks on the moth-fly and Hessian-

fly are added, which are, however, chiefly important to our trans-Atlantic brethren.

It must have occurred to the reader, that these subjects are in general independent of each other; and, indeed, it appears that many parts of this volume have been published at different times, as containing separate essays. The subject of the next article is 'Necessaries,' the first section is entitled the 'Best product of land: best staple of commerce.' It was published in 1769, when some philosophers recommended the culture of the vine and mulberry-tree in America, for the production of wine and silk, that, by the cultivation of corn, they might not interfere with what was then considered as the British staple, bread. The essay shows the author to be an able and judicious politician. His arguments are, even at this time, of value, and more of a general than a local nature; but they would lead us into too extensive a digression.

On the subject of family salt we find also some valuable observations relating to the manufacture of this article, but no very material additions to what Dr. Brownrig and lord Dundonald have taught us. The following remarks on butter deserve the notice of our dairy-women.

' Butter is the better for having never been in water, or at all wetted, even in clearing it from butter-milk. If with slow motion for mixing it with very pure fine salt, and slowly pressing out the butter-milk, the butter be never touched with water, but instead of cooling it with water, ice be placed round and under it, so however as not to wet it, and all this be done rather on a cold marble table, the butter may be expected to be greatly superior, in colour, in closeness, and in flavour. But it ought not to be beat, nor even pressed or squeezed with a quick motion. Every motion ought to be slow, in making butter. For getting out the butter-milk, sprinkle it with very fine salt, and after gently mixing it in, let it stand a while before the fluid is to be discharged. It is said, there is no making fine paste, but on marble tables; which are cleaner, sweeter and cooler than any wooden tables; and that French pastry-cooks use marble. The reasons are as strong for nice butter-makers using marble. A slab of polished marble, on a stout oaken frame, may be first made cold with ice; and a drawer close under the slab, filled with ice, would continue the cold, whilst the butter is cleansing.' P. 333.

Rice, it is observed, will grow as far north as Susquehanna, even in the dry sandy soil of Annapolis, and in the loamy soil of South River near Annapolis; yet, it is added, this plant best loves a moist soil. The article of 'country habitations' is to us unimportant; and the 'observations on ice-houses' do not add to our knowledge on the subject.

We next meet with an essay on the commerce and manufactures most suitable to America. The author recommends the cultivation of corn, but advises at the same time the commence-

ment of the more useful and necessary manufactures. The following facts cannot be too early stated, or too generally known. The event which will give activity to this new circulation is perhaps not very distant.

‘What if to the bread wanted by some countries, which is at present supplied by Poland, America and Barbary, one or two great additional sources of it should be opened? How would the husbandry and the income of our country be affected by it? Would there not be then felt a want of manufacturers, consumers of bread who make none, yet who would preserve the value of the produce of our husbandry by such consumption, and furnish other necessities and comforts from their various occupations? There is reason to believe that yet a little while, and the productions of the countries on the Nieper and the Danube will rush through the Straits of Constantinople into the Mediterranean, and thence into all Europe. The wheat of the Ukrain, hitherto shut up by the Turk, sells at 1s. to 2s. sterling a bushel. The countries so shut up also abound in cattle, hemp, tobacco, &c. which are to be conveyed through these straits to a market new and important to those countries; which articles will greatly interfere with and cheapen the produce of our country. The Banat is said to be by far the cheapest country in Europe, in all necessary productions, meat, bread, wine, fruits, &c. The culture of rice was introduced there by the late emperor with great and increasing success. Prices in the vicinity of Tybiscus river are in sterling, as follow: wheat at 17*d.* an English bushel; rye 12*d.* barley 7¼*d.*; hay in towns, 10*s.* a ton; in the country, 3*s.* a lean ox 40*s.* to 50*s.* a cow 30*s.* to 45*s.* (cattle are dearer than grain, because they are readily driven to market: they are driven by thousands annually, from the Ukrain, through Poland into Silesia and Germany) mutton, 1*d.* a lb. beef, from 1*d.* to 1½*d.*; pork, 1½*d.*, to 2*d.* wine, 45 gallons new, in a good vintage, 7*s.* to 42*s.* according to quality; rent 2*s.* 6*d.* to 4*s.* the English acre; and all this cheapness we presume is owing to the want of a passage through the Straits of Constantinople, to foreign markets—the very markets hitherto supplied by Poland, America and Barbary. The Turk is to be forced by the Czarina and the emperor to suffer a passage through those straits: it already has been of late nearly accomplished.

‘You say the above events are problematical, or at a great distance of time: but there is one of a different nature and very influential in the argument which is more certain and nearer at hand. With the improvements in government, which the philosophical spirit of modern times is producing, the condition of mankind will be bettered, and in no circumstance will it be more perceptible than in their greater skill in all the arts, as well in agriculture as others. Then, will France be fully equal to supply her own demands for wheat, and Spain and Portugal will be so in no long time.’ P. 379.

‘Potatoe-spirit and beer’ are subjects which furnish to us, no subject of particular importance; and ‘the diet in rural economy’—in other words, cheap feeding—is one in which we have unfortunately of late been too much interested. Some

useful facts in gypsum manure are next collected from answers to queries; and these are generally in its favour.

'Outlines of a state society for promoting agriculture' do not admit of abridgement.

The volume concludes with various notes and intimations, chiefly miscellaneous, and in general of local importance only. Many of them, however, afford curious information, which might be useful even on this side of the Atlantic; and some have been imported from England. These little hints are very entertaining as well as instructive; but our limits will not permit us to copy them, for our article is already too much extended. Our only apology for this extent is, that the work, from its title, and apparently local connexion, might have been overlooked by the European reader, if its different contents had not been pointed out with some care.

ART. XIV.—*Lectures on the Gospel of St. Matthew; delivered in the Parish Church of St. James, Westminster, in the Years 1798, 1799, 1800, and 1801. By the Right Rev. Beilby Porteus, D.D. Bishop of London. 2 Vols. 8vo. 13s. Cadell and Davies. 1802.*

IN the spring of the year 1798, the very unusual phænomenon was presented to the metropolis, of a bishop giving a course of lectures on parts of the holy scriptures—a phænomenon, however, which continued for the three succeeding years. The parish-church which his lordship made choice of for this purpose was in the centre of the fashionable world; and it became the rage with people of this class to attend his lectures. The church was consequently crowded; and, during the continuance of the three courses the attendance was regular. The lecturer availed himself with the greatest propriety of this favourable opportunity, for explaining many of the most important truths of religion to those in whose dissipated circles it seemed to have been almost forgotten, and for impressing on their minds a due sense of their present and future condition. The attacks that had lately been made by infidel writers on Christianity formed the chief motive that impelled his lordship to this novel undertaking; and the season of Lent was purposely selected, that, if possible, a proper veneration also might be revived to that season of peculiarly ascribed sanctity. To the first motive no possible objection can be urged. In no place does a bishop appear with greater advantage than where he can explain to his flock the truths of Christianity: but we see no reason why it should be thought of importance to recall into notice a season set apart by superstition, preserved by popery, and retained rather in compliance with the customs of the times than from a sense of

any peculiar sanctimony, by the first reformers. Lent is fallen into disuse: and as there is no foundation for it whatsoever in Scripture—and it is known in catholic countries to be productive of idleness and vice, rather than of godliness, industry, or virtue—we are by no means concerned at the general neglect of it, or the apparent impossibility of establishing it again in countries adhering to the protestant faith. We see no foundation for terming the season (as his lordship does) *a holy season*; nor of the use, at this particular period, ‘of giving some little pause and respite to the ceaseless occupations and amusements of a busy and a thoughtless world.’ If the seventh day be properly employed, enough of respite is already given to industry and the idle vanities of fashionable life; while *that* people will in general be found most indolent and most dissipated who are most taken from their labour under the pretext either of a feast or a fast.

We are willing to believe that many excellent effects have flowed from this excellent prelate's labours: if they have not, the fault must have been in the hearers, not in the lecturer. The example, thus set from one of the chief sees in England, cannot be too much recommended; and if in every diocese the bishop were thus to devote six weeks or two months in every year to lectures upon the Scriptures, there cannot be a doubt that an additional attention would be very generally called to those much-neglected books, and the most effectual bars would be presented to the inroads of infidelity. If, indeed, the minister of every parish would in this manner devote a certain period of time to such a mode of instruction, there cannot be a doubt that his flock would receive much greater edification than from desultory sermons; and it is with the utmost pleasure we can recommend to their imitation the style, composition, and arrangement, of the discourses before us. His lordship may be thought, perhaps, a little more violent than necessary in the language he employs against the advocates for infidelity. Their publications may appear to him ‘most offensive and impious—the most impious and blasphemous publications that ever disgraced a Christian country—coarse and blasphemous publications to disseminate vulgar infidelity.’ Yet, in the use of such expressions, there is danger that the ignorant may suppose his lordship willing to remove the effect of ‘these pestilent writings’ by the arm of the flesh, in conjunction at least with the power of argument. Allowance, however, should be made for this occasional warmth of expression, from the noble zeal that animates his lordship in his own religious profession; and the language should at least be compared with the conduct of the speaker. ‘I have strongly exhorted’ (says he) ‘all those who are under my superintendence to exert themselves with zeal and with vigor in defence of their insulted religion; and I think it incumbent

bent on me to take my share in this important contest, and to show that I wish not to throw burdens on others of which I am not willing to bear my full proportion.' The zeal then and vigor which his lordship recommends are not to be exerted in the abuse of an antagonist—in calling down fire from heaven, as the prejudiced apostles would have done, to resent the injury offered to their master—in applying to the arm of temporal power in a cause which on both sides ought to be vindicated by the arm of the spirit alone, as expressly stated—but in a display of Christian love, and by the example of Christ himself; and where these are exerted, we can have no doubt to which side the victory will incline. We cannot hesitate to believe that the cause of Christ, supported by mildness and argument, and not by force or fraud or passion, will in the end prove triumphant.

On this account we should conceive that in the pulpit the names of D'Alembert and Voltaire, and descriptions of other deistical writers, might have been omitted; and particularly so, as, in examining all the passages where the subject of infidelity and infidel writers is introduced, we do not find one in which any allowance is made for the situation in which those writers were placed, nor any reprobation of that abominable system of fraud and superstition (falsely represented to them as the genuine Christian religion) which it was the chief aim of those writers to undermine. Providence does not admit of the use of the worst means in this world without the production of some good end, although that end be concealed, and far beyond the thought and intention of those who constitute the instrument employed. The arms of idolaters corrected the sins of the Jews; the ribaldry of the infidel chastised the intolerance of puritanical or superstitious Christians;—the Augean stable of popery remained to be cleansed; ignorant priests, idle monks, dissolute prelates, held a vast kingdom in subjection: to expose their follies and their vices, the keen sarcasms of a Voltaire were perhaps better adapted than the elegant taste and pure mind of a Porteus.

The Lectures are confined to the Gospel according to St. Matthew; but they are not delivered in a dry didactic manner, commenting upon each verse, or indeed confined to separate chapters. The Gospel of St. Matthew is the basis of the Lectures; while the lecturer allows himself occasionally a much wider field of discussion, throughout the whole extent of which he has—

‘— These four objects principally in view :

‘ First, to explain and illustrate those passages of holy writ which are in any degree difficult and obscure.

‘ 2dly. To point out, as they occur in the sacred writings, the chief leading fundamental principles and doctrines of the Christian religion.

‘ 3dly. To confirm and strengthen your faith, by calling your attention to those strong internal marks of the truth and divine authority of the Christian religion, which present themselves to us in almost every page of the Gospel.

‘ 4thly. To lay before you the great moral precepts of the Gospel, to press them home upon your consciences and your hearts, and render them effectual to the important ends they were intended to serve; namely, the due government of your passions, the regulation of your conduct, and the attainment of everlasting life.’ Vol. i. p. 23.

In the first lecture is given a short account of the Bible, in which the character of each separate work is admirably delineated, and an exhortation is made which we should be happy to impress most strongly upon all our readers.

‘ They who have much leisure should employ a considerable share of it in this holy exercise, and even they who are most immersed in business have, or ought to have, the Lord’s day entirely to spare, and should always employ some part of it (more particularly at this holy season) in reading and meditating on the word of God. By persevering steadily in this practice, any one may, in no great length of time, read the Scriptures through, from one end to the other. But in doing this, it will be adviseable to begin with the New Testament first, and to read it over most frequently, because it concerns us Christians the most nearly, and explains to us more fully and more clearly the words of eternal life. But after you have once gone regularly through both the Old Testament and the New, it may then be most useful, perhaps, to select out of each such passages as lay before you the great fundamental doctrines, and most essential duties, of your Christian profession; and even amongst these, to dwell the longest on such as express these things in the most awful and striking manner, such as affect and touch you most powerfully, such as make your heart burn within you, and stir up all the pious affections in your soul. But it will be of little use to read, unless at the same time also you reflect; unless you apply what you read to those great purposes which the Scriptures were meant to promote, the amendment of your faults, the improvement of your hearts, and the salvation of your souls.’ Vol. i. p. 21.

We do not scruple to add, that the meanest cottager, who will thus determine to make the Bible the object of his daily attention, who will read it regularly through—which he may very well do once in every year—and who will combine frequent and serious reflexion with what he reads, will attain a degree of knowledge and wisdom in the most important pursuits of human life, far superior to that of the most renowned sages of antiquity. To such perusal he must, however, bring a mind willing to be instructed in the momentous truths delivered, and chastised from all bias to particular opinions; for the experience of ages teaches us that multitudes use the divine volumes, not to perfect themselves in the truth, but to confirm themselves in pre-conceived and erroneous opinions.

The second lecture is introduced with a short account of St. Matthew and his Gospel. The difficulties in the genealogy are slightly noticed; and it is justly observed, that, as no objections were made to it by the Jews—the best judges of our Saviour's family—the obscurities that have since arisen cannot be of any very important consequence to the impartial reader.

The journey of the magi forms the remaining part of the lecture, in which we were rather surprised to find some puerilities retailed, which, however dignified by the catholics, are scarcely admissible in a protestant pulpit. The former exalt the magi into kings, and appropriate a feast to them under that appellation. Their rank, however, can be but of little consequence; and, as the Scriptures have assigned them no kingly character, we cannot accede to his lordship's grounds for such a supposition. The star might perhaps be the shining light that appeared to the shepherds; yet prognostications from the appearances of particular stars and comets are worthy of but trivial notice in the present day; much less should we have expected a quotation by which the magi are intimated to have journeyed 'to present their offerings to the new-born god.' The heathen world admitted of new-born gods; but the magi were not involved in the same intellectual darkness. All we know of the affair is, that they prostrated themselves before the new-born *infant*, to whom, as to a king, they presented royal offerings. To this opinion his lordship accedes, after having enumerated several dreams of the ancients, which might better have been omitted. The concluding remarks are, however, more worthy of the subject, and tend, as they ought, to give us high ideas of our Saviour's character.

The third lecture is on the character of John the Baptist; which concludes with the very important remark, that repentance alone is not sufficient, and that John, the great preacher of it, pointed, as our only resource, to Him who taketh away the sins of the world. In the fourth lecture, the temptation of Christ is discussed. Our author rejects the idea of a vision, and insists upon the power of a great evil spirit, and the real transportation and discourse of our Saviour with that potent dæmon. We should have been glad if the opposite opinions of many eminent divines upon this subject had been fully investigated, as his lordship's interpretation of this extraordinary transaction does not appear to us by any means satisfactory. We were far more pleased with the fifth lecture, and the just view which is there given of our Saviour's miracles. The sermon on the mount occupies the two next lectures, in which the morality of the Gospel is enlarged upon, and its character delineated, in the most elegant and expressive terms.

The morality taught by our Saviour was the purest, the soundest, the sublimest, the most perfect that had ever before entered into the

imagination, or proceeded from the lips of man. And this he delivered in a manner the most striking and impressive; in short, sententious, solemn, important, ponderous rules and maxims, or in familiar, natural, affecting similitudes and parables. He shewed also a most consummate knowledge of the human heart, and dragged to light all its artifices, subtleties, and evasions. He discovered every thought as it arose in the mind; he detected every irregular desire before it ripened into action. He manifested at the same time the most perfect impartiality. He had no respect of persons. He reprov'd vice in every station wherever he found it with the same freedom and boldness; and he added to the whole the weight, the irresistible weight, of his own example. He, and he only of all the sons of men, acted up in every the minutest instance to what he taught; and his life exhibited a perfect portrait of his religion. But what completed the whole was, that he taught, as the evangelist expresses it, with authority, with the authority of a divine teacher. The ancient philosophers could do nothing more than give good advice to their followers; they had no means of enforcing that advice; but our great lawgiver's precepts are all divine commands. He spoke in the name of God: he called himself the Son of God. He spoke in a tone of superiority and authority, which no one before had the courage or the right to assume: and finally, he enforced every thing he taught by the most solemn and awful sanctions, by a promise of eternal felicity to those who obeyed him, and a denunciation of the most tremendous punishment to those who rejected him.' Vol. i. p. 195.

The character of the centurion, whose servant was healed of the palsy, is the prevailing topic in the eighth lecture. The misery of slavery, and 'the danger of trusting absolute power of any kind, political or personal, in the hands of such a creature as man,' are pointed out with great energy; and the virtues which adorned the centurion's character give scope for many animated reflexions. The last, however, and with which the lecture concluded, will by no means meet with universal assent.

'— When we observe men bred up in arms repeatedly spoken of in Scripture in such strong terms of commendation as those we have mentioned, we are authorized to conclude, that the profession they are engaged in is not, as a mistaken sect of Christians amongst us professes to think, an unlawful one. On the contrary, it seems to be studiously placed by the sacred writers in a favourable and an honourable light; and in this light it always has been and always ought to be considered. He who undertakes an occupation of great toil and great danger, for the purpose of serving, defending, and protecting his country, is a most valuable and respectable member of society; and if he conducts himself with valour, fidelity, and humanity, and amidst the horrors of war cultivates the gentle manners of peace, and the virtues of a devout and holy life, he most amply deserves, and will assuredly receive the esteem, the admiration, and the applause of his grateful country, and what is of still greater importance, the approbation of his God.' Vol. i. p. 218.

The argument, from the man to the profession, can scarcely be allowed. It was not the office of our Saviour, or his apostles, to enter at all into an estimate of the honour of wordly distinctions, or the utility of wordly temporal functions. Wherever men were found with suitable dispositions, the preacher of the Gospel embraced them with the utmost cordiality: our Saviour associated with publicans and sinners, yet he did not dignify the profession of the one, nor indulge the vices of the other character.

In the ninth lecture, the instructions communicated to the apostles are commented upon with great precision; and the fairest appeal is made to infidels on the evidently inadequate means chosen by our Saviour, unless he had been assured of the divine assistance co-operating with their labours. In one part of our Saviour's address, his lordship finds 'a decisive proof of two very important doctrines—the existence of a soul distinct from the body, and of the continuance of that soul after death.' On these disputed topics his lordship is not content with delivering his own private judgement, but treats the opponents of it with an unjustifiable severity. Both of these doctrines, 'in direct opposition to this and many other passages of Scripture, some late writers have dared to controvert.' These doctrines, however, are not of very great importance to the Christian, who is fully assured, from the resurrection of Christ himself, that he also shall eventually be raised from the dead: and having no very clear notions of the state of the soul, either in the present or future stage of existence, he may be very well satisfied with leaving all discussions of its nature to the disputers of this world, and with looking forward for full conviction on such a topic to a period in which he will become capable of understanding it in a future life. The passage, too, which is supposed by his lordship to give such a decisive proof—namely, 'Fear him who is able to destroy both body and soul in hell'—requires a little more investigation than his lordship has condescended to give it; and however we might be inclined to favour his opinion, we should be very loth to rest the issue of the controversy upon this insulated text.

That there is a Providence watching over every individual of the human race, cannot be doubted; but the doctrine of a particular providence, in the general acceptation of the term, does not appear to us quite so 'plainly and clearly laid down' as to his lordship, who infers it from the passage in which our Saviour expresses the far greater value of his disciples in the sight of God than many sparrows. But if, in the thorny path of controversy, the assistance derived from these lectures be very small, we read with increasing pleasure and satisfaction the vindication of our religion from the charges of intolerance, blood-

thirstiness, and persecution; which is admirably drawn up in the comments on the words of our Saviour, that he is not come to bring peace upon earth, but a sword.

The tenth lecture treats on the sabbath, the *dæmoni*acs, and blasphemy against the Holy Ghost. On the first head, the right-reverend preacher steers in the due medium between the puritanic or Pharisaic observance of the sabbath-day, and the neglect of it in the higher circles of dissipated life. It will naturally be supposed by our readers, after they have been made acquainted with his lordship's opinion on the power of the devil, or prince of *dæmons*, that the belief in *dæmoniac* possession, or the actual influence of evil spirits over the bodies of men—entertained in former times, but now happily relinquished—is fully maintained. The reasons given for such belief are very trite and feeble; and, without noticing the grounds on which the contrary opinion is maintained, it is asserted 'that there can be no doubt therefore that the *dæmoni*acs were persons really possessed with evil spirits;' and Josephus is referred to, in proof that this case was not uncommon. The learned reader, who has perused Wetstein's note, and Farmer on the *Dæmoni*acs, will require a very different kind of investigation of this disputed topic. The blasphemy against the Holy Ghost is treated with more accuracy, and in a manner to relieve weak minds from the strange misapprehensions which have been occasionally entertained upon this subject.

The next three lectures treat on parables; and they are introduced by a very elegant and just description of the nature of parables in general. So numerous are beauties in these discourses, that it is difficult to make any selection. From the parable of the sower we shall select, however, the following observation on human-nature, whose—

'— imbecility and corruption, introduced into our moral frame by the fall of our first parents, is in some measure felt by all; but undoubtedly in different individuals shews itself in different degrees, and that from their very earliest years. Look at any large family of children living together under the eye of their parents, and you will frequently discover in them a surprising variety of tempers, humours, and dispositions; and although the same instructions are given to all, the same care and attention, the same discipline, the same vigilance exercised over each, yet some shall be, in their general conduct, meek, gentle, and submissive; others impetuous, passionate, and forward; some active, enterprising, and bold; others quiet, contented, and calm; some cunning, artful, and close; others open, frank, and ingenuous; some, in short, malevolent, mischievous, and unfeeling; others kind, compassionate, good-natured, and though sometimes betraying the infirmity of human nature by casual omissions of duty and errors of conduct, yet soon made sensible of their faults, and easily led back to regularity, order, piety, and virtue.' Vol. i. p. 313.

What is to be done then with those whose tempers and dispositions are naturally bad?

‘Let us then never despair. If we have not from constitution that honest and good heart which is necessary for receiving the good seed, and bringing forth fruit with patience, we may by degrees, and by the blessing of God, gradually acquire it. If the soil is not originally good, it may be made so by labour and cultivation; but above all, by imploring our heavenly Father to shower down upon it the plentiful effusions of his grace, which he has promised to all that devoutly and fervently and constantly pray for it. This dew from heaven, ‘shed abroad on our hearts,’ will refresh and invigorate and purify our souls; will correct the very worst disposition; will soften and subdue the hardest and most ungrateful soil, will make it clean and pure and moist, fit for the reception of the good seed; and notwithstanding its original poverty and barrenness, will enrich it with strength and vigour sufficient to bring forth fruit to perfection.’
Vol. i. p. 317.

On the apparent indulgence of God to sinners—a point on which various Christians are apt sometimes to be much too querulous and impatient—among many excellent observations, the instance of the apostle Paul is brought forward with the greatest advantage.

‘That illustrious apostle was we know once, as he himself confesses, “the chief of sinners;” he was a fiery zealot, and a furious persecutor of the first Christians, breathing out continually threatening and slaughter against them, making havock of the church, entering into every house, and haling men and women to prison; and being, as he expresses it, exceedingly mad against them, he persecuted them unto strange cities, and when they were put to death he gave his voice against them. In the eye of the Christian world then, at that time, he must have been considered as one of the fittest objects of divine vengeance, as a persecutor and a murderer, who ought to be cut off in an instant from the face of the earth.

‘But the great Discerner of hearts thought otherwise. He saw that all this cruelty, great as it undoubtedly was, arose, not from a disposition naturally savage and ferocious, but from ignorance, from early religious prejudices, from misguided zeal, from a firm persuasion that by these acts of severity against the first Christians he was doing God service. He saw that this same fervour of mind, this excess of zeal, properly informed and properly directed, would make him a most active and able advocate of that very cause which he had so violently opposed. Instead therefore of an extraordinary act of power to destroy him, he visibly interposed to save him. He was in a miraculous manner converted to the Christian faith, and became the principal instrument of diffusing it through the world. We see then what baneful effects would sometimes arise from the immediate punishment even of notorious delinquents. It would in this case have deprived the Christian world of the abilities, the eloquence, the indefatigable and successful exertions of this learned and intrepid apostle; whose conversion gave a strong additional evidence to the truth

of the Gospel, and who laid down his life for the religion he had embraced.' Vol. i. p. 354.

With the thirteenth lecture the first volume is closed.—The second volume we shall return to at a future opportunity.

(To be continued.)

ART. XV.—*The Elements of English Metre, both in Prose and Verse, illustrated, under a Variety of Examples, by the analogous Proportions of annexed Lines, and by other occasional Marks. By Richard Roe. 4to. 5s. Boards. Longman and Rees. 1801.*

TO distinguish verse from prose by a satisfactory description of the respective properties of each, has always been found a difficult task; and in every language it is easy to find in the latter the measure attributed to the former; while, on the contrary, there are numberless verses perpetually composed, which, if not divided into distinct lines, would never be discovered by the reader to be intended for verse composition. It is common also to speak of rhythm and measure in prose; but no rules have hitherto been advanced by which these qualities can be definitively ascertained. Hence it is evident that there is an obscurity either in the subject itself, or in those methods of treating it which have been hitherto adopted. Under this impression, the writer of the work before us has with great ingenuity struck out a new path, which deserves at least the attention of, and may perhaps be pursued with great advantage by, the lovers of a well modulated composition. A foot is not, according to this writer, limited to any definite number of syllables in prose, though in verse it seldom exceeds that of four. The foot is the primary part of metre in language; and it is distinguished, according to the number of syllables it contains, into dissyllabics, trisyllabics, tetrasyllabics, &c.; and the imperfect feet, which frequently occur, are denominated, for the sake of conciseness, monosyllabics.

The number of syllables in every foot depends upon accent; and as all accents are equidistant—or so nearly so that they may be safely denominated equidistant—the foot, in every species of composition, is of equal length, and in deliberate reading takes up about two thirds of a second of time for its utterance. To reduce, therefore, any composition into its elements of feet, the author adopts the use of perpendicular upon horizontal lines—the perpendicular being placed under the accented syllable, and the horizontal uniting two adjacent per-

pendiculars, or continued through the whole length of the passage to be measured. Consistently with this rule the following sentence may be thus divided :

‘ It is scarcely credible to what de - gree
 dis - cernment may be dazzled by the mist of pride.’

Here the syllables *scarce-*, *cred-*, *-gree*, *-cern*, *daz-*, and *mist*, are accented ; and consequently ascertain the foot ‘ *scarcely* ’ to be a dissyllabic, ‘ *credible to* ’ a tetrasyllabic, ‘ *-cernment may be* ’ another tetrasyllabic, and ‘ *mist of* ’ another dissyllabic.

As every foot is uttered in the same time, it necessarily follows, from the inequality in the number of syllables in it, that the syllables are of unequal lengths ; and the quantity of syllables becomes the next point of inquiry. These are distinguished into three sorts—the even, the long, and the short—whose nature will be seen by dividing the passages in which they respectively appear into their primary feet, and marking the lines of each syllable, from the intervals made on the horizontal line, by smaller perpendiculars. Thus let the two following lines be divided, according to the rule laid down, into feet :

‘ My banks they are fur-nish’d with bees,
 Whose murmurs in - vite one to sleep.’

Having drawn the larger perpendiculars, examine next the syllables in each foot. Thus ‘ *banks they are* ’ constitute a foot, of which the word *banks* occupying half the time of the whole foot. The two other syllables must be pronounced in the same space of time allotted to the word *banks* ; but these two syllables differ in the time assigned to each—the syllable *they* being pronounced shorter than the syllable *are* ; in consequence of which the interval of the former is marked with the smaller perpendiculars. ‘ *Murmurs in-* ’ is a trisyllabic foot, consisting of even syllables ; as is the next foot, ‘ *-vite one to.* ’

If the quantity of syllables were determinate and fixed, the scanning of a verse, according to this system, would be easily accomplished ; but, from their variation, a variation will also take place in the nature of feet, which may be short, long, inverted, or mixed. A short foot is produced when the accented

syllable is short, and its time is not compensated by the length of the other syllables; a long foot, when an unaccented syllable in it is long, and the time of the other syllables cannot be diminished in proportion to it. An inverted foot is obtained when, by the concurrence of an accented short syllable, and an unaccented long syllable, the time of the foot is preserved: A mixed foot, when by any mixture of long and short syllables—in this case necessarily three in number at least—the time of the foot is preserved. Upon the nature of these feet, in conjunction with one of two accents, depends the great distinction between prose and verse. There are in many words two accents, a strong and a weak one; as in the words *satisfy* *society*; of which the strong one is used only in prose, while the short one is occasionally resorted to in verse. In prose two monosyllabic feet may occur, but never in verse; since one or the other syllable, which constitutes the foot in prose, becomes in verse a shortened syllable. If in prose a single monosyllabic foot succeed a foot of more than two syllables, that foot becomes the retarded syllable of a foot dissyllabic, or longer inverted foot in verse.

The whole may be seen clearly in the following example (p. 19):

‘Un - num - ber’d branches				waving in the blast,			
and all their leaves				fast		flut - ter - ing	
				all		at once.”	

In poetry the above lines are measured in the following manner (p. 20):

‘Un - num - ber’d branch - es				wa - ving		in the blast,	
And all their leaves				fast flut - ter - ing		all at once.”	

As feet are distinguished by their syllables, lines—which are divided into feet, and denominated, according to the number of feet, bipeds, tripeds, tetrapeds, &c.—are distinguished three ways: 1st, by a stop or pause, according to the sense; 2dly, by a stop of suspension breaking in upon the grammatical sense; 3dly, by their termination, or the formation of a different foot, in the transition of one line from another. In these different species of lines our limits will not permit us to follow our author; and a considerable degree of attention to his plan will be required before our readers can join with him in his unlimited

approbation of Milton's versification, and the opinion, that since his time our versification has greatly declined. The poet, however, and the reader of poetry, will find much to approve in the investigation of various passages from both Milton and Cowper.

From lines we are led on to clauses, and their divisions into couplets, triplets, and quadruplets. These clauses are distinguished four ways: 1st, by a stop required by the sense; 2dly, by a pause of suspension; 3dly, by termination, or the formation of a different line in the transition from one clause to another; 4th, by rhyme.—Of each of these instances are advanced; and the last chapter brings us to a general comparison between verse and prose, by the examination of passages in each species wherein the words are nearly the same. The concluding observations show the powers of the writer's mind; and, highly pleased with the ingenuity of his theory, we commend it, and the work itself, to the attention of our readers.

‘The difference of structure subsisting between prose and verse, and between the several kinds of verse, begets an equal difference between them with respect to expression. Prose, from the mixed nature of its parts, can in general have but little variety adapted to the character of different subjects; verse, on the contrary, from the multiplicity of its species, admits of as multiplied an application. Thus dissyllabics are adapted to grave, and trisyllabics to lively subjects: iambics to the strong and forcible, and trochaics to the soft and flowing: similinear verse to subjects, of which the periods, or paragraphs, are of various lengths: and diversilinear, from the greater regularity and distinctness of its larger portions or stanzas, to subjects, of which the periods are nearly equal; where there are many comparisons or antitheses; where there is, at stated intervals, a recurrence of the same thought or turn of words; or where the parts, however more variously distributed, form among themselves some orderly and methodical dependence. But, though such, in the abstract, be the nature of the different sorts of metre, it happens, that the difference of their effects is very much diminished in actual composition. Such is the force of the ideas annexed to words, that they always act upon the mind, in a great measure, independently of, and sometimes even in opposition to, metrical impressions; and such the structure of language, or of the words themselves, as often to make it very difficult to mould them into the most expressive metre. These reasons prescribe limits to the cultivation of verse. The former circumstance will often render much refinement needless, the latter will often render it abortive. Talents for this art may doubtless be cultivated; but the nature and difficulty of the subject will always recommend to the possessors due restraint and proper moderation.’ p. 78.

ART. XVI.—*Hints designed to promote Beneficence, Temperance, and Medical Science.* By John Coakley Lettson, M. D. &c. 8vo. Mawman. 1801.

THE hints on beneficence and temperance, retailed in former publications, are now offered at a wholesale price, recommended by some decorations, designed to gild a mawkish pill or attract a childish curiosity. In fact, we do not clearly perceive the utility of such a collection. The more valuable parts have been repeated in numerous volumes; and, unless to connect these different institutions, to lead the different radii to a centre—while that centre is the author and the editor, who can boast ‘*Quæ ipse miserrima vidi, et quorum pars magna fui,*’—we see little advantage in this edition. It now consists of three volumes; and, from the number being omitted in the title-page, as well as from some hints in the preface, the bulk of this collection appears at present indefinite. Humanity, as now managed, is an exhaustless store. We mean not to intimate the slightest disapprobation of these institutions, or of humanity in general; but when we see pomp and egotism assuming its garb, when vanity and ostentation occasionally peep from beneath the robe, we feel no little disgust from comparing the fascinating exterior with the unpleasing contents. This disgust is heightened into horror, when we reflect on the fatal consequences of some eager, but mistaken, zealots in the cause of benevolence: they trembled at the fatal effects of despotism, and were convulsed with the apprehension of *lettres de cachet*: they have been rewarded by deportation to Cayenne, and by the guillotine: the cries of the unhappy negroes haunted their repose; and they unbound their hands, which were in a moment raised against their former masters, and have deluged vast regions with blood. The chains of the villain terrified their tender feelings, and solitary confinement succeeded, without their reflecting that no pain is worse than a conscience haunted by guilt; and the untutored mind may be confused or overturned by solitude, but, unless led to reflexion, will seldom be *for a time* improved. The converts from this new system will not add greatly to its influence by their number.

We know the delicate foundation on which we stand, and the advantages that may be taken of the opinions thus offered. We are prepared to repel them, and to oppose chilling facts against mistaken zeal. We know the whole tribe of philanthropists, and can develop the motives of many of their leaders. Of the decorations of this volume we have spoken with contempt: they consist of a few plates, and numerous *silhouettes* (shades). We did not augur much of the merit of this part of the work when we saw the editor's shade in the title-page. Concealing the name, we showed it to some good judges: they

decided it to be the representative of a young under-graduate, pert, conceited, and shallow. — Alas! how mistaken! — We showed another: it appeared that of a respectable merchant, plodding but acute; and no one would have suspected, under this heavy appearance, the penetrating, sharp, and severe features of count Rumford. We could enlarge on these resemblances, but will in turn mention two with which we were well pleased. The engraving of Dr. Sims is truly characteristic, but perhaps not sufficiently respectable; that of Dr. Haygarth, though somewhat too sharp, and approaching caricature, an excellent likeness.

Of the contents of this volume we need say nothing. They have in general passed in review before us, and are of that peculiar cast which scarcely admit of a character as literary performances. In one instance we find ourselves implicated, and must explain:—

Among the preservatives against infection, we had mentioned a little brandy to wash the *mouth* and gargle the *throat* when any bad taste was perceptible in either or both. It has unfortunately happened, either from ignorance or inattention, that this direction has been considered as superfluous, because every bad taste must be perceived in the mouth or throat. We say '*from ignorance*,' because Linnæus, Borgius, and others who speak of the organs of taste, mention both, with the instances of such substances as affect one, and those which are perceived chiefly in the other; or '*from inattention*,' because it is well known that effluvia will be perceived in either—slight ones in the mouth, and more dangerous ones in the throat. The greater crime remains; viz. that this direction will encourage dram-drinking in nurses already supposed partial to that error. It may do so; but we suspect that no error will attach to us on this score. We have saved ourselves, and many others, from infection, by this simple remedy: and should we conceal it, because an old nurse, who would have found many other ways of indulging her foible, might suffer by it? We think that *true* humanity would not have blamed us; and those who well know nurses will say, that such only will suffer who would otherwise have indulged themselves in private. It can be merely an apology for avowing the practice.

We have remarked that the greater part of these volumes have appeared as separate tracts, letters in magazines and other collections. Several we do not recollect to have seen before: but these are of no great importance; and though we have blamed some part of the conduct of philanthropists in general, and have reason to be dissatisfied with the apparent motives of others, yet we ought to add, that many have meant well, and done the greatest service to the cause of the poor and afflicted which they have adopted:—these, we trust, will have their reward.

MONTHLY CATALOGUE.

POLITICS.

ART. 17.—*A Word to the Alarmists on the Peace. By a Graduate of the University of Cambridge.* 8vo. 1s. Crosby. 1802.

THE violence of our alarmists is gradually subsiding ; and they will with the return of peace return to the principles of the constitution, which, under pretence of guarding, they have brought into so much danger. Many sensible remarks are here made on the consequences of the peace, and the state of religion and liberty before the revolution in France. On the former it is well observed that the revolution was not the parent of infidelity ; its seeds were sown and brought into maturity in the profligate courts of the Bourbons ; and the last unfortunate monarch of that race fell a victim to the vicious system introduced by his predecessors. Popery and despotism are the natural parents of infidelity and atheism. To one subject we beg leave to call the particular attention of our alarmists.

‘ One of the consequences of the state of alarm, in which the public mind has lately been kept, has been the prevalence of what may be called a system of literary terrorism. Certain self-erected guardians of polite literature, under the pretence of defending the cause of religion, morality, and regular government, seem to have formed a kind of a regular plan of hostility against all freedom of discussion on subjects the most important to human nature, and of traducing all those who presume to differ from their standard of opinions, by accusing them of the worst designs, in language that sets all candour and decency at defiance.—That such critics, whose chief distinction seems a pert vulgarity of style, and a liberal use of the coarsest dialect of Billingsgate, should ever have been favourites of any part of the British public, is a circumstance that can only be accounted for from the prevalence of political alarm : the effects of the degree of reception they have met with from the public, may, I think, be traced in the progress of a spirit very different from that candour and liberality, which usually distinguish the polished and well-educated classes of an enlightened nation.’ P. 24.

ART. 18.—*An Appeal to Experience and Common Sense, by a Comparison of the present with former Periods.* 8vo. Hatchard. 1802.

A well-meant attempt to remove those idle complaints which are

made on the termination of a war, and which at no time were more idle than at present. Let the nation be honest and industrious, and there is no need to be under any alarm on the subject of its trade: for 'the plain fact is, that as long as we make a better and cheaper commodity, no prohibitory law will avail; and if we do not, no commercial treaty which could be formed would give a *vent* to our goods.'

ART. 19.—*A Letter to His Grace the Duke of Portland, on the Subject of Catholic Emancipation in Ireland. By a Gentleman, who has resided in that Country for a considerable Time.* 8vo. 1s. Stewart. 1801.

This gentleman—as he styles himself in the title-page—assumes a more proper name at the conclusion, where he signs himself 'bull-dog:' for his bow-wow against catholic emancipation is only worthy of the canine race. The catholic emancipation, according to this bull-dog, will most unquestionably 'prove the destruction of our invaluable constitution: we shall be again massacred; we shall become atheists like our neighbours; and at length republicans!'—A horrid picture is drawn of the catholics of Ireland, in the true style of the historian of all the rebellions; and yet, if it be fairly drawn, the arguments for their emancipation become the stronger. It is persecution that has continued them in their present degraded state; and if the whole of the Irish members were catholics, we should not apprehend any dangerous result either to our religion or our liberty: by crossing the Channel, they would acquire in a short time better ideas and better manners.

RELIGION.

ART. 20.—*Reflections and Exhortations adapted to the State of the Times: a Sermon, preached to the Unitarian Congregation at Hackney, June 1, 1802; being the Day appointed by Proclamation for a general Thanksgiving to Almighty God, for putting an End to the late bloody, extended and expensive War.* By Thomas Belsham. 8vo. 1s. Johnson.

We have reason to be thankful to God that he has disposed the hearts of the potentates of the earth to put a stop to the effusion of human blood; and we have reason to be thankful to our sovereign for removing from his councils those violent men who haughtily rejected every overture for peace. The expression of the nation on the first news of this event was a sufficient token of the general sentiment; and this sentiment is just, notwithstanding the clamours of a few who endeavour to represent the terms of peace both as dishonourable and insecure. The events of the war should rather call us to better reflexions; and of these, the first which arises is a reflexion of gratitude to God for having preserved this island from the desolations of internal war; the second, a reflexion of pleasure on the excellence of the British constitution, which has so happily weathered the late revolutionary storm. How far this reflexion be just, some may doubt; fearing that, if the forms of the constitution remain, its essence has been so violated during the conflict, that its

true spirit can scarcely be again restored. But we will not examine such an objection minutely; observing only, that the states of Denmark, Spain, Turkey, and Russia, may make the same grateful remarks for their respective constitutions. To the third reflexion all serious men will assent, that 'it is the part of true wisdom, in those who direct the councils of a nation, by seasonable and temperate reformation, to cut off the pretence, and to preclude the necessity of political revolution.' The want of attention to this remark was the ruin of the old government of France, and will be the ruin of every government which does not carefully watch the state of public opinion, and the effect of its own measures. These reflexions lead Mr. Belsham to some hints respecting our personal duties—the duty of maintaining the spirit of conciliation with regard to our late enemies; the duty of cultivating the virtues and the arts of peace; the duty of conducting ourselves as good Christians and as loyal subjects. Many of these reflexions and hints are excellent; but we cannot absolve the preacher from the common fault of intermixing too much of earthly with too little of heavenly politics in his discourse. The *politeia* of a Christian audience, be it ever remembered; is not of this world. We must however insert the concluding remark, as a proof of the author's penetration and judgment, to which dissenters in general will do well to attend.

'Let us be grateful for that indulgence which the lenient spirit of the times, and the mild genius of the British administration, affords, though unsupported by the letter of the laws: and let us embrace any favourable opportunity of improving a liberal connivance into a legal protection and security. In the mean time let not our individual grievances render us insensible to the general excellence of the British constitution, nor to the great benefits which we in common with our fellow-subjects enjoy under it; and let us put in our claim to the future extension of our religious liberties, by a peaceable and meritorious conduct under present disadvantages and privations.'

P. 23.

ART. 21.—*The Prospect of future, universal Peace, considered in a Sermon, preached in the Baptist Chapel in Taunton, in the County of Somerset; on the 1st of June, 1802, being the Day of National Thanksgiving for the Peace. By Joshua Toulmin, D.D. 8vo. 1s. Johnson.*

The statesman derides the notion of governing mankind by any other principles than those on which he builds his own system. The reason is, that he looks only to the present moment; he considers only the interest of a single nation; he places himself, like the astronomer of old, in the centre of his own world, not looking to that system which God has ordained, and through which, in its proper season, mankind will be blessed with universal peace. The theme chosen by the preacher is delightful; the true Christian embraces it with ardor, and is sanctioned in so doing by the word of God. In general the subject is well treated; but we should have been better pleased if some political remarks, arising from circumstances during the conduct of the war, had been omitted.

ART. 22.—*An Estimate of the Peace: a Discourse, delivered at Newbury, June 1, 1802; being the Day appointed by Proclamation for a general Thanksgiving to Almighty God, for putting an End to the late War.* By J. Bicheno, A. M. 8vo. 1s. Johnson.

Mr. Bicheno is well known for his attention to the prophetic part of Scripture—an attention which does him honour; and though we may not agree with him in every point of his interpretations, we have derived much satisfaction in comparing his system with that of others on the same subject. His opinions on the peace were looked for with a considerable degree of curiosity by the readers of his former publications; and the text which he has chosen is admirably suited to his purpose—‘Rejoice with trembling.’ Rejoice at the termination of war, which can never be otherwise than an odious object to a true Christian; but let your joy be mixed with trembling, because the judgements of God on the beast are not yet accomplished, the phials of his wrath are not yet emptied. While too many other preachers, in making the revolution of France the theme of their discourses, forget the main object to which it tended, and which is the only point of importance—its relation to the church of Christ—our author never forgets that a blow has been struck on the beast, which, though not the immediate cause of his death, has left him in a languishing condition, and one from which he will never recover.

‘The overthrow of the church of Rome, which, for so many ages, has tyrannised over Christendom, and been drunk with the blood of the martyrs of Jesus, is nothing more than the word of God gives us reason to expect, first or last, and of which protestants, at least, ought to have been aware, and not, through inattention to their principles, been betrayed to crusade in her protection, or for a moment supposed that the religion of Christ was in danger, because the altars of superstition were attacked. At any rate, it is worthy of Mahometans, and not of Christians, to fight for religion. Jesus Christ has given to his disciples no such commission. Imposture may need the aid of the sword, but truth needs no such support. “The weapons of our warfare are not carnal, but spiritual.”

‘Had the popish princes and party succeeded to the full extent of their wishes, the arm of despotism and superstition would have been stronger than ever, and ages must have passed, humanly speaking, before there could have been any hope of deliverance; and freemen and protestants would have rued the consequences of their error, in giving their power to the beast, and repented when too late.’ p. 16.

Our author does not flatter his country. He speaks in strong language of its criminality; and some of his remarks we could wish to hear echoed and re-echoed in our senate, till the sins which doubly disgrace a nation pretending to so much religion are removed.

‘Repent and reform we must, or be destroyed; as all corrupt and wicked empires and kingdoms have been in former times. And this repentance and reform must reach both to those personal sins and impieties, which you hear reprov'd in all our places of worship

every sabbath day; and to those which may, more properly, be called our national sins, such as trading in the persons and sweat and blood of our fellow-creatures; carrying war to every part of the earth for the sake of aggrandisement and commercial advantages; bartering the liberties of the country for honors and gold; converting the religion of Christ into a system of worldly policy, of trade and oppression; prostituting the ordinances of the Christian church to mere secular purposes. These, and all such sins as may be sanctioned either by the laws, or by general consent and practice, are properly national sins, and which, in proportion to their criminality, cry for vengeance against the nations where they are found. What sins of this kind there are found among us, and to what extent, it becomes us to examine, that we may improve this opportunity—perhaps the last—which mercy affords, and repent and reform.' P. 21.

They who are pleased with Mr. Bicheno's former publications will doubtless add this to their collection; and on the serious mind it is calculated to make a deep impression.

ART. 23.—*A Sermon, delivered at Worship-Street, on Tuesday the 1st of June, 1802, being the Day appointed for Thanksgiving on account of the Restoration of Peace. To which is subjoined the congratulatory Address of the Protestant Dissenters, on the Return of Peace, presented to the King, on Thursday, May 27; together with his Majesty's Answer. By John Evans, A. M. 8vo. 1s. Symonds.*

'I am for peace!' says the preacher:—and peace is asserted to be the greatest good for man, whether considered in his private, social, religious, or public capacity. On all these relations many just observations are advanced—and a variety of questions cannot be too often proposed to the unprejudiced mind—which are, with much pertinence, brought forward in this discourse on the miseries of war.

'Shall it be always thus? Is the fair face of nature always destined to be stained with blood? Are mankind to be ever worrying one another, like the beasts of the forest? Can no method be devised, by which such dreadful evils can be removed—no mode discovered, by which the re-iteration of such enormities can be prevented? Perhaps in some cases it may be extremely difficult to keep on good terms with a neighbouring nation. But when misunderstandings arise—when actual insults are offered—why should not a third nation, or indeed other nations, be called in to compose the difference? Surely this method is not impracticable, though some communities may think it beneath their dignity to put it in practice. The fact is, that war, the greatest evil that can afflict this earth, originates in our lusts—it is the bitter fruit of passion, and may be pronounced, on the part of the aggressor, a wicked insanity!' P. 20.

A better system, in the opinion of the preacher, is to take place at some future period.

'Our fellow creatures are not always to fall victims at the shrine of ambition! The majesty of man shall start up from that state of

degradation in which it has slumbered for ages! The arm of violence shall either not be raised, or wither at the infliction of the blow. The attributes of deity ensure the resuscitation of this world from sin and misery.' P. 25.

Such an opinion will naturally excite the laughter of 'the deluded infidel, and the intriguing statesman;' but we are persuaded that 'God has made man for some nobler purpose than that which he has hitherto attained even in this world, and confident that revelation will, by its efficacy, secure that nobler destination.'

ART. 24.—*The Effects of Peace on the Religious Principle considered. A Sermon, preached in the Chapel of Berwick, on Tuesday, June 1, 1802, being the Day appointed by Proclamation for a general Thanksgiving. By Samuel Butler, M. A. 8vo. 1s. Longman and Rees.*

The author of this discourse endeavours 'to obviate the trite and invidious remark, that the pulpit should have no concern with politics.' Trite and invidious as it may appear to him, we shall never lose an opportunity of rescuing the clergy from that degraded situation to which they are always reduced when they introduce politics into the pulpit. We assert again and again, that, when in the temple of God, they ought to be engaged in higher concerns than the mere transitory scenes of human affairs; and if this discourse were of sufficient importance, we might give ourselves the trouble of pointing out how much more worthy of the clerical character it might have been made, with fewer compliments to the reigning monarch and 'the unwearied assiduity of the clergy.' The remarks on the letter of sir Joseph Banks to the National Institute are written with greater pertness than knowledge of the world. Sir Joseph might well 'consider the presidency of the Royal Society inferior to the being elected a member of the French National Institute,' for he is acquainted with the qualifications requisite to be a member of either society; yet it is a poor conceit in his antagonist to observe, that 'the president of the Royal Society wished, forsooth, only to hunt butterflies for a French naturalist; and, lo! his most ambitious wishes are surpassed—he may hunt them in the gardens of the National Institute for himself.' His wrath increases as he advances nearer to the conclusion; and the mild preacher of peace asserts, that 'if there is a man of letters throughout the kingdom whose blood does not boil at the perusal of sir Joseph's letter, he is unworthy the privileges of a scholar and the name of a Briton.' In future, we would recommend to the writer to print his notes and his text in separate volumes; for readers of sermons must often find themselves disgusted with the farrago with which this is accompanied.

ART. 25.—*St. Paul no Arian; or the End of the Mediatorial Kingdom: a Sermon preached on Sunday the 25th of April, 1802, in the Church of the united Parishes of St. Benet Gracechurch, and St. Leonard Eastcheap. By the Rev. John White Middleton, M. A. 8vo. 1s. Rivingtons.*

Under this quaint title we have an inflated discourse on the mode of reconciling the co-equality of the Father and the Son with the surrender of the kingdom by Christ, who is then said by St. Paul to

become subject unto God, that God may be all in all. What this text has to do with St. Paul's Arianism, the discourse does not inform us; and it was scarcely necessary to assure an audience that St. Paul was not an Arian, as the greater part of the congregation did not know the meaning of the word; and they who did never suspected the apostle, any more than we do, of having been attached to that heresy.

ART. 26.—*A Scriptural Representation of the Abolition of the Fourth Command, so far as it related to the Observance of a particular Day; and a Vindication of their Conduct who observe the first Day as the Sabbath. In five Letters to a Friend; in which the Arguments of the Sabbatarian are considered and refuted, and the Observation of the Christian Sabbath enforced. By T. Edmonds. 8vo. 6d. Button. 1801.*

ART. 27.—*Remarks on the Rev. T. Edmonds's Pamphlet, entitled 'Scriptural Representation of the Abolition of the Fourth Commandment, so far as it related to the Observance of a particular Day;' and an Attempt to vindicate their Conduct who observe the Seventh Day Sabbath, according to the express Words of the Fourth Commandment—"But the Seventh Day is the Sabbath of the Lord thy God." In five Letters, addressed to himself. By Ann Alsop. 8vo. 6d. Button. 1801.*

ART. 28.—*A further Consideration of the Arguments of the Sabbatarians, and the Account balanced, in seven Letters. Being a Reply to the 'Remarks' of Mrs. Ann Alsop, and those of her two Friends. By T. Edmonds. 8vo. 9d. Button. 1801.*

There is a small sect of Christians who adhere to the old Jewish Sabbath-day, and on that account are denominated Sabbatarians. A person of another sect was in danger of becoming a Sabbatarian; and the present controversy commenced in consequence, which ended, it seems, in inducing him to remain steady to the usual custom of attending divine service on the Sunday, instead of the Sabbath-day. Mrs. Alsop is a Sabbatarian, and at first addressed a private letter to Mr. Edmonds in defence of her faith. The letters of Mr. Edmonds are here noticed, as the first pamphlet is in reply to it. The second pamphlet contains the lady's answers; and the third the minister's rejoinder. In Mr. Edmonds's letters we meet with much irrelevant matter, and he speaks rather in too high a tone, considering the person he was addressing: a little more argument and condescension would have done more credit to his cause. The lady advances the usual arguments, the gentleman the usual replies, and neither of them seems likely to convince the other. The great question is, Whether the fourth commandment were a law to the Jews alone, or equally addressed to all mankind?—and if the latter, When was it repealed? It is pretty certain that the Apostles and the Disciples did not abstain from labour on the seventh day, and that many centuries elapsed before it was observed as a day of abstinence from toil.

ART. 29.—*The important Question at Issue, between the Editors of a periodical Publication, entitled Zion's Trumpet, and a Non-conformist, in a Letter to those Rev. Gentlemen. By John Hey. 8vo. 1s. 6d. Button. 1801.*

ART. 30.—*A Letter to the Rev. John Hey, occasioned by his late Publication, entitled "The important Question at Issue, &c." By Tho. T. Biddulph, A. M. 8vo. 9d. Rivingtons. 1801.*

ART. 31.—*The important Question still under Consideration, but approaching to a Decision. Or an Address to the Rev. Tho. T. Biddulph, Minister of St. James's, Bristol: in a Reply to a Letter lately published in Answer to a Pamphlet, entitled, "The important Question at Issue," &c. By John Hey, dissenting Minister. 8vo. 1s. 1801.*

ART. 32.—*An Appeal to public Impartiality, or the Manner in which the Dispute concerning "The important Question at Issue," &c. has been conducted. By Tho. T. Biddulph, M. A. 8vo. 9d. Rivingtons. 1801.*

This is a controversy between a dissenting minister and a minister of the church of England—the former making an attack upon the establishment, which involves the whole of its clergy in the guilt of perjury. The attack is founded on the oath for canonical obedience; or, as Mr. Hey presumes, obedience to the canons: under which explanation—since it is well known that many of these canons are become obsolete, and consequently, by a sort of general consent, uncompiled with—it is certain, as we have already observed, that the charge of the dissenter might be sustained against the whole body of the clergy; for probably there is not one of them who in his dress and conduct adheres rigidly to the entire code. Previously to this more direct attack, however, the assailant offers his reasons why he cannot belong to the church; which contain, for the most part, the general grounds of dissent, and which have, consequently, been offered by the great body of the dissenters many times before, and in every variety of form.

In reply to this grand attack, the clergyman conceives the assailant to be in an error on two points; first, as to the assertion that the clergy are sworn to an observation of all the canons; and, secondly, that those canons have received the sanction of an act of parliament. On the first head it is observed, that the oath for canonical obedience existed before the canons of 1603, and, consequently, that it cannot refer to them; while—as this body of canons has not received the sanction of parliament—they are not binding on the clergy. It is certain that they are not binding upon the laity: and the words of Blackstone, 'whatever regard the clergy may think proper to pay to them,' seem to imply that he agreed in opinion with the defendant, who gives the following interpretation of the oath. 'The oath of canonical obedience binds those who take it, no farther to an observation of the canon law than as it respects obedience to their diocesan, and to that with a proper limitation, viz. in all things lawful and honest.'

In vindication of this interpretation, he maintains the impracticability of the clergy studying the whole of the canon law; and he calculates the number of clergy that must have been perjured if the assailant's interpretation of the oath were admitted. Many judicious observations are moreover introduced on the other charges relative to simony, the profanation of the Lord's Supper in the Test Act, and the contradictions and inconsistencies in the Liturgy.

Our assailant was not however discomfited by this reply. He returns to the charge, and asserts, that 'the fact is, the canons of 1603, in connexion with the ancient canons still in force, are ecclesiastical law, by the authority of which the clergy of this realm are bound.' The want of parliamentary authority to the canons of 1603 is repelled by observing, that they had passed the convocation, and received the sanction of the king's authority, who, in right of the prerogative vested in him by the act of supremacy, established these canons as substantial law: and Dr. Grey, a high-church man, is here introduced as an authority for the assertion, that 'they are as binding on the clergy as acts of parliament.' Our assailant then proceeds to some curious matter on simony, and cruelties exercised in former times against dissenters.

The defendant replies in two dialogues: in the first of which the speakers are Mr. Hey and Truth; in the second, Mr. Hey and the Law of England. In the first, of course, Truth finds Mr. Hey guilty of a vast variety of falsehoods; in the second, the Law of England points out to him various penalties for speaking ill of the clergy. The second is a very idle mode of defence, and argues in the defendant, who had otherwise such strong ground to rest upon, a sense of weakness in his own cause. Let the penalties of the law be what they may, a clergyman should be above referring to them; and as Mr. Hey is by no means a strong disputant, and has fallen into many palpable errors with respect to oaths and subscriptions, the defendant would have evinced greater dignity in availing himself of his superior means of information and power in argument. The controversy, we are inclined to believe, will not travel much beyond the place where it originated; yet it could be wished that the oaths and canons were so modified as to take away every species of accusation which may be advanced by opposers of the church.

COW-POX.

ART. 33.—*Practical Observations on the Inoculation of the Cow-Pox, pointing out a Test of a Constitutional Affection in those Cases in which the local Inflammation is slight, and in which no Fever is perceptible; illustrated by Cases and Plates. By James Bryce, Member of the Royal College of Surgeons, Edinburgh, &c. 8vo. 6s. 6d. Boards. 1802.*

This plain and judicious account of the cow-pox, and the management of the inoculation, is a work greatly wanted; for we have scarcely, in any instance, found such perspicuous and simple directions as would carefully instruct the inexperienced practitioner. As

the subject is so generally known, we shall not enlarge on it, but can safely recommend these observations as correct and judicious.

The test to ascertain whether the constitutional affection has taken place is an important part of the work; and we shall shortly mention it without any opinion, as its real value must be decided by experience. The inflammation of the pustule in the cow-pox is found to advance slowly; but when the constitution is infected, the progress is much more rapid. In general, the progress of the local affection, and the appearance of fever, is decisive; but when the inflammation is slight, and the fever very inconsiderable, a second inoculation will decide the question; for if the constitution be affected, the inflammation of the second puncture is rapid in its progress, and the areola is often formed in a few hours, or at least with a very peculiar celerity. Should this fact be established, Mr. Bryce will have the honour of adding no inconsiderable support to the glory—we had almost said the apotheosis—of Dr. Jenner; for no common honour will gratify his warm admirers.

ART. 34.—*Observations on the Cow-Pock. By John Coakley Lettsom, M. and LL.D. &c. 8vo. 3s. sewed. Mawman. 1801.*

‘The importance of a man to himself’ was never more conspicuous than in the present publication. Dr. Lettsom admits that he has been anticipated by several distinguished authors; but modestly hints that some of his ‘particular friends’ will form no opinion till they have ascertained his sentiments. We trust the ‘periphery of his associates’ will now be satisfied. ‘Be ye like unto a wheel,’ was, we know of old, no gentle reflexion; and we have heard too of Ixion’s wheel. We would not employ the one, or condemn the author to the other; but we think he merits no slight punishment for the pompous, inflated language of this tract, for the fulsome flattery which it contains, and the ridiculous exaggeration of every part of the subject. A boarding-school miss, who in her first novel aims at fine writing, could have not erred so grossly in these respects.

‘Our Gallic neighbours, with whom a warm imagination is a prominent passion, in speaking of the Jennerian discovery, as the most brilliant of the eighteenth century, have expressed a sentiment inadequate to its magnitude; as it is believed to be the greatest discovery in antient or modern history. I may be deemed an enthusiast in my opinion; but if he, who is able to exhibit a more momentous discovery, is alone permitted to apply this epithet, I may challenge the imputation with impunity. If we appreciate the importance of the discoveries of gunpowder, printing, the mariner’s compass, and the circulation of the blood, the Jennerian discovery will still display a prominent æra in the contemplation and gratitude of posterity.

‘Ye literati, under the designation of reviewers and critics, whose penetrating eye pervades the ample circle of science; and whose decisions impose a tone upon public opinion, and widely influence even the judgment of every reflecting mind; in proportion to that influence, ought you to stand forward upon this interesting occasion.—Not with that cold approbation, bordering upon indifference, if not apathy, which has been painfully noticed in some of your criticisms;

but with an impressive ardour adequate to the imperious necessity of animating the multitude to self-preservation.

‘When Herschel fixed the site of the Georgium Sidus in the great volume of the heavens, you raised the theme of ardent praise to this unrivaled astronomer; but what is the Georgium Sidus, in competition with the Jennerian discovery? Has it conveyed to one human being a single ray of advantage? Contemplate with impartiality the latter, whose beneficent rays are destined to dissipate the gloomy atmosphere of pestilential mortality; whose fatal victims, I am bold to suggest, amount to 210,000 annually in Europe alone! Does this reflexion admit of a coldness of description? Dip your pens in æthereal and indelible ink!—Impress your observations in characters legible to the most distant regions of the globe!’ P. 10.

The cold approbation, bordering on apathy, is in part directed to us. But on this subject we shall not enlarge. If to hesitate till facts have decided, if to reflect when others are violent and hasty, be the part of prudent physicians, we have deserved this title. We have done more—we raised various objections to the attempt when first published, and have accumulated doubts and difficulties, to promote a more accurate, a more pointed investigation. In short, by this conduct we have proved ourselves the best friends of the cause, and have given it a solid foundation, which the sanguine expectations of its most eager favourers would not allow them to establish firmly.

With respect to the exaggerated panegyric on Dr. Jenner, we must again repeat that it was no discovery; it was at least no discovery which he could claim—a fact well known among milkmen. He tried under his own eye, and published, the experience of others as well as of himself. In reality, he only extended what was before confined; for if it were known that the disease was communicated by milking infected cows, it was no great stretch of thought to communicate it by insertion under the skin: if in one case it prevented the small-pox, no great ingenuity was requisite to perceive that it most probably would do so in the other. We mean not to depress the merit of Dr. Jenner, nor the advantages of the cow-pox. He merits much praise, and the reward he has obtained for the promulgation of the fact—and, if his friends please, for the application of his knowledge to the specific purpose of guarding against a dangerous disease. We admit the whole importance of the object; but deny his claim to the praise of invention, or the gross flattery of his present panegyrist. On the whole, we are greatly disgusted with this flimsy performance, and can only remind Dr. Lettsom, that greater efforts are often necessary to preserve than to gain a character; that frothy declamation or exuberant commendation displays neither a discriminative judgement nor a correct knowledge.—*Nil admirari*, &c. is still an axiom in which the common sense of men acquiesces.

The sacred cow is one of the puerile embellishments; and the profiles are such imperfect resemblances as to add little to the value of the work.

ART. 35.—*Tracts decisive in Favour of the Cow-Pock, including an Account of the Inoculation of the Village of Lowther.* By Robert John Thornton, M.D. &c. 8vo. 3s. Symonds.

Dr. Thornton gives a short history of the small-pox—of its fatal devastations, and the progress of inoculation, which deprived it of its most poignant sting. Yet, as is well known—probably by extending the sphere of infection—the number of lives lost by the small-pox is greater than before inoculation was known. This furnishes a strong *a priori* argument in favour of the cow-pox, the history and advantages of which Dr. Thornton details with great perspicuity and propriety. He mentions the solitary support of Dr. Lox to Dr. Jenner's supposed cause, viz. the grease; as this author seems to have produced the cow-pox from the very limpid fluid on the heel in the earliest stage of the disease. This, we perceive, is also noticed by Mr. Boyce, though we omitted to mention it in the review of his work.

FARRIERY.

ART. 36.—*The Anatomy and Physiology of the Horse's Foot, concisely described; with practical Observations on Shoeing; together with the Symptoms of, and most approved Remedies for, the Diseases of Horses. With fourteen illustrative Plates. Dedicated by Permission to the President, Committee, and Members of the Commercial Travelers' Society.* By James White, Veterinary Surgeon to his Majesty's first or Royal Dragoons. 18mo. 4s. Boards. Badcock. 1801.

ART. 37.—*A Compendium of the Veterinary Art; containing an accurate Description of all the Diseases to which the Horse is liable, their Symptoms and Treatment; the Anatomy and Physiology of the Horse's Foot; Observations on the Principles and Practice of Shoeing; on Feeding and Exercise, the Stable, &c. Illustrated by Plates. Dedicated, by Permission, to His Royal Highness the Duke of York.* By James White. 12mo. 6s. Boards. Badcock. 1802.

The latter is a second edition of the former work, greatly enlarged by the addition of remarks on the less important diseases. In fact, Mr. White's first object was the anatomy and physiology of the horse's foot, which is illustrated by plates, some of which are coloured; and the observations on the most important diseases in the first edition were apparently afterwards added. He has added also in the second an anatomical description of the internal parts of the body: the descriptions are more minute, the formulæ more numerous, and judicious remarks on the management of the stable are subjoined. The most important additions, however, are those relating to external inflammations.

We have carefully perused both these works, and can recommend them, with scarcely a reserve, as the most clear, judicious, and accurate compendium of the veterinary art that we have seen. In reality, the extent of information displayed in this little volume, the accuracy of description, the simple and judicious practical directions; raise it very high in our opinion. No one who keeps a horse, or is fond of one, should be for a moment without it.

ART. 38.—*A Treatise on the Diseases of Horses : in which the various Causes and Symptoms are plainly and accurately delineated, and a Method of Cure recommended, conformable to practical Observations and Experience. To the Work is subjoined an Appendix, containing a Variety of efficacious and useful Prescriptions, dedicated, by Permission, to his Royal Highness the Prince of Wales. By John Denny, Surgeon, &c. 8vo. 5s. Boards. Robinsons. 1802.*

Mr. Denny's Treatise contains a clear account of the practice in different diseases of horses; and the formulæ are judicious, simple, and efficacious. The chief defect arises from a want of accuracy in distinguishing the diseases from their appropriate symptoms—a defect frequent in veterinary works, but more amply supplied by Mr. White than by any other author. The cause of lameness, for instance, and the seat of the injury, are often easily ascertained by the mode of standing and walking;—but few authors have explained these symptoms sufficiently to lead to a decisive and efficacious practice.

ART. 39.—*Veterinary Pathology, or a Treatise on the Cause and Progress of the Diseases of the Horse; with the most approved Methods of Prevention and Cure. To which are added, short Observations on Bleeding, Firing, Roweling, Fomentations, and Poultices; with an Appendix, or Veterinary Dispensatory, containing the most approved Prescriptions for the different Diseases of the Horse; the whole intended as a Guide and Companion to the Gentleman, Veterinarian, and Farrier. By William Ryder, Veterinary Surgeon to the 18th Light Dragoons. 8vo. 5s. Egerton. 1802.*

We have examined this little work very carefully, and find, on the whole, great reason to be satisfied with it. The author's directions are judicious and clearly explained. He has rejected the tribe of purgatives, and contented himself with aloë united to soap, with the addition occasionally of calomel. Perhaps some other purgatives might have been added with advantage. Glanders will form the subject of a separate publication; and the diseases of the foot have been explained at length by the veterinary professor. Some different forms of clysters might, we think, have been added.

EDUCATION.

ART. 40.—*The Academic Speaker, or a Selection of Parliamentary Debates, Orations, Odes, Scenes, and Speeches, from the best Writers, proper to be read and recited by Youth at School. To which are prefixed Elements of Gesture, or plain and easy Directions for keeping the Body in a graceful Position, and acquiring a simple and unaffected Style of Action. Explained and illustrated by Plates. By John Walker. 12mo. 4s. Boards. Robinsons. 1801.*

This collection, first published in 1789, has now reached the fourth edition, and, thus sanctioned by the liberal support of the public, needs but little of our praise. Many additions occur in this

fourth republication, of extracts from authors less common, though well adapted to the purpose. The parliamentary speeches are taken from the Gentleman's Magazine, and are now known to be the *manufacture* of Dr. Johnson, who had indeed hints of what passed, but worked on these from his own stock, and clothed them in his luminous impressive language—preserving an apparent impartiality, but taking care (in his own words) that ‘the whig dogs should not have the better of the debate.’ This, perhaps, Mr. Walker should have noticed.

One of the speeches in this volume reminds us of what we have lately read in the Memoirs of Horace Walpole by Mr. Coxe—a work now under consideration. The famous supposed reply of Mr. Pitt to Walpole is preserved in this collection, p. 60: ‘Whether youth can be attributed to any man as a reproach,’ &c. The whole is well known, but the real substance we shall subjoin:

Mr. Walpole was lamenting the little attention paid to *grey hairs*, and experience, and reproaching his young antagonists with the confidence they felt in their own powers. He added, ‘that his only consolation was his having a son of twenty, who, by a parity of reasoning, excelled them as much as they excelled himself.’ Mr. Pitt rose to reply—‘With humble submission to the honourable gentleman’s grey hairs’—At that moment Mr. Walpole took off his wig, and showed that his hairs were actually white. This checked the course of the debate; and it was at least no longer personal.—To return, however, to Mr. Walker.

The Elements of Gesture, prefixed, merit our sincere commendation. The author in no respect oversteps the modesty of nature.

ART. 41.—*Histoire Naturelle, à l’Usage des Ecoles; calquée sur la Classification des Animaux par Linnæus, avec des Descriptions familières, comme celles de Goldsmith et de Buffon. Ornée de vingt-six Planches en Taille-douce, représentant les Objets les plus curieux. Traduit de l’Anglais de Guillaume Mavor, Docteur en Droit, &c. 12mo. 5s. Boards. Newbery. 1801.*

The world is already in possession of the original of this work, and of our opinion upon it. The bare mention of this translation, therefore, is as much as belongs to our journal.

ART. 42.—*Poetry explained for the Use of young People. By R. L. Edgeworth, Esq. 12mo. 2s. Bound. Johnson. 1802.*

Mr. Edgeworth very properly considers that children do not in general understand the poetry which they read, or which is given them to learn by heart. The contents of the volume before us are, ‘The Youth and the Philosopher,’ ‘Gray’s Elegy,’ ‘The Allegro’ and ‘Penseroso’ of Milton, ‘Ode to Fear,’ and ‘The Speeches of Henry V. and the Chief-Justice.’ After every period of the poetry, an explanatory prose version is given, which will be found of great use in bringing children acquainted with the figurative manner used by poets to heighten common images and incidents.

ART. 43.—*Short Stories, in Words of one Syllable. By the Author of Summer Rambles.* 8vo. 3s. Boards. Lloyd. 1801.

A useful book for children learning to read.

ART. 44.—*The Village Maid; or, Dame Burton's Moral Stories for the Instruction and Amusement of Youth. By Elizabeth Somerville. To which are added, plain Tales.* 12mo. 2s. Boards. Vernor and Hood. 1801.

The pleasantness of little stories like the present collection will always be found serviceable, by inducing children to love reading.

POETRY.

ART. 45.—*Select Translations from the Works of Homer and Horace: with original Poems. By Gilbert Thompson, M. D.* 8vo. 3s. 6d. Boards. Phillips. 1801.

‘It was my intention, in offering this little volume for the perusal of the public, to have illustrated some passages both of the translations from the works of Homer and Horace, and of my own poems, with notes; and I cannot but lament that this has been so long delayed: for now the infirmities of seventy-five years, superadded to a constitution naturally not of the most active, seem to have conspired against the execution of this plan. I am therefore constrained to present them almost without a comment.

‘My first successful attempt at translating some of the many beauties with which the Iliad of Homer abounds, for many vain attempts had been made at earlier periods of my life, was owing to the following circumstance. Being abroad, attending the duties of my profession, one snowy day about fifteen years ago, it brought to my recollection a simile of Homer; the translation of this passage (vide p. 29) the partiality of some friends having approved, I was induced to attempt other beautiful parts of the Iliad:—how I have succeeded in this, is not for me to determine.

‘It has always appeared to me that the genius of Homer was not consulted by Pope; whose Iliad and Odyssey are beautiful poems, but they are not faithful translations of the Iliad and Odyssey of Homer. To do justice to the works of an author, we must rise when he rises, and fall when he falls; we must enter into his views and feel actuated by his motives; and in order to effect this, it seemed to me that the fetters of rhyme must be avoided. I have therefore confined my attempts to blank verse.’ p. i.

The translations are, as they should be, accurate and plain.

‘Thus were both armies with their chiefs array’d.
With noise and clangor, like a flight of birds,
The Trojans onward march’d to meet the war:
As when the clangor of innumerable cranes
From heaven resounds, after their swift escape
From winter, and th’ intolerable storm;
They fly with clangor shrill to ocean’s flood,
And milder regions, bearing on their wing

Slaughter and death to the Pygmæan race:
 Aërial, in their flight, they fierce contention bring.
 But in dread silence march'd th' Achæan host,
 Breathing firm courage: and alike prepar'd
 To vex the foe, their fellows to defend.
 As when a breeze, fresh-springing from the south,
 O'er mountain-tops hath pour'd a misty cloud,
 Unfriendly to the swain that tends his flocks;
 To thieves more welcome than the shade of night;
 So from beneath their marching feet ascend,
 Far as the nervous arm can send a stone,
 Whirlwinds of dust, the prelude of the fight.' p. 20.

' *The Speech of Achilles over the Body of Asteropæus, whom he had just slain. Iliad xxi.*

' There rest, and learn thy far unequal pow'rs
 The sons to combat of majestic Jove,
 Descended as thou wert from streams divine:
 Thou say'st a widely flowing river gave
 Thee birth; but mine from heaven's high king I boast.
 Peleus, my sire, whose awful sceptre sway'd
 The many Myrmidons, from Æacus
 Deriv'd his race, and Æacus from Jove.
 But Jove is mightier than the headlong floods
 That rush with noisy rage to meet the sea;
 Nor can with his, their progeny compare.
 Great is thy river sire; but that will nought
 Avail thee, fighting with Saturnian Jove.
 For neither the great Acheloian king,
 Omnipotence itself, can equalise;
 Nor the vast strength of the resounding main,
 From whence the rivers rise and every sea,
 All the deep wells, and all the fountains flow;
 And yet that ocean fears the bolt of Jove,
 On realms inferior, when his lifted hand
 Sends terror from the heavens in thunders loud.' p. 35.

Of the originals, the lighter compositions are best.

' *On the Profusion of bad Verse written upon the Death of the old Duke of Cumberland.*

' If ere a noble prince or hero die,
 How brisk and all alive the rhyming fry;
 Who, while they seem to praise, in wretched verse
 Disturb his manes, and infest his herse.
 For him, poor souls, they write not, but for bread;
 To gain a living by the mighty dead.
 So some fam'd steed, that wont the palm to gain
 At gay Newmarket our Olympic plain,
 Vanquished alone by fate now breathless lies,
 Worn out by age and toil and victories,

About his relics swarm the tuneful flies;
 Who, while their music seems to mourn his fate,
 Come to pollute his carcase and to eat.' P. 127.

' *De Baculo Pampineo.*

' Palmite, Bacche, tuo nitar, nec, Liber, iniquum est
 Ut firmes gressus, qui facis ut titubem.' P. 143.

' *In Hominem Gallicum qui Globi Aërostatici Ope per Aërem vectus est.*

' Qualis purpuream auroram cum voce salutans
 In cœlum celeri fertur alaunda fugâ:
 Qualis et astra ferit nervo vibrata sagitta
 Gaudet et Æolios antevolare notos:
 Talis se Gallus moderamine sustulit orbis
 Ætherii, superas ausus adire domos.
 Miramur nova gesta virum, miramur et æque
 Quod levior Gallus fit levitate suâ.' P. 148.

ART. 46.—*Sonnets, Odes, and Elegies. By Alexander Thomson. 8vo.*
5s. Boards. Cadell and Davies. 1801.

Mr. Thomson has been long known as a poet; and the present volume resembles his former productions in its general characteristics;—there is more ease than vigor, more power of versification than of thought. Some of the sonnets, however, possess more than his usual share of merit.

' SONNET X.

' Ditoso seja quem estando ausente,
 Não sente mais que a pena das lembranças.

CAMOENS.

' To these accustom'd walls I bid farewell,
 Where late I thought my dearest treasure lay,
 Where late I thought that Love would deign to dwell,
 And gild my future life with comfort's ray.
 ' Had it been so, with what a mighty swell
 Would Passion's tide have whelm'd this parting day!
 And yet this heart, to taste of Pleasure's well,
 Would ne'er have grudg'd the painful price to pay.
 ' Full well I know, that Sorrow's darkest hues
 Must tinge that cruel hour when lovers part;
 Yet would I more such transient darkness chuse,
 Than the long twilight of the vacant heart;
 Whose luckless search no where can comfort find,
 Which sees no hope before, and dares not look behind.' P. 76.

‘ SONNET LXXI.

‘ Lo! where at last the sov’rein lord of light,
 Before the splendor of whose fiery car
 The forms of darkness, and the fiends of night,
 Shrink trembling back, and shun th’ unequal war!

‘ See where at last, from heav’n’s meridian height,
 In mild, but solemn state, he now retires;
 Withdraws his golden shield, erewhile so bright,
 And turns to cheering rays his scorching fires!

‘ See where, o’er all the hills and distant spires,
 The glorious chief his purple banner waves;
 Whilst all the world his parting pomp admires,
 And his returning smile to-morrow craves!
 So shall he shine, whose days to good were giv’n;
 So shall he shine, when quitting earth for heav’n.’ P. 138.

This last is dated from a mail-coach.

‘ To [*by*] the strict advocates,’ says Mr. Thomson, ‘ for the legitimate sonnet in all the rigor of the Italian model, many of these will undoubtedly be thought wholly unworthy of the title they assume; while those of a more accurate construction will, on the other hand, be laughed at by those who are inclined to consider the sonnet on a level, in laborious trifling, with the anagram and acrostich. I trust, however, that in this collection there will be something accommodated to every taste, how different soever in this particular; as I have attempted almost every variety of structure which the compass of fourteen lines could admit, from that which employs only three rhymes, and those frequently of identical expression, to that which is formed by the simple union of three elegiac stanzas and a couplet.

‘ Besides this great diversity of manner, the reader will meet, in the original sonnets, with an equal variety in point of matter. Amatory, descriptive, and sentimental subjects, have hitherto been almost the only topics on which the sonnet has been accustomed to dwell; but, besides these, I have frequently employed it in the enunciation of critical opinions, a practice in which I had but few precursors; and even, in two or three instances, I have attempted a still greater novelty, to give it a comic or ludicrous cast, of my success in which the reader must determine.’ P. iv.

We extract one of these ‘ ludicrous ’ sonnets. It is truly original.

‘ SONNET XCIV.

‘ Oft has the Muse employ’d her sweetest pow’rs,
 While she my childhood’s careless days pourtray’d;
 Let her, for once, recall my infant hours,
 And mark the wild mistakes by fancy made:

- ‘ When from his guests my sire a toast would call,
I look’d in vain some butter toast to see;
And when in church each voice began to bawl,
I thought they only sung their A B C.
- ‘ Then dog and cat were but one species deem’d,
For man and wife, by nature’s laws design’d;
And then of nuptial joys I strangely dream’d,
As if entirely to the male confin’d:
For then I knew not, if it were not so,
Why maids, when courted, still should answer no.’ p. 162.

A singular measure is employed in one of the odes.

- ‘ Those cheeks, where Love his radiant banner waves,
Twin’d with the rose the lily pale;
Vermeil lips of luscious hue,
On which persuasion dwells.
- ‘ Her bosom, too, that snowy seat of love,
That wishful gaze of soft desire;
Charms like these, what skill could reach,
With them what colours vie?—
- ‘ What pencil could express those looks, which breathe
Bewitching softness through the soul;
Or that touching, melting sound,
The music of her voice?
- ‘ But chief of all, those smiles, those fatal smiles,
Whose pow’r, alas! too well I know;
Full of sweetness, full of love,
But full of poison too.
- ‘ Could I but call these matchless charms my own;—
Away, thou foolish thought, away!—
I was born to sigh and weep,
To love, and love in vain.’ p. 7.

The trochaic cadence is introduced here with good effect.

Mr. Thomson appears to possess much learning. He quotes the Psalms in Hebrew;—but, for the benefit of common readers, considerably prints the Hebrew in *English characters*. He might as well have printed them in Arabic.

ART. 47.—*The Sorrows of Switzerland: a Poem. By the Reverend Wm. Lisle Bowles. 4to. 3s. Cadell and Davies. 1801.*

The numerous admirers of Mr. Bowles will discover in this poem the same melancholy and the same succession of placid and beautiful images that characterise his former writings.

- ‘ I was a child of sorrow, when I pass’d,
Sweet country, through your rocky vallies last;
For one whom I had lov’d, whom I had prest
With honest ardent passion to my breast,

Was to another vow'd : I heard the tale,
 And to the earth sunk heartless, faint, and pale.
 Till that sad hour when every hope was flown,
 I thought she liv'd for me, and me alone.
 Yet did I not, though pangs my heart must rend,
 Prove to thy weakness a sustaining friend?
 Did I not bid thee never, never more,
 Or think of me or mine ; as firm I swore
 To cast away the dream, and bury deep,
 As in oblivion of the dead man's sleep,
 All that once sooth'd ; and from the soul to tear
 Each longing wish that youth had cherish'd there.

‘ But when ’twas midnight, to the woods I hied
 Despairing, and with frantic anguish cry'd :
 “ Oh ! had relentless death with instant dart
 Smitten and snatch'd thee from my bleeding heart ;
 Through life had niggard Fortune bid us pine,
 And wither'd with despair my hopes and thine ;
 Yes, yes, I could have borne it—but to see
 Th' accusing tear, and know it falls for me !
 O cease the thought—a long and last farewell—
 We must forget—nor shall my soul rebel !”
 Then to my country's cliffs I bade adieu ;
 And what my sad heart felt, God only knew.
 Helvetia, thy rude scenes, a drooping guest
 I sought ; and, sorrowing, wish'd a spot of rest.
 Through many a mountain-pass, and shaggy vale
 I roam'd, an exile, passion-craz'd, and pale.
 I saw your clouded heights sublime impend,
 I heard your foaming cataracts descend ;
 And oft the rugged scene my heart endued
 With a strange, sad, distemper'd fortitude ;
 Oft on the lake's green marge I lay reclin'd,
 Murm'ring my moody fancies to the wind ;
 But when some hanging hamlet I survey'd,
 Or wood-cot peeping in the shelter'd glade,
 A tear perforce would steal ; and, as my eye
 Fondly reverted to the days gone by,
 “ How bless'd, (I cry'd) remote from every care,
 To rest with her we lov'd, forgotten there !”
 Then soft, methought, from the sequester'd grove
 I heard the song of happiness and love :

“ Come to these scenes of peace,
 Where to rivers murmuring
 The sweet birds all the summer sing,
 Where cares, and toil, and sadness cease !
 Stranger, does thy heart deplore
 Friends, whom thou wilt see no more ?
 Does thy wounded spirit prove
 Pangs of hopeless sever'd love ?

Thou the stream that gushes clear,
 Thou the birds that carol near,
 Shall soothe, as silent thou dost lye,
 And dream to their wild lullaby.
 Come to these scenes of peace,
 Where cares and sadness cease."

' Start from the feeble dream ! The woodland shed
 Flames, and the tenants of that vale are dead !
 All dark the torrent of their fate hath rush'd—
 Each cheering echo of the plain is hush'd ;
 And every joyous, every tender sound
 In the loud roaring of the night-storm drown'd !' P. 13.

These are perhaps the most pleasing lines in the poem. What follows also is of great merit.

' Thou, who dost smiling sit, as Fancy sings
 Her hues unreal o'er created things,
 And as the scenes in gay distemper shine,
 Dost wond'ring cry, " How sweet a world is mine !"
 Ah ! see the shades receding, that disclose
 The direst spectacle of living woes !
 And ye, who, all enlighten'd, all sublime,
 Pant in indignant thralldom, till the time
 When man, bursting his fetters, proud and free,
 The wildest savage of the wilds shall be ;
 Artful instructors of our feeble kind,
 Illumin'd leaders of the lost and blind,
 Behold the destin'd glories of your reign,
 Behold yon flaming sheds—yon outcast train !
 Hark ! hollow-moaning on the fitful blast,
 Methought, Rousseau, thy troubled spirit past !
 His ravag'd country his dim eyes survey,
 " Are these the fruits " (he said, or seem'd to say)
 Of those high energies of raptur'd thought,
 That proud philosophy my precepts taught !
 Then, shrouding his sad visage from the sight,
 Flew o'er the cloudiest Alps to solitude and night.' P. 23.

It is now about ten years since Mr. Bowles first published his Sonnets. Without detracting from his acknowledged merit, we are sorry to perceive no improvement in his latter productions. A sameness pervades them in language and versification ; the images are of the old cast ; and the arrangement as loose and careless.

ART. 48.—*Remonstrance: with other Poems.* By Catharine Hood.
 12mo. 2s. 6d. Roe. 1801.

In the first of these poems the author has attempted to fetter politics in verse ; but such chains are too delicate for so ungovernable a subject ;—besides which, politics are not the natural province of a lady : on these two accounts the poem ' Remonstrance ' is the worst in the volume. In an invocation, Mrs. Hood has confounded

the two ideas, *Nature* and the *Earth*—she makes *Nature* the local grave of her children, and talks of the subterranean fires pent within her : in these and like passages she should have used the term *Earth*. Though the drift of the poem is highly ministerial, yet the present chancellor of the exchequer has not any great obligation to be thankful for the share of flattery bestowed on him. Under the following couplet is added a note, which, as ministers were changed, might as well have been omitted.

‘ And though a skilful pilot at the helm
Directs with steady course a favor’d realm *.’ P. 30.

But we desire by no means to rob the fair writer of her deserved praise. Some of the smaller odes are very pretty. The one ‘ to the Thrush ’ we shall present to our readers. The choice of epithets in it is remarkably correct ; there is no dull expletive dragged into it by force ; nor can we discover a single word, excepting *again* used after *renew*, which could be exchanged for a better. The rhymes, it must be confessed, are not always perfect ; but this fault appears to arise from provincial habit. We should judge the author to be from Devonshire.

ODE VI.

TO A THRUSH.

‘ Sweet Thrush ! whose wild untutor’d strain
Salutes the opening year ;
Renew those melting notes again,
And soothe my ravish’d ear.

‘ Though in no gaudy plumage drest,
With glowing colors bright ;
Nor gold, nor scarlet, on thy breast,
Attracts our wond’ring sight ;

‘ Yet not the pheasant or the jay,
Thy brothers of the grove,
Can boast superior worth to thee,
Or sooner claim our love.

‘ How could we transient beauty prize
Above melodious art !
Their plumage may seduce our eyes,
Thy song affects our heart.

‘ While evening spreads her shadowy veil,
With pensive steps I’ll stray ;
And soft on tiptoe gently steal
Beneath thy favorite tree.

‘ The charming strain shall doubly please,
And more my bosom move ;
Since Innocence attunes those lays,
Inspir’d by Joy and Love.’ P. 57.

ART. 49.—*An Elegy sacred to the Memory of Lady Wright, formerly of Ray-House, in the County of Essex, but late of the City of Bath, in the County of Somerset, who, on Wednesday the Sixth Day of January, in the Year of Jesus Christ 1802, quitted the dark Wilderness of this World for the happy Regions of Light, Bliss, and Immortality. (Written on the Evening of Sunday, the tenth Day of the same Month,) By the Author of the Celestial Companion, and inscribed, in Gratitude and Affection, to his best Friend, George Ernest James Wright, of Ray Lodge, in the aforesaid County of Essex, Esq. 4to: No Publisher's Name. 1802.*

The author in the same lines laments his own and Mr. Wright's mother. He tells us it has contributed to his relief; but we must reflect with regret, that what has eased his aching heart has given an equal pain to our heads. We own we stumbled in the very threshold; and somewhat of our head-ach was induced by attempting to unravel the following inexplicable passage.

‘That the *percipient principle* in man, or, to speak more properly, the *finite spirit, man himself*, as well as the tangible and visible body by which his existence is usually manifested upon earth to his fellow creatures, are perfectly heterogeneous and distinct, is evident, both from religion and reason. The slightest knowledge in *optics* is sufficient to convince us that the visible body which is commonly denominated man, may and does exist *for years, nay for ages*, and even to all eternity, *after death, burial, and final dissolution.*’ P. viii.

The lines themselves are dull and monotonous, without a particle of the *vivida vis*, the *divine particula aure*—in his own language, the finite spirit, man itself. In spite of all the laws of ‘optics,’ they must therefore soon perish, as partaking of the visible tangible substance.

DRAMA.

ART. 50.—*Folly as it Flies: a Comedy, in five Acts. As performed at the Theatre-Royal, Covent-Garden. By Frederick Reynolds. 8vo. 2s. 6d. Longman and Rees. 1802.*

As a dissuasive from dissipation, Mr. Reynolds has introduced lady Melmoth for his heroine; who, although possessed of a very good understanding and feeling heart, nearly ruins herself and all connected with her, by her inattention to her family, and the practice of that extravagance which daily saps the foundation of some of our fashionable houses. There is nothing new in the plot, or particularly spirited in the dialogue. When, however, a laugh is intended to be raised, it is very properly done by the humour of the circumstance, and not by the perversion of words.

Enter Post Obit (newly drest).

‘*Post Obit.* Oh Doctor! my dear Doctor! is this Bedlam, or is it Sir Herbert Melmoth's? I thought to pass a quiet month here,

and after enduring insult upon insult, what do you think? I am now to be shot at.

Doctor. Shot at?

Post Obit. You shall hear.—Just now, after dinner, the captain and Sir Paddy began talking of duelling.—The former boasted he had lately wing'd a brother officer, for traducing his dear love of a waistcoat; (*minicking*) and Sir Paddy lamented he hadn't fought for a whole month, though he had every where offered five pounds for an affront.—This, you may be sure, somewhat alarm'd me; and on their asking me if I had ever fought, I replied, "No, not that I recollect;" on which Mr. Jerry Cursitor observed, "recollect indeed! why, he never has, and never will, unless some of you will leave him a thumping legacy, then, of course, he'll try to blow your brains out." This nettled me a good deal, and, one word bringing on another, says I, "I ask your pardon, Mr. Cursitor, but that's a lie."—Says he, "I hope no offence," and he knock'd me down.

Doctor. Indeed! and what followed?

Post Obit. What! why, the captain, and Sir Paddy instantly rang the bell, called for horse-pistols, and swore only one of us could leave the room alive! But Cursitor and I were of a different opinion—we wished the matter to drop, and said it was a joke. "Joke," says the captain, forcing a cock'd pistol into my hand,—"*Poltroon*, did he not give you a blow?" "No," says I, "he did not; did you, my dear Cursitor? And if he did, I dare say I deserved it, and, therefore I'm ready to apologise."—"Pooh!" says Sir Paddy, "its no longer their affair—people don't fight to please themselves, they fight to please the town."—"Damn the town," said we, "our honour is completely satisfied; I've given him the lie, and he has knocked me down; and if we fire away till doomsday, how can we have more satisfactory satisfaction?"

Doctor. What! and did they let you off?

Post Obit. No—only gave us leave of absence till we made our wills, and then they are to come and cane us if we don't go back and be killed. But, Doctor—my dear Doctor—you, who understand life and death,—can't you contrive?

Doctor. Contrive! what, make me a party in your cowardice! Go, sir, go fight directly, and at least once in your life give proofs of personal courage.

Post Obit. Once in my life! Come, that's not handsome, sir. You know very well I have given proofs of personal courage.

Doctor. When? on what occasion my little——

Post Obit. When! why, if you will have it, when I drank a bottle of your Radix Rheno. If that isn't giving proofs of personal courage, the devil's in't. And, now I think on't, you are the last man I shou'd have applied to—for Alexander himself wasn't a greater warrior than a quack doctor; so I'll go talk to somebody else.

Doctor. Adieu! and if you wish to please the pretty creatures, be yourself another Alexander. Honour is the true love-powder, and we, heroes, are elixir vitæ to the ladies. [Exit.]

Post Obit. Puppy! if I must turn out, take care I don't pick my

man. But yonder I see an old friend in the ball-room—and if he won't intercede for me, and I can't get rid of my good-nature, why, I'll return to these ferocious seconds—say, I can't bear to have the thing upon my mind, and fairly beg that they'll cane me directly.
[Exit.] p. 19.

ART. 51.—*Almeda; or, the Neapolitan Revenge: a tragic Drama.* By a Lady. 8vo. 2s. Symonds. 1801.

This still-born offspring of the Muse seems not to have attracted the compassion of the stage to draw it into life. The press has been more kind; but the attempt must be fruitless. It will utter its first feeble cries, and be heard no more for ever.

NOVELS, &c.

ART. 52.—*The Scottish Legend, or the Isle of St. Clotbair. A Romance.* By T. J. Horsley Curties. 4 Vols. 12mo. 18s. sewed. Lane. 1802.

We have nothing to say of this work, more than what the author has said in the title-page. It is four volumes of ROMANCE.

ART. 53.—*The Baron's Daughter. A Gothic Romance.* By Isabella Kelly. 4 Vols. 12mo. 16s. Boards. Bell. 1802.

Magdalene, the heroine of this novel, is the daughter of lord Aberavon. Hubert, first supposed a poor boy, but afterwards found to be the heir of earl Fitz-Arwyne, is married to her in the end of the story. Mrs. Kelly disarms criticism by the humility of her preface;—but how can we bestow praise on a work whose catastrophe is the copy of novels out of number?

ART. 54.—*Massouf, or the Philosophy of the Day. An Eastern Tale.* 12mo. 3s. 6d. sewed. Lane. 1802.

A bad attempt at Asiatic characters and language.

ART. 55.—*A Series of Novels.* By Madame de Genlis. 4 Vols. 12mo. 18s. Boards. Longman and Rees. 1802.

These volumes are selected from the '*Bibliothèque des Romans*,' and contain such of that collection as were contributed by madame de Genlis. That much admired author is too well known, and has been too much praised, to require another testimony from us. If the tribe of novelists would be careful to write after nature, and keep her and some other excellent models in their eye, we should not be reduced to the unpleasant necessity of condemning—as we are now forced to do—nineteen in twenty of the books that go under the title of 'novels.'

ART. 56.—*Truth and Fiction: a Novel.* By Eliz. Sarah Villa-Real Gooch. 4 Vols. 12mo. 18s. Boards. Cawthorn. 1801.

This is a pleasing little performance, prefaced by some extremely judicious remarks, which we would recommend to the serious perusal of

all young novel-writers. But, while we bestow the praise we consider due, we cannot, in justice, dismiss the work without some very merited censure. Mrs. Gooch is stopping in almost every village in Julia's route to trumpet forth the panegyric of some living character. Need we say that many of them do not, to our knowledge, deserve it; when, whether they do or do not, their commendation is not the proper task of the novelist?—But it is not only in adulatory praises of the titled and the great that our author has thus forgotten herself; she has even stooped so low as to become the puffer of landlords, music-masters, &c. We will quote a couple, from a number of instances, and leave our readers to judge of them as they please.

'There is a very elegant house in St. Sidwell's, kept for the purpose of letting either wholly or by lodgings; it belongs to George Collwell, the head waiter of Mr. Land [Exeter], and is seldom, if ever, unoccupied.' Vol. i. p. 169.

'Bridport is a pretty little town; with a capital inn, the Bull, kept by Mr. Fish, whose particular attention to his customers must insure their pleasure on returning to him, and their recommendation among their friends. He has extraordinary good beds, with all suitable accommodations.' Vol. i. p. 170.

MISCELLANEOUS LIST.

ART. 57.—*A Treatise on Brewing: wherein is exhibited the whole Process of the Art and Mystery of brewing the various Sorts of Malt Liquor; with practical Examples upon each Species. Together with the Manner of using the Thermometer and Saccharometer; elucidated by Examples, and rendered easy to any Capacity, in brewing London Porter, Brown Stout, Reading Beer, Amber, Hock, London Ale, Windsor Ale, Welch Ale, Wirtemberg Ale, Scurvy-Grass Ale, Table-Beer, and Shipping Beer. By Alexander Morrice, Common Brewer. 8vo. 10s. 6d. Boards. Symonds. 1802.*

Mr. Morrice explains the mysterious art of the brewer, we believe, very honestly, but not to us satisfactorily. We are suffered to peep too much behind the curtain; and we see with a little disgust, and some indignation, orange-peas, cocculus Indicus, St. Ignatius's beans, liquorice, quassia, alum, coriander-seeds, grains of Paradise, &c. to be added occasionally in the process. The cocculus Indicus and the beans are certainly narcotic and injurious; but their proportion is small, and perhaps, in the quantity ordered, not very hurtful. The former is a constant ingredient in porter, which is, however, a wholesome liquor. The directions are sufficiently clear and explicit; but the technical terms are too numerous, and not explained in any part of the work.

ART. 58.—*The English Bowman, or Tracts on Archery; to which is added the second Part of the Bowman's Glory. By T. Roberts. 8vo. Egerton. 1801.*

This celebrated weapon, which has gained so much glory in En-

glish hands, should never become obsolete. As a healthy exercise, it demands our praise; and we would preserve its use, as even in the modern state of military art it may perhaps be sometimes advantageously employed. The author treats of archery *con amore*. He enlarges on it almost with the warmth of a lover in praise of his mistress, and thinks the minutest detail interesting to the general reader. The substance of the work is the *Toxophilus* of the famous Aschan; but the additions are numerous and important: they are, however, collected chiefly from books of which several are scarce and little known; which renders his compilation often very interesting.

This publication has been long in our hands, and we had intended to have enlarged on it; but many works of greater originality put in their claims; and perhaps, on the whole, a more extensive account might appear less entertaining. We must therefore dismiss it with a general commendation. The author has shown unwearied diligence; and his researches are often curious; and to us they have proved instructive and entertaining.

ART. 59.—*Observations and Advices for the Improvement of the Manufacture of Muscovado Sugar and Rum. To which is added, a Description of a new Kiln for drying Coffee. Interspersed with occasional Observations on this business. Third Part. By Bryan Higgins, M. D. 8vo. 9s. Boards. No Publisher's Name. 1801.*

It is sufficient to announce these Observations; and to add, that from the character of the author there is every reason to consider his advice as highly judicious. To offer any abstract of his work would be unsuitable in this kingdom; and much local experience would be necessary to appreciate its value—an experience which it is not in our power to obtain.

ART. 60.—*Astley's System of Equestrian Education, exhibiting the Beauties and Defects of the Horse; with serious and important Observations on his general Excellence, preserving him in Health, Grooming, &c. With Plates. 8vo. 10s. 6d. Boards. Creed.*

We are greatly pleased with Mr. Astley's ideas; but to praise these is only to repeat our own observations, as well as those of the world in general. The work he offers us has gained so much attention as to have reached a third edition; and we think the encouragement he has obtained as amply deserved. The equestrian will derive very essential information from the present volume.

ART. 61.—*Impartial Thoughts on the intended Bridges over the Menai and the Conway, with Remarks on the different Plans which are now in Contemplation for improving the Communication between Great Britain and Ireland through the Principality of Wales: to which are prefixed, Sketches of the Bridges, and a Map of the Roads. By a Country Gentleman. 8vo. 2s. Stockdale. 1802.*

We opened this little tract with the idea that it was a work of local interest only, and probably an *ex parte* recommendation of a favourite scheme. We were, however, pleasingly disappointed, and found much curious information respecting the appearance and former state of the country, with a very judicious and dispassionate estimate

of the comparative advantages and disadvantages of the different plans. Our author approves of the bridge over the Conway, with some modifications, and greatly prefers it to the road to Porth Dinlleys;—for the object of these bridges is to facilitate the passage to Ireland; and the latter is a much less convenient place of embarkation than Holyhead. As to the plan of the bridge, were this the proper place, we should make some remarks on it. We may however hint, that we greatly fear the side-way is too much obstructed.

ART. 62.—*A candid Inquiry into the democratic Schemes of the Dissenters, during these troublesome Times. Tending to show that, under the cloak of Religion, they disseminate their Political Principles against the Church and State.* 8vo. 1s. Sedgwick. 1801.

A most un-candid performance.

ART. 63.—*A few Observations respecting the present State of the Poor; and the Defects of the Poor-Laws: with some Remarks upon Parochial Assessments and Expenditures.* By the Rev. H. B. Dudley. 8vo. 1s. 6d. Cadell and Davies. 1802.

That there will be abuses under the best system of laws, cannot be doubted; and it may be frequently proper to revise an ancient code, to accommodate it to the improvements or changes of modern times. Yet, if this may be allowed in general, there seems little reason to apply it to the poor-laws established by queen Elizabeth, from which almost every deviation has proved injurious, rather than beneficial, to the community. Some useful hints indeed are thrown out in this pamphlet—such as might be expected from the experience of an exemplary magistrate; but our attention was attracted chiefly by two circumstances mentioned, to which an easy remedy may be applied. These are unequal levies and imprudent expenditure. Both are owing to the ignorance in which many parishes are kept on those two heads; and if the author would exert himself to obtain an act of parliament that the rates and accounts of the expenditure should be printed, and a copy distributed annually to every person who contributes to the rates, much of the evil here complained of will be removed, and a system of order and œconomy introduced into every parochial district.

ART. 64.—*An Abstract of Observations on the Poor Laws; with a Reply to the Remarks of the Rev. James Nasmyth, D.D.* By Robert Saunders, Esq. 8vo. 1s. 6d. Sewell. 1802.

Many just observations against the poor-laws, which must nevertheless be preserved, as to their spirit, with great care and attention. In large parishes, a separation of the offices of overseer and treasurer would be attended with very good consequences; and if the accounts of the overseer were printed, much of the blame—often injudiciously and wrongfully imputed to that function—would be obviated. The great national board recommended seems likely to produce no good effect, while it would be a great evil to create useless places. Parochial independent government is the best that can be adopted for the poor; and where mismanagement appears, the courts of law are open to remove or punish it. As this author and Dr. Nasmyth are correspondents, we may flatter ourselves with much good to be derived from the result of their joint experience and investigation.

THE
CRITICAL REVIEW.

OCTOBER, 1802.

ART. I.—*Memoirs of Horatio, Lord Walpole. Selected from his Correspondence and Papers, and connected with the History of the Times, from 1678 to 1757. Illustrated with Portraits. By William Coxe, M.A. F.R.S. F.A.S. 4to. 3l. 3s. Boards. Cadell and Davies. 1802.*

IN our twenty-third and twenty-fourth volumes we accompanied Mr. Coxe through the eventful period of modern history which comprised the administration of sir Robert Walpole—a minister whose faults and virtues may now be scanned with coolness and impartiality, since none who are alive can complain that he reigned too long. As a minister, he was able and honest: pacific and good-humoured, he preserved peace as long as was in his power; and if the accusation be well founded, that he introduced corruption into one branch of the legislature, he was only a party in the crime. If public virtue decline, bribery will necessarily flourish; but the rigid spirits of Curius Dentatus in ancient times, and of Andrew Marvel in a more modern æra—we wish we could add Sidney to the list!—sufficiently prove that the mind must be accessible before the attempt can succeed; it must be suspected of yielding before the bribe can be offered. Should it then, as we have said, prove true, the event would probably have happened, had sir Robert Walpole never existed.

The minuter history of the æra however was not complete, without the addition of the volume before us. Horace, the affectionate brother, the firm steady friend, the fond eulogist of sir Robert, was his associate in every scene: more conversant with foreign affairs, his life was spent in diplomatic exertions, subservient in every instance to the interests of his brother, and, consequently, at times too subservient to the prejudices of the king. Party has diminished the merit of his services, and misrepresented many parts of his conduct; but in this volume he is allowed to speak for himself; and he appears to great advantage. Extensive in his knowledge of foreign connexions; inde-

CRIT. REV. Vol. 36. October, 1802. K

fatigable in business; zealous in the service of his country; and respectfully bold in his language to the king, where the prejudices of the monarch, in his opinion, interfered with those measures which were most beneficial to the nation; he combined with great success the *suaviter in modo* and *fortiter in re*, and appears, in every transaction, honest, able, and judicious.

To follow minutely the various intricate transactions of a long and busy life, it is impossible in this journal. It must be rather our business to notice some of the more important parts, that may enable the reader to form his own opinion of the merit of lord Walpole, and the ability and diligence of his biographer. As a kind of index, we shall copy the following short sketch of his life.

‘ From an early period of his life, lord Walpole was engaged in a public capacity. In 1706, he accompanied general Stanhope to Barcelona as private secretary, and was employed in various missions of consequence. In 1707, he was appointed secretary to Mr. Boyle, first as chancellor of the exchequer, and afterwards as secretary of state; and, in 1709, accompanied the duke of Marlborough and lord Townshend, who were plenipotentiaries at the congress of Gertruydenberg. Soon after the accession of George the First, he was successively under secretary of state, secretary to the treasury, and envoy at the Hague, until the schism of the whig ministry, which terminated in the resignations of lord Townshend and his brother, as well as his own.

‘ In 1720 he became secretary to the duke of Grafton, lord lieutenant of Ireland; was re-appointed secretary to the treasury, and again deputed to the Hague.

‘ In 1723 he commenced his embassy to Paris; and continued to fill that important station until 1730. In 1733 he was nominated ambassador to the States General, and remained at the Hague until 1739, when he returned to England.

‘ During the whole period of sir Robert Walpole’s administration, lord Walpole was an able and useful co-adjutor to his brother, both in and out of parliament; and was consulted in all business of state, particularly foreign transactions. During his residence abroad, besides official dispatches, he maintained a private intercourse of letters with his brother, and even a confidential correspondence with queen Caroline, who reposed the fullest reliance on his talents and integrity.

‘ Although, from the time of his brother’s resignation, he filled no official station; yet, in consequence of his abilities, experience, and weight among his party, he retained a considerable influence over many of the ministers; he was confidentially consulted by Mr. Pelham and lord chancellor Hardwicke, and often gave his opinion in the most frank and unreserved manner to the duke of Newcastle, to the duke of Cumberland, and even to the king.’ p. xi.

The important documents from which these Memoirs are

taken fill 160 large volumes or port-folios. Of these (certainly too extensive for publication) Mr. Coxe has availed himself.

‘ 1. Of his apology, the greater part of which is printed in these Memoirs.

‘ 2. Of his extensive correspondence during his embassy at Paris.

‘ 3. Of that part of his correspondence with queen Caroline, and the other branches of the royal family, which was not printed in the Memoirs of Sir Robert Walpole, particularly his interesting letters to the duke of Cumberland in 1746 and 1747.

‘ 4. His miscellaneous correspondence, from 1742 to 1757.

‘ 5. Thoughts on the utility of an alliance with Prussia, occasioned by the approaching death of the king, 1740.—Project of a grand alliance, founded upon a good understanding between his majesty and the king of Prussia, Oct. 5, 1740.—Rhapsody of foreign politics, occasioned by the conclusion of the treaty of Aix-la-Chapelle in 1748, and that with Spain in 1750; and other documents which are referred to in the course of the narrative.

‘ 6. The substance of a speech on the question for continuing the Hanover troops in the pay of Great Britain, 1743.—Substance of a speech in the committee of supply, on the demand of the empress-queen for £. 100,000, 1749.—Mr. Walpole’s speech in a committee of the whole house, upon a motion that a sum not exceeding £. 32,000 be granted to his majesty, to make good his engagements with the king of Poland, elector of Saxony, by treaty, 1752.

‘ In addition to these sources of information, I have had recourse to the various other documents enumerated in the preface to the Memoirs of Sir Robert Walpole, particularly the Orford, Waldegrave, Grantham, Harrington, Melcombe and Keene Papers.

‘ The Hardwicke Papers supplied me with a series of confidential letters between the duke of Newcastle, lord Walpole, lord chancellor Hardwicke, and his son the hon. Philip Yorke, late earl of Hardwicke. I have also derived considerable information from a parliamentary journal written by the late earl, which contains an account of the debates during the session of 1744 and 1745; and details many interesting particulars concerning the dismissal of lord Granville and the formation of the Broad-bottom ministry.

‘ I have availed myself of the correspondence between lord Walpole and Mr. Etough, in the Etough Papers; and particularly of a narrative drawn up by Mr. Etough, entitled, “Minutes of Memorable Conversations with the late Lord Walpole, Baron of Wolterton, with Remarks on his Character and Conduct.”

‘ I am considerably indebted to lord viscount Hampden, for access to the papers of his noble father, who was the confidential friend of lord Walpole, secretary to the embassy, and afterwards envoy and plenipotentiary at the Hague. This collection contains numerous letters from lord Walpole, which form an interesting addition to the narrative.

‘ From the papers of sir Charles Hanbury Williams, preserved at Pont-y-Pool Park, communicated by the kindness of Capel Hanbury Leigh, esquire, I derived many curious anecdotes; and have been

enabled to give to the public some interesting letters of Mr. Fox, afterwards lord Holland.' F. xiv.

This volume is designed as a companion and supplement to the Memoirs of Sir Robert Walpole; and consequently much is avoided that belongs rather to that work, and the narrative confined to foreign transactions and other circumstances not connected with the former Memoirs. Wherever printed documents, that illustrate the transactions of the times from sources that command assent, exist, they are also noticed. In fact, our author gives the outline only; the shades, which constitute in a great degree the likeness, are filled up with Horace Walpole's own words; and the whole is rendered more interesting by the addition of portraits of the principal actors in the scene, and very generally of *fac-similes* of their writing. The penmanship of that æra is much neater than we expected to find it.

The events of the early life of Horace must not detain us. Having been himself in a subordinate station, there is little of authentic communication. We perceive, as second to lord Cadogan, and in different missions to the Hague, he attained a character which facilitated his subsequent progress. Some account of Dutch politics, and the constitution of the United Provinces, particularly respecting the necessity of a regulating balance in the appointment of a stadtholder, is introduced. The Dutch patriots, we suppose, felt the full influence of this reasoning, and have adopted as *their* regulator the first consul.

In 1723, Mr. Walpole was sent ambassador to Paris; and in this *début* of his career, as a separate and independent negotiator, we find much to praise. It was a momentous crisis. What relates to the death of the duke of Orléans, the administration of the duke of Bourbon, with the gradual and at last uncontroled ascendancy of Fleury, is particularly interesting. Of sir Robert Walpole it may justly be said,

‘Peace is his dear delight—not Fleury’s more;’

and *together they did preserve peace*. The two nations had reason to bless them for it. We have seen nothing more interesting than this minute history, whether we consider the cautious, the guarded progress of Fleury, or the gradual political ascendancy which Walpole gained over him—an ascendancy not to be wondered at, when it appears that their objects were the same. We have all heard of the vices of the abbé Du Bois, described with the fascinating *naïveté* of St. Simon:—let us attend to the picture in another light.

‘William du Bois, who thus attained the highest station in church and state, was the son of an apothecary in Limousin, and was born in 1656. Chance having made him sub-preceptor to the duke of Orléans, his supple temper, insinuating manners, versatile talents, and

indefatigable perseverance in promoting his own views, raised him to the highest honours and employments of the state. The notorious infamy of his private character has induced superficial observers to deny him abilities which he really possessed, and not sufficiently to appreciate his capacity for public business, and talents for negotiation.

‘ In fact he did not solely gain the favour of his pupil by flattering his passions and pandering to his vices, but he inspired him with a love of science, rendered natural philosophy easy and familiar, and instructed him in political knowledge. He also accompanied the young prince in some of his campaigns, and displayed at the battle of Steinkirk a striking instance of personal valour and humanity. Marshal Luxembourg, who commanded in that memorable engagement, said to Louis the Fourteenth, who mentioned that the abbé Pelisson died without confession, “ I know another abbé who might die in the same situation.” “ Who ? ” enquired the king. “ The abbé du Bois,” returned Luxembourg, “ who intrepidly exposed himself to danger in the battle of Steinkirk. I met him in every part of the field.” At the conclusion of the engagement he prevailed on the duke of Chartres to give orders for the removal and care of the wounded; he wrote also an account of the battle with equal spirit and precision, and his letter pleased and surprised Louis the Fourteenth.’ P. 30.

The little episodes in this picture relate to the intrigues of sir Luke Schaub, Walpole’s predecessor, and in some part of the time his colleague, and the more artful politics of Bolingbroke. It is evident that, from these difficulties, Mr. Walpole extricated himself with success. His connexion with cardinal Fleury appears to have been peculiarly cordial and friendly; as an instance of which, we shall select a confidential conversation subsequent to the dismissal of the duke of Bourbon.

“ You have not been at all mistaken in me, nor have I in the least deceived you: when I spoke to you formerly in confidence of M. le duc, I never meant otherwise than what I said; my intentions were always sincere for his continuation to be first minister; and even after my retreat into the country, and return to court, notwithstanding his ill treatment of me, so little deserved from him, I still resolved to live in friendship with him, though with the same freedom of speaking my mind to him as I had done before; but his unalterable perseverance in being governed entirely by those whom I detested for the sake of my king and country, made it impossible for me to go on with him at that rate; and I had no other way to take, unless I would absolutely withdraw myself from business, which you had constantly engaged me not to do. You may remember when you last week hinted to me your apprehensions of disorders at court, and of a difference between M. le duc and me; I did not then speak of his highness in the manner I had formerly done, and gave you plainly to understand that the situation of things, with respect to us two, was a good deal altered. But I could not venture to tell you, though I was extremely desirous to do it, what was then in agita-

tion; for the king had engaged me to the utmost secrecy, by letting me know that he would keep the secret, and desired that I would do so too. However I was almost tempted to tell it you when you left me on Tuesday in the afternoon: and I went so far as to send my valet de chambre to look for you at five o'clock on purpose, but you was gone to Paris; and the king's letter to M. le duc was not delivered till six, and neither M. de Morville, nor any person whatsoever but the duke de Charost, who was to execute his majesty's orders, knew of it till after it was done. The whole matter passed betwixt the king and myself, and even without the queen's knowledge; from whence you may conclude, that the reports from Spain, as well as whatever you may have heard here, of my caballing with the duke of Orléans and others, were entirely groundless; for neither he nor the count de Thoulouse had the least intimation or apprehension of it; and when his highness came post hither yesterday morning, with a design to go immediately to Rambouillet, he was desired to return back again to Paris. What you mention of the imperial court depending upon my interest in their favour, I can assure you, to my certain knowledge, that M. Fonseca not long since wrote the contrary, and assured the emperor that he found me firm to the engagements with England. As to what Mr. Palm said to Pozzobueno, which he had from one Falcie, I must own it has a great resemblance to the event, and it struck both M. le duc and me extremely when it was read; but it is one of those accidental things that are said sometimes by hazard, without any foundation, and yet prove true.

"You may depend upon it (which he accompanied with the strongest assurances) that this alteration in our government will not make the least change in our measures, particularly with regard to the strict union and friendship between his majesty and the king of Great Britain; and you know I have been the author and chief promoter of it. And as I have the same opinion of you which I always had, and of your character, I am resolved to do nothing without you; and, as a convincing proof of it, I desire you will read this letter, which I have just wrote to the king of Spain, but would not send till you had seen it; which he then put into my hands."

* * * * * P. 125.

What relates to the circumstance of the secret articles between the emperor and the king of Spain, relative to the establishment of the Pretender, and the recovery of Gibraltar, we shall select. The parliament met at the end of the year 1726.

'The speech from the throne, on this important occasion, contained a remarkable passage: "I have likewise received information, from different parts, on which I can entirely depend, that the placing the Pretender upon the throne of this kingdom is one of the articles of the secret engagements."

'This charge, formally announced from the mouth of the king, was as formally disavowed by the emperor, and occasioned his imprudent appeal to the British nation, by the publication of his minister, count Palm's memorial, which roused the spirit of the people,

and united all parties in support of the dignity of the throne. This formal charge on one side, and denial on the other, of the two sovereigns, gave rise to a controversy, which occupied the attention of Europe at the period, and is still undecided. Mr. Walpole, whose sagacity and information cannot be disputed, and whose sincerity cannot be questioned, believed the existence of these secret articles; as appears from numerous documents and observations in his own hand-writing, found among his papers, not only during the negotiations against Spain and the emperor, but even in the latter period of his life, when he had no views or interests to promote. Perhaps no proof made a stronger impression on his mind than the communication of the secret articles by two Sicilian abbots, of great birth and consequence, who received them from king Philip himself, on the 15th of November 1725, for the purpose of making their observations,* p. 138.

We may shortly remark, without engaging in the controversy, that Mr. Belsham has expressed a very different opinion in his *Historical Dissertations*. Mr. Coxe rests on the letter of count Zinzendorf, and the article of the secret treaty communicated to Mr. Walpole by the two Sicilian abbots*, who received it from Philip himself.

In the narrative of Montgon's mission to France from Spain, we see the first instance of the vacillation of the cardinal in his attachment to England. Mr. Walpole was then absent; but his return restored the ascendancy of the English party. The siege of Gibraltar was raised, the peace of Vienna concluded, and the scene closed with the death of George I.

This last event excited the hopes of the Pretender's friends, and Montgon gave the strongest assurances of the co-operation of Spain. Fleury, however, still continued sufficiently firm in his attachment to Walpole and to this country; and urged the ambassador to repair to London, to assure the king of his persevering friendship, and, in effect, to deprecate any change either of men or of measures. Yet, during the whole of this time, the connexion with Spain was gaining ground. The dismissal of the Infanta was forgotten, and every step that could be suggested was taken to induce France to join in the league, with the ultimate view of recovering Gibraltar. This renewed friendship, however, was impeded as much as possible by Walpole; and in this he appears to have been ably assisted by the marshal Berwick, the brother of the Pretender, a natural son of James. A short life of Berwick is added, with every honourable encomium. It is admitted, nevertheless, even by Mr. Walpole, that, in case of a war between England and France, he would not have declined the command of the French army opposed to that of our own country.

* Platania and Caraccioli.

The ascendancy of the Spanish interest was soon conspicuous, in the removal of Morville, a decided friend to England. Fleury, however, represented it to Mr. Walpole as a family reconciliation only, and endeavoured to convince the ambassador that it would not impair his former attachment. We shall select a passage or two from Mr. Walpole's apology: it relates to the events of the congress of Soissons, to which Mr. Walpole was plenipotentiary. Chauvelin held the seals, as the successor of Morville.

"It is unnecessary here to enter into a detail of several disagreeable particulars, that occurred to Mr. Walpole's close observation, of M. Chauvelin's intimacy with certain persons, no friends to the good understanding between England and France. His fallacious and equivocal way of talking and writing to different persons, upon matters of great moment, relating to both courts, gave Mr. Walpole great disquiet. The cardinal, indeed, used his utmost endeavours to remove all his jealousies, and redress his complaints; yet Chauvelin, by his address, flattery, and indefatigable attention, to ease and please his eminence, had gained such an interest and credit with him, that the remaining part of Mr. Walpole's ministry in France was disagreeable and painful. However, the union between England, France, and Holland, continuing firm in their measures, the precarious and changeable state of the emperor's affairs, (now the payment of subsidies from Spain has been stopped,) made that court extremely uneasy, and desirous to see the queen of Spain more tractable. At last Philip's health was grown so desperate that the queen was alarmed, and caused the preliminaries to be ratified at the Pardo, in March 1728; and the congress of all the ministers concerned was soon after signified at Soissons," p. 166.

The artful attempts of count Zinzendorf, the imperial ambassador, irritated the Spanish court, who began to show a disposition to unite with France and England.

"The plan of a treaty, for that purpose, was projected by Mr. Patino, prime minister at Madrid, and transmitted from thence to monsieur Chauvelin, (who was thought to have had a private correspondence with that court, separately from the cardinal;) and he having readily adopted it, took care immediately to represent it in so favourable a light to his eminence, as what would put an end to all differences, and make a perfect peace with Spain, that the cardinal, having nothing more at heart, seemed mightily pleased, and flattered himself that it would be agreeable to the British plenipotentiaries, Mr. Stanhope (now lord Harrington) Mr. Poyntz, and Mr. Walpole. But when the project came to be considered by them, they found it composed of articles conceived in terms very loose and vague with respect to the interest of England, leaving our antient privileges of trade with Spain, and the right for our possession of Gibraltar and Port Mahon, to be contested and decided before other powers. They represented to the cardinal, how impossible it was for them to approve so deficient and imperfect a scheme, letting

him know that England had been engaged in a war with Spain, by the siege of Gibraltar, which had made all treaties between those two crowns void; that the first and fundamental step to be taken for a reconciliation, and an absolute peace, must be a specific renewal and confirmation of all treaties, on the same foot, and in as ample a manner, as they had subsisted before the troubles began. His eminence was extremely disturbed and embarrassed, and gave the strongest assurances, that the British plenipotentiaries might depend upon the same steadiness and fidelity, on the part of France, to support them in the discussion of their just rights, as she had shewn in the whole course of the negotiations. But they being too well apprised of the artful designs of Chauvelin, to keep the pretensions of England in an unsettled state, and in a manner at the mercy of France, and of the great power and influence he had gained with the cardinal, which they plainly intimated to his eminence, gave him to understand, that they could by no means be satisfied with his plausible declaration and assurances; and left him in a very peevish and discontented mood, without coming to any determination, until his majesty's sentiments and instructions upon this subject should be known," P. 167.

By his influence with the cardinal, Mr. Walpole settled a treaty, equally clear, explicit, and honourable. The emperor, thus disgusted with their Most Catholic and Christian majesties, renewed his connexion with England.

Mr. Walpole's embassy now terminated; but he refused accepting the office of secretary of state on lord Townshend's resignation, as he afterwards refused every ostensible office in administration from delicacy to his brother, lest it should appear that one family engrossed too much—the popular odium against sir Robert requiring no increase. We shall add Mr. Walpole's reflexions on the conclusion of the imperial treaty.

"Thus the situation of affairs in Europe, which had been flung into the greatest convulsions by the wild and extravagant projects of enterprising ministers, to flatter and satisfy the pride and ambition of certain powers, was, by the firm and prudent conduct of his majesty, brought back to a calm and natural state, without the calamities of a general war. And notwithstanding the impotent efforts of pretended and discontented patriots, to vilify an administration whose employments they wanted, joined with a desperate clan of disaffected Jacobites, to distress a government they would gladly subvert, no prince was ever in a higher point of glory and respect, from all foreign powers, for the steadiness and wisdom of his measures, than his majesty was at this juncture; nor any ministers in greater credit and esteem abroad, than those who were employed in the direction and execution of these measures." P. 173.

When the contest for the Polish crown induced the emperor to diminish the garrisons of the barrier towns, the States-general were in some degree compelled to conclude a treaty of neutrality with France—a measure which was supposed to be

highly injurious to the interests of this country: and Mr. Walpole was sent to the Hague (at first privately, though he afterwards continued there as ambassador), to lessen, as far as possible, the inconvenience.

Of this negotiation we need not give any account, as it is now uninteresting. We may remark, however, Mr. Walpole's address in taking any share of blame that might otherwise have fallen on sir Robert, and the manly judicious tone of his correspondence with queen Caroline. The minuter politics respecting the stadtholder and the princess of Orange are of still less importance.

In this part of the work we see the first traces of a disposition in the English monarch to persist in his connexion with the emperor in opposition to Prussia. The enmity of the latter to George I. is well known. It was continued with unabated virulence by George II, and was the source of numerous misfortunes to this kingdom. Mr. Walpole, partly from this motive, resigned his employment at the Hague; and the nation was at last engaged in a war to support the empress queen—

—— *Delirant reges, plectuntur Achivi.*

Mr. Walpole was earnest, 'in season and out of season,' to oppose this predilection for the imperial cause; and it is the leading feature of the remainder of his political career. We cannot resist transcribing the following passage. It relates to the period when Maria Teresa was attacked on all sides, in a manner so unprovoked as to excite the warmest indignation in the English nation.

'The situation of England was highly alarming. In the midst of an unsuccessful war with Spain, on the eve of a war with France, disunited from Prussia and the protestant princes of the empire, without prospect of assistance from the Dutch or the northern powers, and loaded with the support of a sinking ally, who, in the lowest state of weakness and degradation, retained the haughtiness and obstinacy of past grandeur, the minister deeply felt the difficulties with which he was surrounded: he acknowledged the justice and policy of preventing the dismemberment of the Austrian dominions; but was aware that England and Austria alone could not resist the combination of the principal European powers. He therefore saw the necessity of an immediate accommodation between Austria and Prussia, and urged the court of Vienna to accede to the demands of Frederick. But he was, at the same time, driven by the impulse of the nation, to propose a grant of 300,000*l.* to the queen of Hungary.

'At this crisis Mr. Walpole forwarded the views of his brother, and, in a letter to the duke of Cumberland, records an anecdote which proves that the obstinacy of Maria Theresa was occasioned by the arts of opposition, and the ill-judged enthusiasm of the British nation. "At the request of lord Orford, a person (alluding to him-

self) having represented to count Ostein, the Austrian minister in London, the great advantages or fatal consequences of agreeing or disagreeing with Prussia, that minister promised to lay what was urged before his court in favour of the propositions of Prussia. At the same time the parliament had voted 300,000*l.* for enabling his majesty to make good his engagements with the queen of Hungary; and a certain great man, then in opposition, told count Ostein, that the subsidy did not proceed from the good disposition of the ministry, but was extorted by the general voice of the parliament and people. The Austrian minister accordingly changed his sentiments and language, and encouraged his court not to agree with Prussia; because England would spend the last drop of blood, and the last penny of money, in support of the queen of Hungary. The result was, that she obstinately rejected the alliance with Prussia, who entered into the measures of France." P. 223.

The letters of Mr. Walpole at this time are very interesting; but the circumstances are sufficiently known, and they will not admit of abridgement. We find the speeches published as his, and preserved in Chandler, are printed verbatim from his own copies.

The king's German prejudice, the debates occasioned by the proposed dismissal of the Hanoverian troops, the violent opposition to lord Carteret, and the threatened invasion from France, fill up the latter part of the year 1743, and the beginning of 1744. The year 1745 we expected to have found very interesting, but were greatly disappointed. We see not the slightest novelty either of fact or reflection: instead of which we find only a few trifling querulous letters, and one of these rather relating to German and Dutch politics, than to the situation of England. The struggles and contentions for power in the different candidates for the principal offices of administration are detailed with a tedious minuteness.

The successes of the French at last alarm Mr. Walpole, and sink him to despondency. He again renews his attack respecting the alliance with Prussia, and addresses his proposals to the duke of Cumberland. Of the talents, the attention, and the spirit of this prince, we find a very favourable impression conveyed, and perhaps by no means an unjust one. His success at Culloden had made him unpopular with a large party; and his failure at Closter-Seven had furnished some foundation to those who wished to depreciate his military talents. The negotiation with the duke of Cumberland was ineffectual; and the peace of Aix-la-Chapelle revived a little the spirits of the veteran politician, who contributed to correct some errors which had escaped the negotiators in the preliminaries.

The party of the prince of Wales is now introduced, but in these Memoirs makes a very inconsiderable figure. Indeed, were the minuter history of politics to be judged of by these re-

presentations, we should think the Leicester-house party perfectly insignificant. But we have already expressed our disinclination to engage in these subjects.

From the year 1748 to 1751, the king's prejudices in favour of Austria are again brought forward, in the attempts to procure, for the archduke Joseph, the dignity of king of the Romans, a necessary step to his attainment of the imperial title and power. This renews Mr. Walpole's opposition, and revives his attempts in favour of the Prussian alliance. On the alliance he addresses a memorial to the king—though, as may be expected, with little success, since, added to the king's prejudices, the attempt does not obtain the approbation of Mr. Pelham. The speech in opposition to the subsidising Bavaria is an admirable one. Nothing but obstinacy, the most rooted, could have prevented its success. On the whole, every part of this period is satisfactorily treated. Mr. Walpole supported the marriage-act, and suggested some doubts of the expedience of continuing the archbishop's power to grant special licences. This produces an excellent letter from Dr. Herring, in which we perceive some little indignation, though not urged beyond proper bounds.

“ Dear Sir,

Lambeth-house, May 17, 1753.

“ If the following letter be considered as wrote to a senator, I am sensible it were impertinent, if not presumptuous ; if as to a friend, it will plead a title to his indulgence.

“ I heard a little of the debate in the house of commons on Monday last, and have conceived hopes, from the issue of it, that the bill against clandestine marriages will return to the lords, and receive the confirmation of the legislature. There is one clause in it, reserving a part of the archbishop of Canterbury's prerogative, as to granting special licences, which it seems was natural to think would give room for observation ; and indeed very justly, as the power there reserved, if not lodged in safe hands, might, in a great measure, defeat the good effect of the whole bill. I was told that you was pleased to make that observation, and to enlarge upon the mischievous consequences just now suggested.

“ By the favour of the king I am now entrusted with the execution of that power ; and if I found it detrimental to the public, or at all likely to interfere with the good designs of this act, should be ashamed to appear as an advocate for its continuance.

“ The design of the legislature, in leaving such a power in being, is very apparent by the constant use and application of it ; and I suppose, as it was judged proper to preserve it, it was thought it could no where be so safely lodged as in the hands of one, whose high station and character must put him above all corruption, and who received no emolument to himself from the issuing of those licences. Practice has confirmed the wisdom of that parliament in this respect ; and I question whether the registers of the office

afford a single instance of a mischievous and corrupt abuse of this power, in the hands of the archbishops, since the reformation. I am told they do not.

“ You know me very well, sir, and how little my nature carries me to aim at high powers and prerogatives; and yet, when I find them vested in my character, never abused by my predecessors, nor by myself, it would not, perhaps, sit so easy upon me, to find myself divested of them without some very great and important reason; much greater, and more important, than a possibility (for probability there is none from past times,) that the powers may come to be abused. I think it would not shew much loftiness of spirit to be a little anxious to guard against such indignity, which would be the more apparent too, if, to obviate the mischief of clandestine marriages, it should be found necessary, in the same act, to put a stop to the scandalous practices at May Fair and the Fleet, and guard against the corruptions of the archbishop of Canterbury’s prerogative. It would naturally hurt an archbishop to see his court classed with such infamous company.

“ I take the liberty, sir, to suggest these few things to you in the character of a friend. Senators must be above all partialities; and yet, as the world goes, and always has gone, there are a thousand circumstances in the conduct of public affairs, which will admit of great indulgences in point of time, and a manner of doing what is right. She might deserve to be taken down; but it was a mortification to the poor bird in the fable, that the arrow which wounded her was fledged from her own wing. There are times, indeed, when friendship becomes criminal by its influence: but those are times of deep moment; in the common affairs of life, there is great room for her operation.

“ I am afraid, dear sir, you will think me much too serious in this matter; but I write only to yourself, and if you think it will be impossible, as a good patriot, to acquiesce in this power being left vested in the see of Canterbury, I shall applaud your integrity, but shall not help wishing that the blow had come from some other hand; and shall look upon it as an infelicity, that this diminution of the honour of the see should happen when I was possessed of it, and without any instances of corruption proved, or, that I can hear, alleged, either in the times of my predecessors or my own.” P. 406.

In the latter part of the life of Mr. Pelham, some coolness seemed to take place between him and Walpole. The death of the minister opened however new views—

‘ ——— Major rerum nascitur ordo;’

for we now, for the first time, meet with the names of Pitt and Fox—mostly, as in a posterior period, opposed to each other. It is however neither the Pitt nor the Fox of the present day; and we shall select from our author a short character of each.

“ Mr. Fox inherited a strong and vigorous constitution, was profuse and dissipated in his youth, and, after squandering his private patrimony, went abroad to extricate himself from his embarrass-

ments. On his return he obtained a seat in parliament, and warmly attached himself to sir Robert Walpole, whom he idolised, and to whose patronage he was indebted for the place of surveyor-general of the board of works. In 1743 he was appointed one of the lords of the treasury, and in 1746 secretary at war, which office he now filled. His marriage, in 1744, with lady Caroline Lennox, daughter of the duke of Richmond, though at first displeasing to the family, yet finally strengthened his political connections. He was equally a man of pleasure and business, formed for social and convivial intercourse; of an unruffled temper and frank disposition. No statesman acquired more adherents, not merely from political motives, but swayed by his agreeable manners, and attached to him from personal friendship, which he fully merited by his zeal in promoting their interests. He is justly characterised, even by lord Chesterfield, "as having no fixed principles of religion or morality, and as too unwary in ridiculing and exposing them." As a parliamentary orator, he was occasionally hesitating and perplexed; but, when warmed with his subject, he spoke with an animation and rapidity which appeared more striking from his former hesitation. His speeches were not crowded with flowers of rhetoric, or distinguished by brilliancy of diction; but were replete with sterling sense and sound argument. He was quick in reply, keen in repartee, and skilful in discerning the temper of the house. He wrote without effort or affectation; his public dispatches were manly and perspicuous, and his private letters easy and animated. Though of an ambitious spirit, he regarded money as a principal object, and power only as a secondary concern.

'Mr. Pitt, at an early period of his life, suffered extremely from the attacks of an hereditary gout; hence, though fond of active diversions, and attached to the sports of the field, he employed the leisure of frequent confinement in improving the advantages of his education, and in laying the foundation of extensive and useful knowledge, which he increased during his travels by an assiduous attention to foreign history and foreign manners. He is generally represented as of a haughty, unbending and imperious temper, and too proudly conscious of his own superior talents; but they who thus characterise him are ill acquainted with his real disposition. The repeated attacks of a painful disorder did not sour his temper, but rendered him more susceptible of the comforts of domestic, and the pleasures of social life. He was an agreeable and lively companion, possessed great versatility of wit, adapted to all characters and all occasions; excelled in epigrammatic turns, and light pieces of poetry, and even condescended to join in songs of mirth and festivity.'

P. 409.

'It is difficult to describe the precise characteristics of his parliamentary eloquence; his speeches were not so remarkable for methodical arrangement and logical precision, as for boldness of language, grandeur of sentiment, and the graces of metaphorical and classical allusion. They were not, however, distinguished by a continued glow of animated language, but illuminated with sudden

flashes of wit and eloquence, which have been compared to the transient and dazzling splendor of lightning. "His invectives," to use the words of a contemporary statesman, "were terrible, and uttered with such energy of diction, and stern dignity of action and countenance, that he intimidated those who were the most willing and the best able to encounter him. Their arms fell out of their hands, and they shrunk under the ascendant of his sublime genius."

'Among his eminent qualifications as an orator, that of turning his vindication into an attack, and from the defender becoming the accuser, was not the least conspicuous. Another excellence, not generally attributed to him, he also displayed in an eminent degree; the art of explaining what he had uttered with too much warmth, and of soothing the person whom he wished to conciliate.' P. 411.

Since the party of Leicester-house was no more, the duke of Cumberland rose greatly in influence and consequence. Each was necessary to conduct the vessel of government, when the sea was agitated by the youthful violence of these contending statesmen. American affairs then began to force themselves on the minister's notice; and in this perplexity the king was determined to go to Hanover. Nothing could prevent the execution of the latter plan; and the duke was left at the head of the regency, 'without sufficient power to act a decisive part in case of emergency.'

On the publication of Mallet's edition of lord Bolingbroke's works equally hostile to religion and government, Mr. Walpole engaged to offer the antidote to the poison, by answering the latter part of the *Letters on the Study of History*. In politics, our author endeavours to unite the two rival orators, and his opinions of these active candidates for power we shall select.

'At one period the two rival orators seem to have arranged their respective pretensions; Mr. Fox was to be placed at the head of the treasury, and Mr. Pitt to have the seals of secretary of state. But this agreement was of short duration: Mr. Pitt was incensed, because his rival was admitted into the cabinet, and appointed one of the lords of the regency, and in May declared that to accept the seals from Mr. Fox would be owning his superiority, and that their connection was at an end.

'Mr. Walpole was deeply concerned at this fatal struggle between two persons with whom he was equally connected. He had long acted with Mr. Fox in the support of government; he knew his capacity for business, and accommodating temper. In regard to Mr. Pitt, the antipathy arising from his former opposition to the administration of sir Robert Walpole had wholly subsided; Mr. Walpole appreciated his talents, admired his eloquence, and had strongly enforced, in the closet, the propriety of appointing him to the office of secretary at war. A co-incidence of opinion concerning the German subsidies, and the conduct of foreign affairs, had still further cemented their intimacy: he speaks of the great orator, in several of his letters, in high terms of regard and esteem; he submitted

to his inspection several memorials and papers, and the answers of Mr. Pitt testify the high opinion which he entertained of Mr. Walpole. Though Mr. Walpole disapproved the virulence of his opposition, yet he considered him as the only person who, from his independent spirit and energy of character, was capable of over-ruling the wavering counsels of a divided cabinet, and directing the efforts of the nation with vigour and effect in the approaching war with France.' P. 439.

The political changes subsequent to this period are well known; and we find no additional views of sufficient importance to induce us to enlarge our article. Mr. Walpole was sincerely affected with the inefficient measures of administration; but did not live to see the more brilliant æra under the guidance of Mr. Pitt; for he died on the 5th of February 1757.

'Lord Walpole' (for he was created a peer in 1756), 'in his person, was below the middle size; he did not possess the graces recommended by lord Chesterfield as the essential requisites of a fine gentleman; and his manners were plain and unassuming. Notwithstanding his long residence abroad, he was careless in his dress; though witty, he was often boisterous in conversation, and his speech was tinged with the provincial accent of Norfolk. But these trifling defects, which the prejudices of party highly exaggerated, and which rendered his personal appearance unprepossessing, he was, himself, the first to ridicule. He was frequently heard to say, that he never learnt to dance, that he did not pique himself on making a bow, and that he had taught himself French.

'He was by nature choleric and impetuous; a foible which he acknowledges in a letter to his brother: "You know my mother used to say that I was the most passionate, but not the most positive child she ever had." He corrected, however, this defect so prejudicial to an ambassador; no one ever behaved with more coolness and address in adapting himself to circumstances, and in consulting the characters and prejudices of those with whom he negotiated. Notwithstanding his natural vivacity, he was extremely placable, and easily appeased. He behaved to those who had reviled his brother's administration, and derided his own talents and person, with unvaried candour and affability; and no instance occurs of his personal enmity to the most violent of his former opponents.

'In conversation he was candid and unassuming; and communicated the inexhaustible fund of matter, with which his mind was stored, with an ease and vivacity which arrested attention. In the latter part of his life he fondly expatiated on past transactions, removed the prejudices of many who had been deluded by the misrepresentations of party, and induced several of his former opponents candidly to confess their errors.' P. 463.

His conduct in private life was irreproachable; his religion and integrity unimpeached. Though in general œconomical, yet, in his public capacity, he was dignified and liberal; inde-

fatigable in business, which he always endeavoured to finish before his dinner hour; intimately acquainted with ancient and modern history; and well informed on commercial subjects: his private correspondence with the king and the ministers, on every point of importance—for he never joined the phalanx of any opposition—reflects the highest credit on his judgement and temper. Many of his letters are preserved in the present volume, which is, on the whole, highly interesting, and merits our warmest commendation.

ART. II.—*Travels through Sweden, Finland, and Lapland, to the North Cape, in the Years 1798 and 1799.* By Joseph Acerbi. 2 Vols. 4to. 3l. 3s. Boards. Mawman. 1802.

A Mysterious cloud hangs over these volumes. No little heroism is necessary to lead the native of Italy to the ruder regions of the north; but to find an Italian describing scenes of beauty and grandeur, in English equally pure and fluent—to follow the reflexions of the politician and the philosopher of the south of Europe, without detecting the sentiments or language of democracy or despotism—is perhaps still more extraordinary. Where impressions have been deeply fixed, they mingle insensibly with every other idea; but, in general, Mr. Acerbi appears—in politics, philosophy, and religion—liberal, candid, and correct. We must therefore not attempt to draw aside the veil, except in one of the difficulties mentioned, where he slightly lifts the curtain himself.

‘It may possibly excite curiosity to know, why a native of Italy, a country abounding in all the beauties of nature, and the finest productions of art, should voluntarily undergo the danger and fatigue of visiting the regions of the Arctic circle.

‘He promised to himself, and he was not disappointed, much gratification from contrasting the wild grandeur and simplicity of the north, with the luxuriance, the smiling aspect, and the refinements of his own country. He was willing to exchange, for a time, the beauties of both nature and art, for the novelty, the sublimity, and the rude magnificence of the northern climates. Nor was it probable that such a contrasted scene would prove barren of instruction, or be destitute of amusement. There is no people so far advanced in civilisation, or so highly cultivated, who may not be able to derive some advantage from being acquainted with the arts and sciences of other nations, even of such as are the most barbarous.’ p. vii.

Our author enters Sweden, from the Sound, at Helsinburg, opposite Elsinour; proceeds to Gottenburg; and, after visiting the falls of the Gotha and the canal of Trolhätta, passes between Lake Wennern and Lake Wetter, through Western Gothland, the province of Nerike and that of Sudermania to Stockholm. To seek for faults is an office that we despise; and not to com-

commend cheerfully where there is room for commendation, is equally cynical and unjust: yet when a map is prefixed, and one in whose praise panegyric has been lavish, we *must* remark, that we find in this part of the journey no assistance. The scale might have been a little contracted, to have admitted Helsingburg;—at least Gottenburg might have been introduced in the margin. In the map itself the Gotha should have been distinguished; and the canal of Trolhätta, with the falls of the Gotha required only the words to be written. Again: In the journey we are told of Westernland; but few know that *West Gothland* has sometimes this appellation; and fewer will discover the province of Nerike in other maps under the term of Nericia; while Sudermania as well as Nericia are not mentioned in that purposely designed to illustrate the journey. The union of Lake Hielmar with Lake Wennern is noticed as a work of utility; but though Lake Hielmar appears in its proper position, no name is affixed. The islands round Stockholm are described, but in the map not one is distinguished by an appellation. To conclude our censures—for it is an unpleasing task—we may say, with respect to the entire chart, that unless the reader be little anxious about the country described—so sparing has the engraver been of words—he must have recourse to the labours of other geographers. To return however to the traveler, who will recompense us by the accuracy and spirit of his descriptions for the defects of his geographic associate.

Mr. Acerbi crosses, from Stockholm, the eastern angle of Upland, embarks at Grislehamn, visits the islands of Aland, and closes his voyage at Abo in Finland. Here we find the map somewhat more explicit, and his journey is laid down *sometimes* clearly and intelligibly. From Abo he proceeds, in a direction nearly parallel to the Gulf of Bothnia, to Wasa, where he embarks for Uleaborg, nearly at its north-east curvature. He passes round this extremity by land, and arrives at Tornea. As it was summer, the rivers afforded a more easy conveyance, and chiefly by their assistance he reached the North Cape.

In the whole of this tour we find judicious and accurate descriptions, interspersed with lively and agreeable remarks. We must hasten over it more rapidly than we wish, since to follow Mr. Acerbi very minutely would detain us too long.

After some judicious reflexions on the manner of traveling in Sweden, and remarks on those who have so highly commended it, the author speaks of the cataracts of the Gotha, and the canal designed to avoid them. Stockholm is particularly described; and the characters of the literary men of Sweden delineated at some length, and with sufficient impartiality. On this point, however, we occasionally find reason to differ from him. The anecdotes of Linnæus are new; but the extreme vanity attributed to him gives us pain. Less flattered than Buffon, he

seems equally accessible to flattery, and never to have found the draught too sweet, however fulsome it seemed to spectators. The society at Stockholm, the manners and amusements, are detailed in a very interesting and agreeable manner. On statistic subjects our traveler is professedly less copious than Mr. Coxe, who is accused by the Swedish literati of wrapping himself in an impenetrable reserve, and catching at every kind of information, without attempting to offer any in return. It is with great regret that we must remark the progress of mysticism and superstition in Stockholm, even at this time. The press is under the most despotic restraint.

To turn, however, from objects well known, to those which are less so, we shall transcribe from our author the account of his passage over the Gulf of Finland in sledges. It is truly singular and interesting.

‘ I laid my account with having a journey more dull and unvaried than surprising or dangerous. I expected to travel forty-three miles without sight of land over a vast and uniform plain, and that every successive mile would be in exact unison and monotonous correspondence with those I had already travelled; but my astonishment was greatly increased in proportion as we advanced from our starting-post. The sea, at first smooth and even, became more and more rugged and unequal. It assumed, as we proceeded, an undulating appearance, resembling the waves by which it had been agitated. At length we met with masses of ice heaped one upon the other, and some of them seeming as if they were suspended in the air, while others were raised in the form of pyramids. On the whole they exhibited a picture of the wildest and most savage confusion, that surprised the eye by the novelty of its appearance. It was an immense chaos of icy ruins, presented to view under every possible form, and embellished by superb stalactites of a blue green colour.

‘ Amidst this chaos, it was not without difficulty and trouble that our horses and sledges were able to find and pursue their way. It was necessary to make frequent windings, and sometimes to return in a contrary direction, following that of a frozen wave, in order to avoid a collection of icy mountains that lay before us. In spite of all our expedients for discovering the evenest paths, our sledges were every moment overturned to the right or the left; and frequently the legs of one or other of the company, raised perpendicularly in the air, served as a signal for the whole caravan to halt. The inconvenience and the danger of our journey were still farther increased by the following circumstance. Our horses were made wild and furious, both by the sight and the smell of our great pelices, manufactured of the skins of Russian wolves or bears. When any of the sledges was overturned, the horses belonging to it, or to that next to it, frightened at the sight of what they supposed to be a wolf or bear rolling on the ice, would set off at full gallop, to the great terror of both passenger and driver. The peasant, apprehensive of losing his horse in the midst of this desert, kept firm hold of the bridle, and suffered the horse to drag his body through masses of ice, of which some sharp points threatened

to cut him in pieces. The animal, at last wearied out by the constancy of the man, and disheartened by the obstacles continually opposed to his flight, would stop; then we were enabled to get again into our sledges, but not till the driver had blindfolded the animal's eyes: but one time, one of the wildest and most spirited of all the horses in our train, having taken fright, completely made his escape. The peasant who conducted him, unable any longer to endure the fatigue and pain of being dragged through the ice, let go his hold of the bridle. The horse relieved from this weight, and feeling himself at perfect liberty, redoubled his speed, and surmounted every impediment. The sledge, which he made to dance in the air, by alarming his fears, added new wings to his flight. When he had fled to a considerable distance from us, he appeared from time to time as a dark spot which continued to diminish in the air, and at last totally vanished from our sight. Then it was that we recognised the prudence of having in our party some spare horses, and we were fully sensible of the danger that must attend a journey across the Gulf of Bothnia without such a precaution. The peasant, who was the owner of the fugitive, taking one of the sledges, went in search of him, trying to find him again by following the traces of his flight. As for ourselves, we made the best of our way to the isles of Aland, keeping as nearly as we could in the middle of the same plain, still being repeatedly overturned, and always in danger of losing one or other of our horses, which would have occasioned a very serious embarrassment. During the whole of this journey we did not meet with, on the ice, so much as one man, beast, bird, or any living creature. Those vast solitudes present a desert abandoned as it were by nature. The dead silence that reigns is interrupted only by the whistling of the winds against the prominent points of ice, and sometimes by the loud crackings occasioned by their being irresistibly torn from this frozen expanse; pieces thus forcibly broken off are frequently blown to a considerable distance. Through the rents produced by these ruptures, you may see below the watery abyss; and it is sometimes necessary to lay planks across them, by way of bridges, for the sledges to pass over.' Vol. i. p. 184.

The islands of Aland are healthy and well peopled. The cold is said to have increased during the late years: in 1546 it was remarked, as a singular occurrence, that the sea was frozen over. The Alanders are good seamen, and represented, on the whole, as ingenious, active, and courteous. Their lives are regular, and they are far from superstitious: they are accused, however, of being litigious. The animals of Aland are numerous, but not uncommon. Their Flora contains 680 plants. The rock is red granite.

Our author now advances to Finland; and as the summer was approaching, traveling was, after some weeks, less easy. The roads were muddy and often impassable; but the rivers were of course open, and relieved the unavoidable fatigue which must have been otherwise incurred. Mr. Acerbi, we have said, landed at Abo, which is a town of some importance in a commercial view, is

the see of a bishop, and boasts of a university of considerable credit. In 1791 it contained 8504 inhabitants. From Abo to Yervenkyle, the country is flat and uninteresting; but the interior of a Finland peasant's hut offers a picture not very common.

‘ The houses of the peasants are well built, and the stranger finds every where lodging and beds; and he may be tolerably accommodated, if he have the precaution to carry some conveniences along with him. You are received with great hospitality; the peasant furnishes you with whatever he has got to eat, though, in general, he can only offer you fresh and curdled milk, salt herrings, and perhaps, as before mentioned, a little salt meat. In comparison with those who travel among them they are poor, but in relation to themselves they are rich, since they are supplied with every thing that constitutes, in their opinion, good living. If they have more money than they have immediate use for, they lay it up for some unforeseen emergency, or convert it into a vase, or some other domestic utensil. You must not be surprised in Finland, if in a small wooden house, where you can get nothing but herrings and milk, they should bring you water in a silver vessel of the value of fifty or sixty rix-dollars. The women are warmly clad; above their clothes they wear a linen shift, which gives them the air of being in a sort of undress, and produces an odd though not disagreeable fancy. The inside of the house is always warm, and indeed too much so for one who comes out of the external air, and is not accustomed to that temperature. The peasants remain in the house constantly in their shirt sleeves, without a coat, and with but a single waistcoat; they frequently go abroad in the same dress, without dread either of rheumatism or fever. We shall see the reason of this when we come to speak of their baths. The Finlanders, who accompany travellers behind their sledges, are generally dressed in a kind of short coat made of a calf's-skin, or in a woollen shirt, fastened round the middle with a girdle. They pull over their boots coarse woollen stockings, which have the double advantage of keeping them warm, and preventing them from slipping on the ice.

‘ The interior of the peasant's house presents a picture of considerable interest. The women are occupied in teasing or spinning wool for their clothing, the men in cutting faggots, making nets, and mending or constructing their sledges.’ Vol. i. p. 218.

The dreary prospect was enlivened by a beautiful *Aurora Borealis*, which emulated, in the brilliance of its tints, an Italian sun at the period of setting. The cold, however, at the end of March was 13° of Celsius—about 9° of Fahrenheit. The description of the cataract in the neighbourhood of Yervenkyle deserves particular notice.

‘ It is formed by the river Kyro, which, issuing from a lake of the same name, precipitates itself through some steep and rugged rocks, and falls, so far as I could guess, from a height of about seventy yards. The water dashing from rock to rock, boils and foams till it reaches the bottom, where it pursues a more tranquil course, and after making a large circuit loses itself again between mountainous banks,

which are covered with fir-trees. That we might have a more commanding view of the picture, we took our station on a high ground, from which we had a distant prospect of a large tract of country of a varied surface, and almost wholly covered with woods of firs, the pleasing verdure of which acquiring additional lustre from the solar rays, formed an agreeable contrast with the snow and masses of ice hanging from the margin over the cascade.

‘The fall presented us with one of those appearances which we desired much to see, as being peculiar to the regions of the north, and which are never to be met with in Italy. The water, throwing itself amidst enormous masses of ice, which here and there have the aspect of gloomy vaults, fringed with curious crystallizations, and the cold being of such rigour as almost to freeze the agitated waves and vapours in the air, had formed gradually two bridges of ice across the cascade of such solidity and strength, that men passed over them in perfect security. The waves raging and foaming below with a vast noise, were in a state of such violent motion as to spout water now and then on the top of the bridge; a circumstance which rendered its surface so exceedingly slippery, that the peasants were obliged to pass it creeping on their hands and knees.’ Vol. i. P. 222.

In general, provisions are cheap in Finland, and the peasantry apparently in comfortable circumstances. They excel in firing with the rifle-gun, and strike the object with exact precision. A singular feature in a Finland forest is the appearance of conflagrations. These may be the effects of accidents; but as they happen very generally in the crown forests, and as the peasants are allowed to use the timber that has been injured by fire, we may reasonably suppose that the flames are not always accidental. The effects of these fires and of the whirlwinds, are well described.

‘I saw in this forest the disastrous wreck of one of those conflagrations, which had devoured the wood through an extent of six or seven miles, and which exhibited a most dismal spectacle. You not only saw trunks and large remains of trees lying in confusion on the ground, and reduced to the state of charcoal, but also trees standing upright, which, though they had escaped destruction, had yet been miserably scorched: others, black and bending down to one side, whilst in the midst of the ruins of trunk and branches appeared a group of young trees, rising to replace the former generation; and, full of vigour and vegetable life, seemed to be deriving their nourishment from the ashes of their parents.

‘The devastations occasioned by storms in the midst of those forests is still more impressive, and presents a picture still more diversified and majestic. It seems wholly inconceivable in what manner the wind pierces through the thick assemblage of those woods, carrying ruin and desolation into particular districts, where there is neither opening nor scope for its ravages. Possibly it descends perpendicularly from heaven in the nature of a tornado, or whirlwind, whose violence nothing can oppose, and which triumphs over all resistance. Trees of enormous size are torn from their roots, magnificent

pinces, which would have braved on the ocean's tempests more furious, are bent like a bow, and touch the earth with their humbled tops. Such as might be thought capable of making the stoutest resistance are the most roughly treated; and those hurricanes, like the thunder of heaven, which strikes only the loftiest objects, passing over the young, and sparing them, because they are more pliant and flexible, seem to mark the strongest and most robust trees of the forest, which are in condition to meet them with a proud opposition, as alone worthy of their rage. Let the reader fancy to himself three or four miles of forest, where he is continually in the presence of this disastrous spectacle; let him represent to his imagination the view of a thick wood, where he can scarcely see one upright tree; where all of them being thus forcibly inclined, are either propped by one another, or broken in the middle of the trunk, or torn from their roots and prostrated on the ground: every where trunks, branches, and the ruins of the forest, interrupting his view of the road, and exhibiting a singular picture of confusion and ruin.' Vol. i. p. 231.

Traveling over the ice, where it still remained, was, however, dangerous, from many partial fractures; and our author describes the difficulties in a pleasing manner. The ice, too, was sometimes so transparent as to discover the bottom of the river when shallow, and its inhabitants in deeper water, giving an alarming picture of the insecurity of the frail support on which they journeyed. Mr. Acerbi accounts for this pellucidity by the wind having swept away the snow, while the sun had melted the inequalities of the ice. A slight error on this subject is excusable in an Italian. In fact, the melted snow fills up the inequalities, and, when again frozen by the returning cold of the night, renders the surface perfectly plane. We have often seen this effect produced in our milder climates.

Wasa is a commercial town, and very flourishing; from which our travelers proceeded, chiefly on the ice, by means of sledges. This method, however, is displeasing. The cavities of the ice are filled by the thawing snow, which give the idea of sinking under the water; and when this fluid is crusted over at night, it will not bear the weight of the sledge. The additional sensation of cracking the ice then increases the horror. The following phenomena are new and curious:

'You meet often in those parts with what may be termed disruptions of the ice, which form a strange picturesque appearance, sometimes resembling the ruins of an ancient castle. The cause of these disruptions is the rocks, which happen to be at the depth of some feet under the surface of the water. During the prevalence of the intense cold, the water freezes frequently three feet or more in thickness; the elevation of the sea is consequently diminished, and sinks in proportion to the diameter of the ice that is formed: then those shelves and rocks overtop the surface, and break the cohesion of the ice, while accident deposits the detached masses and fragments in a thousand irregular forms. It is extremely dangerous to traverse

the ice in those parts during night, unless you have the compass constantly in your hand, and even with it you are not always safe. The traveller is frequently interrupted by those obstacles; he often loses sight of the coast, while the whiteness of the snow dazzles his eyes, and makes it extremely difficult to discern the traces of the sledges which have passed that way before: thus he is in no small danger of losing the road, and of going on in a different direction, which may lead him far in the icy desert; an accident which happened to us more than once.' Vol. i. p. 251.

The account of Uleaborg is very full and satisfactory. The most copious ingredient of its mineral waters is the natron; but they also contain some iron and lime, though in no considerable proportion. The story of the salmon swallowing a silver spoon, 'a fact not more singular than well authenticated,' we must still feel some doubt of, as the salmon is by no means a voracious fish. The fisherman could probably give some better account of the method by which it came to his hands.

The soil in the vicinity of Uleaborg is chiefly sandy; and in the neighbourhood is a copper-mine of some value. In the same neighbourhood, also, iron is frequently discovered; and a black sand impregnated with iron is found on the shore. Though there are some kinds of schisti in this part of the country, the rock is chiefly granite and its varieties. Our author describes, partially and superficially, what he calls the land-ridge: we wish it had been illustrated by his map, which is full only of little lakes and rivers, resembling tadpoles in a microscope, always without a name. We could not recognise the real direction of the Kolen mountains, nor those of Kemi and Olonetz, without the assistance of Hermelin's map. We must remark too, that, in describing minerals, he commonly employs the Linnæan terms, though the mineralogy of the Swedish naturalist is almost obsolete. The extract from the meteorologic journal kept at Uleaborg is curious. We regret, however, that the degrees of Celsius's thermometer are alone employed. We shall endeavour to reduce them to the scale of Fahrenheit. In 24 years, the greatest heats have varied from 31° to 17° of Celsius; that is, neglecting fractions, from 88° to 63° of Fahrenheit. The greatest cold was in 1781 and 1799, viz. 40° below 0, which, by a singular co-incidence, is also 40 below the zero of Fahrenheit. The medium heat is 24° of Celsius, about 76° of Fahrenheit: the medium cold, $30, = 22$ of Fahrenheit. The medium temperature is about the freezing point.

Our travelers made a considerable stay at Uleaborg, seduced by a pleasing society, by the charms of music, and by the sports of the field, particularly shooting. To this indeed they sacrificed a great part of the conveniences of their future journey; for the ice no longer supplied a solid road. In this place they are almost converted to Mesmerism; for the baron, an animal-magnetiser

at Uleaborg, surprises them with his power, which cannot, in their opinion, be owing to collusion. The influence of the northern climate on the manners and habits of the people, as well as the numerous inconveniences of an arctic residence, are considered at some length, with great propriety. The manners of the Finlanders are particularly described. The heat of the baths, which is that of watery *vapour*, is said to be from 70° to 75° of Celsius—from 158° to 167° of Fahrenheit. The Finlanders will come from this bath, and persevere about any business for some time in the open air, without injury. This, however, is only surprising in appearance; for the violent action of the arterial system, excited by such high degrees of heat, cannot be soon affected by the cold of air, which abstracts the heat slowly.

The runic poetry of the Finlanders is the next subject of attention, and Mr. Acerbi's account of it is both pleasing and satisfactory. As in all rude nations, their poetry is subservient to love, to religion, and to superstition. From the latter circumstance, it is discouraged by the priests; and will probably, in the author's opinion, sink into disuse. The runic poetry, from the Gothic word *runoot*, is alliterative, like the measure of *Pierce Plowman* in English. We shall select a specimen of the Finnish poetry, translated very closely into English verse,

I.

“ Oh were my love but here with me!
Cou'd I his well-known person see!
How shou'd I fly to his embrace,
Tho' blood of wolves d'stain'd his face;
Press'd to my heart, his hand wou'd take,
Tho' 'twere encircled by a snake.

II.

“ Those winds that whisper through the wood,
Why is their speech not understood?
They might exchange the lover's pray'r,
And sigh for sigh returning bear.

III.

“ Ill-cook'd the rector's meals wou'd be,
Dressing his daughter wait for me;
Whilst kitchen, toilet, I forsake,
And thought of my love only take;
On that alone my care bestow,
My summer's wish, my winter's vow.' Vol. i. p. 319.

Mr. Acerbi and his companions proceed to Kemi and Tornea, towns on the north of the Gulf of Finland, but the former somewhat to the eastward of the latter. The author should, however, have told us that the Kemi river, from which the town is called, has its source from the Kemi mountains, far to the north, whose

altitude is such, that their rivers fall into the North Sea and the Gulf of Finland. We shall endeavour to supply the traveler's deficiency, and give a sketch of the mountains of Sweden and Norway, when we advance farther into the more elevated regions in approaching the North Cape. Already the land assumes a bolder form; and the river Kemi falls over mountains which render its navigation peculiarly dangerous.

‘ The church is an edifice which offers a singular and surprising contrast to a foreigner travelling in this country, where he would not expect to see any public building in the style of regular architecture, and in all respects worthy of one of our own towns. This structure being of stone, must have cost an immense sum, considering the few resources of those poor people, who could easily dispense with such an expensive building, and pray to the Deity as effectually in a wooden temple. The design of this church was made by the academy at Stockholm, and was honoured with the approbation of Gustavus III. It is adorned with a dome or cupola, and three principal entrances, with Doric pillars, and hence has the appearance of a Grecian temple. Placed in those savage regions, in the midst of woods of fir-trees, and contrasted by the scattered, contemptible huts around, it forms a wonderful and striking object.

‘ It is with sincere pain I must here remark, that close to this magnificent temple I entered the hut of a poor Finlander, the diminutive size and external meanness of which had attracted my notice. He was probably the poorest native of Finland I had met in the course of my travels to this place: the space of ground on which his house stood was twelve square feet, and the roof six in height. This unfortunate man had a complaint in one of his hands, which rendered him unfit to gain his livelihood by labour. His wife was making their bread, and had heated the oven to bake it; the bread contained so much straw and so little meal, that in order to make the dough adhere she was obliged to use a wooden frame, such as is employed in making cheese. He had neither field, nor cow, butter, milk, nor animal food, and was existing in the most deplorable condition. I confess the presence of those Doric pillars, contrasted with so much poverty and misery, irritated my feelings to such a degree, that I should not have been sorry to see them a heap of ruins.’ Vol. i. p. 335.

The botanic excursions in this neighbourhood offer some subjects of curious remark, which would, however, detain us too long.

Of Tornea, the description by Maupertuis has always inspired horror. Our author, who saw it in summer, gives a more favourable account; and indeed the terrific statement of the French academician has been frequently considered in the light of a picture greatly overcharged, to enhance his own merits.

‘ The town of Tornea contains a population of scarcely six hundred souls. The houses are almost entirely of a single story, though high enough to exclude the moisture of the snow in winter. The merchants of Tornea inhabit the southern part of the town, which they

have been at pains to embellish, and render as agreeable as possible: they have made a public walk, laid out gardens, planted some trees, and have studied by their industry to compensate for the defects of nature. The obscure days of winter are counterbalanced by the almost continual presence of the sun in summer; and their 48 degrees of cold, to which the mercury falls in one season, are exchanged for 27 of heat, to which it rises in the other; for these are the two extremes of the thermometer that have been observed in Tornea.

‘The town is almost entirely encircled by the river Tornea, which spreads itself here in a majestic stream. The opposite banks present a number of cottages and farm-houses, which the river, when quiet and undisturbed, reflects from its pellucid waters. Northward you see a small elevation, on the top of which stand several wind-mills, and lower down to the north-east are some meadow grounds and cultivated fields. It is commonly from one of those wind-mills that travellers view the sun at midnight in the month of June; but the place most particularly calculated for enjoying this spectacle is the church of Lower Tornea, situated on the isle Biörkö, about a mile from the town. Besides seeing the sun entirely above the horizon at this point of view, the eye commands the environs of Tornea, the two mountains Bakamo and Korpekila, and the town itself, which is built upon the little island, or rather peninsula, of Swensar. The houses, and the church with its steeple, being reflected from the smooth surface of the river, afford a very pleasing picture.’ Vol. i. p. 344.

A curious catalogue of the different travelers who have visited Tornea, to see the sun at midnight, is subjoined. At Jukasjervi, a town to the north-west, a name not to be found in our author's dreary map, several travelers have inscribed their names in a book, with some accompaniment, often curious and interesting.

This country, though in so high a latitude, is not without its comforts, nor devoid of inhabitants greatly superior, in intelligence and resources, to the industrious and honest Finlander. Our author's companions also furnished no little share of intellectual information and entertainment; and the clergy residing in these dreary regions added their hospitality to both. The Flora of the mountain Avasaxa, 15 leagues from Tornea, will be interesting to the botanist.

In the rivers of this region, salmon are caught in plenty. The fish is cut into transverse slices, salted, and, after three days, eaten raw. At the polar circle, they pass in their boats numerous cataracts, against which they are carried by the labour and address of their Finnish boatmen. They soon arrive at the mountain Kittis, celebrated as the last point where Maupertuis concluded his trigonometric operations. On this occasion our author introduces Mr. Swamberg's report on the inaccuracy of the French philosopher's measurement. We shall conclude our article with what Mr. Acerbi calls a ‘few geographical remarks’ on the river Tornea, chiefly respecting its course. The moun-

tains which the author speaks of are those on the western coast; which rise from the southern shores of Norway, and terminate in the high grounds in the neighbourhood of the North Cape.

‘ The river Tornea proceeds from a lake called Tornea Träsk, as its source. This lake is situated among the mountains which separate Norwegian from Swedish Lapland. From that lake the river also takes its name. It passes in its course near Kengis, where it forms two cataracts, nearly forty feet high. It then approaches the town of Upper Tornea, twists round the little island of Swensar, on which the town of Tornea is situated, and last of all it makes the island of Biörkön, on which stands the church of Lower Tornea. About a mile below Kengis, the waters of the river receive a considerable augmentation by their junction with another river, which has its source among a number of lakes and marshes higher up than Enontekis, and bears the name of Muonio, till it loses itself in its union with the Tornea. The latter, enriched by the Muonio, becomes of a very considerable size on its way to the sea, as it is still farther increased by the tributary streams of some rivulets which issue from the lakes and marshes in its vicinity, and at last it empties itself into the Gulf Bothnia.

‘ Near Kengis the banks of this river are considerably steeper than about Upper Tornea, and consist partly of a reddish felspar and partly of slates of a blackish colour, whose angles stand edgeways, with an inclination to the south.

‘ The river Tornea is in general subject to three inundations; namely, one in spring, caused by the dissolution of the ice and snow on the mountains; the second in summer, owing to sudden and violent falls of rains; and the third in autumn, before the setting in of the frost. The greatest breadth of this river, when its waters are of a mean height, is nine hundred, and its common breadth five hundred yards: its greatest depth is ten yards, and its lowest shoal from two to five feet. In winter it is frozen in its whole extent, and the thickness of the ice is from five to sometimes eight feet.’ Vol. i. p. 395.

(To be continued.)

ART. III.—*Supplement to the Third Edition of the Encyclopædia Britannica, &c. By George Gleig, LL. D. &c. (Concluded from p. 394 of our former Volume.)*

WE now hasten to the conclusion of this Encyclopædia, which has engaged much of our attention, not only from its own merit, but as a work from which we may look backwards to calculate our acquisitions, and forwards, to point out new objects of scientific enterprise.

We rested in our last article at the ‘revolution’ of France, a subject in which we find that we occasionally differ from authors whom we greatly respect: but to differ in opinion on these

points has been common among men of the best talents and most extensive information. In fact, judgement must be founded on experience; but when circumstances of a nature so very singular—when events little proportioned, or apparently inadequate, to their cause, take place, judgement is necessarily confounded, since it has no analogy from which to derive its decisions. Bonds the most solemn, ties the most sacred, were at once broken; and the spirit thus emancipated was truly 'extravagant and erring.' The oppressions of the French monarchic government, of its aristocratic power, of its military despotism, roused every latent feeling of humanity, and excited the warmest indignation; nor could men of the best intentions, when hurried away by the current of these—in themselves laudable—motives, seize at once the moment when the river began to overflow its boundaries, and become a destructive torrent, instead of a fertilising stream. Various circumstances continued the error thus unintentionally committed; and many, with the highest respect for religion, for social order, and the regular subordinations of government, could not at once check the rapid career which outraged humanity had urged on. This, we confess, was in a great degree our own situation;—we mean it as an apology for some parts of our own conduct;—and wish to add, that, while we cannot look at the French revolution as connected with free-masonry, or the new sect of the illuminated, the conclusion is by no means a remnant of prior violence, nor connected with any opinions we had formed, or may preserve, of the French revolution. It is a historic fact, that must rest on evidence wholly its own. It was said in the preface, that the view of the French revolution was concluded only in the life of Suworow. The conclusion relates to the disgraceful capitulation after the defeat at Marengo. We know it is the height of folly to decide in this place on a point which requires authentic documents, military skill, and deep political sagacity. But we may at least observe, that nothing but the unavoidable destruction of the whole army could have justified the treaty; and we have reason to believe, that, so far from its destruction being unavoidable, the ill effects of the defeat might have been surmounted. William III. sustained many defeats, which he had the prudence and good sense to convert to victories. We shall select, however, our author's opinions on this subject.

'By the most unaccountable infatuation, the Austrian commander in Italy would not believe that the French army of reserve, which was advancing upon him with the usual celerity of the first consul's movements, consisted of more than six thousand men! Instead therefore of marching rapidly to meet them before they could be wholly disentangled from the passes over the Alps, he waited patiently for them in the plains of Marengo. If we may judge of the future by the past, we may surely say that such would not have been the

conduct of Suworow. Even after the two hostile armies met, and fought, on the 10th of July, one of the bloodiest battles of the present war, the success of the French was not such as to intitle them to the acquisitions which were the consequence of their dear-bought victory. The fate of the day was long doubtful; and it was at last decided, not by any extraordinary exertions of the consul, but partly by the provident conduct of general Dessaix, who, with the aid of fresh troops, erected a new battery at a critical point, and at a critical period; and still more by the situation of general Melas, whose faculties, though frequently supported by wine and spirits, are said to have wholly forsaken him in the latter part of the day. When he was in this state, one false movement, which weakened his centre, afforded an opportunity to Dessaix to make a vigorous and successful charge with a body of cavalry that had not yet been engaged.

‘ But even after this defeat, what was the state of the two armies? The Austrians had lost 9000 men, and the French from 12,000 to 14,000: the former, enraged at having had the victory so wrested out of their hands, were eager to renew the contest on the following day; and the latter had obtained only the barren advantage of keeping possession of the field of battle. In such a situation, Suworow would certainly have encouraged the ardour of his men; but the Austrian commander, who complained last year of the field-marshal for being too little sparing of blood, instead of following the example which he had set him at the battle of Trebia, concluded a capitulation unparalleled, we believe, in the annals of war; a capitulation by which he voluntarily surrendered into the hands of the enemy nearly all the fruits of one of the most glorious campaigns recorded in history. We wish not to throw any undue aspersion upon the character of general Melas: we believe him to be a brave man; and such he has been represented to us in various accounts which we have had directly from Germany; but all these accounts agree in representing him likewise as fit, not to have the supreme command of a great army, but only to execute the orders of a superior mind.

‘ In Germany, the gallant Kray has been obliged to retreat before the equally gallant Moreau; but he has wisely not hazarded the consequences of a general action. We say *wisely*; because we have learned from authority which we cannot question, that his army is in a state little better than that of mutiny. To his officers he is in a great measure a stranger; and therefore these gentlemen think themselves at liberty to disobey his orders!’ Vol. ii. p. 635.

The first article which claims our attention after ‘revolution,’ is ‘rice,’ in which we find an account of the cultivation of that esculent in China, from sir G. Staunton. The most interesting intelligence, however, relates to the utility of rice in correcting *sprit* flour;—we suppose what is called in England the flour of melted wheat. Rice is highly useful in this respect, when employed in the proportion of one to ten.

‘ Gum-sandarach,’ which has been generally conceived the production of a juniper, is now said to be obtained from a species of *thua*. It is the tree which Dr. Shaw, who was unacquainted with its œconomical value, called ‘*cypressus, fructu quadri-*

valvi, equiseti instar articulatis. The gum exudes from the trunk and branches, as the resin from coniferous trees.

On the subject of 'scarlet,' our author's extracts are confined to Beckmann's History of Inventions; and we do not observe that they notice the valuable experiments and observations of Dr. Bancroft.—Under the article of 'Segalien,' the editors mention La Pérouse's imperfect attempt to penetrate the strait, but do not add that a British navigator has proceeded farther, though we apprehend without success. The strait is probably impassable. —The account of the manufacture of grained leather, called 'shagreen,' from professor Pallas, is, we believe, new, and particularly curious. The fact, also, of 'snow' containing a larger proportion of oxygen than common water, is not generally known. To this the acknowledged fertilising quality of snow is attributed. Some additions to the article of 'spinning-machines,' and corrections of that on the 'steam-engine,' are very valuable.

The account of 'vegetable and animal substances' is separated from the chemistry, and introduced, a little unexpectedly, under the article of 'substances.' It is, however, full, elaborate, and correct; nor have we seen any general view of these subjects detailed so ably and comprehensively. There are, however, some peculiarities of opinion, which we may shortly notice, while we give a general abstract of the whole.

The ingredients of vegetables are first specified; and on some of these we might offer remarks, which we shall nevertheless postpone, as more apposite to the review of a publication now in our hands. Camphor, perhaps, is not very properly arranged with the *general* productions of the vegetable kingdom, and gumbenjamin is equally a peculiar and appropriate substance; yet, as the latter is generally enumerated by chemists among the acids, the error, if it be any, is of less importance. The balsam of Peru might perhaps have been with equal propriety mentioned particularly.

The phænomena of vegetation are very clearly and accurately described; and what relates to the food of plants, if not wholly new, is placed in a very correct and scientific light. We early perceive the traces of the author's opinion, which we shall soon notice;—we allude to some change which he thinks is produced in nutritious juices by the powers of the vegetable, to arguments for the ascent of the sap by the action of continuous vessels, the tracheæ of plants, and the more rapid vegetation, in consequence of stimuli. Let us at once step on to the author's doctrine.

'Now it cannot be disputed that several of the phenomena of life in vegetables are incompatible with the laws of mechanics and chemistry. The motion of the sap, for instance, must be produced by the contraction of the vessels; and the contraction of vessels, on the

application of stimuli, is incompatible with the laws of chemistry, because no decomposition takes place; and of mechanics, because a much greater force is generated than the generating body itself possessed. The evolution of the organs of vegetables, the reparation of decayed organs, the formation of new ones to supply the place of the old, the production of seeds capable of producing new plants, the constant similarity of individuals of the same species;—these, and many other well known phenomena, cannot be reduced under mechanical and chemical laws. The cause of life, then, in plants, is a substance (for we can form no conception of an agent which is not a substance) which does not act according to the laws of mechanics and chemistry, and which consequently is not matter. We shall therefore, till a better name be chosen, denominate it the *vegetative principle*.

‘The nature of the vegetative principle can only be deduced from the phenomena of vegetation. It evidently follows a fixed plan, and its actions are directed to promote the good of the plant. It has a power over matter, and is capable of directing its attractions and repulsions, in such a manner as to render them the instruments of the formation, and improvement, and preservation of the plant. It is capable also of generating substances endowed with powers similar to itself. The plan according to which it acts, displays the most consummate wisdom and foresight, and a knowledge of the properties of matter infinitely beyond what man can boast.

‘Metaphysicians have thought proper to divide all substances into two classes, matter and mind. If we follow this division, the vegetative principle, as it is not material, must undoubtedly be ranked under mind. But if consciousness and intelligence be considered as essential to mind, which is the case according to their definition, we cannot give the vegetative principle the name of mind, because it has not been proved that it possesses consciousness and intelligence. It acts indeed according to a fixed plan, which displays the highest degree of intelligence; but this plan may belong, not to the vegetative principle itself, but to the Being who formed that principle. We can conceive it to have been endowed by the Author of nature with peculiar powers, which it must always exert according to certain fixed laws; and the phenomena of vegetation may be the result of this mode of acting. This, as far as we can see, is not impossible. It must be shewn to be impossible by every person who wishes to prove that plants possess consciousness and intelligence; for the proofs of this consciousness can only be deduced from the design which the actions of plants manifest. Those philosophers who have ascribed consciousness and intelligence to plants, have founded their belief principally on certain actions which plants perform on the application of stimuli. But these actions prove nothing more than what cannot be denied, that there exists a vegetative principle, which is not material, and which has certain properties in common with the living principles of animals; but whether or not this vegetative principle possesses consciousness and intelligence, is a very different question, and must be decided by very different proofs. We do not say that the heart of an animal is conscious, because it continues to beat on the application of proper stimuli for some time after it has been separated from the rest of the body.’ Vol. ii. p. 559.

The whole of this representation is judicious and philosophic; and we can freely confess, that we may have hitherto considered plants *too* strictly as machines—perhaps as a kind of steam-engine, whose motions wholly depend on the decomposition of water. But, though in the lowest scale of life, they so decisively possess the properties of living beings, that perhaps we ought not to regard them in this light, or their actions as the result of natural causes operating on a peculiar organisation. The changes in the fluids which they confessedly absorb are however to be explained from the decomposition of water. We can form no idea of an impelled circulation, without the instrumentality of continuous vessels, which cannot be demonstrated in the tracheæ; and if we admit the action of light as a chemical agent, we shall scarcely want the assistance of a vegetative principle. These were our chief reasons for the opinion we have hitherto held—reasons which are not controverted in this volume. Let us however add, that this is but a partial view of the subject. Much still remains, which this explanation will not reach, and which requires some principle superior to what the mechanic doctrine can supply:—we allude to the production of flowers and seeds, to the reproduction in general of the same species, and to the return of successive offspring to the parent stock when there has been an accidental deviation. ‘Bread’ is an article under this head, and contains some curious and useful intelligence.

Of ‘animal substances’ the account also is full and comprehensive. The more particular knowledge we have obtained of the fibrin, its comprising a larger proportion of azote, and its approaches to organisation, lead us to some imperfect views of the doctrine of assimilation. That the kidneys do more than secrete some excrementitious matters that might be otherwise injurious, our authors have not proved: they think these organs designed to produce some change, because the uric acid is separated by them. But we have no reason to believe that the urea is more than some highly animalised part of the blood, assuming, by the play of affinities, a new form; and when the urine is no longer excreted, we find no change take place in the whole system: if the discharge be not compensated by that of saliva or perspiration, the excrementitious substance is deposited by the serous vessels on some other organ—usually the brain. The authors seem to think that the inhalants do not absorb water: but their view of the subject is partial; and they have neither adduced many of the facts recorded, nor adverted to the different states of the system which influence the absorption. Fluids are not always absorbed; but when a supply of water is necessary to the constitution, the absorbents of the surface certainly act to compensate the defect. The doctrine of assimilation engages much of the attention of the editors: and

their attempt to establish a supreme agent in the direction of the functions of the body is highly commendable. In this portion of the work, also, we meet with a judicious abstract of what has been hitherto published respecting the art of 'dyeing.' The word *substance* is peculiarly comprehensive in our authors' hands.

It is partly from the same necessity which has led to this comprehensive term, viz. the want of a more early and clear arrangement, that the valuable philosophic observations of Dr. Herschel are crowded at the end into articles where they will not be naturally sought; viz. the 'sun' and 'thermometric spectrum.' The authors suppose that his experiments establish the intimate connexion of heat and light, in opposition to some late opinions; but at the time of writing they were not aware of all the circumstances of the experiments or the doubts suggested by other philosophers who had repeated them. Another article, which would not occur to those who seek information, is 'tasteless earth'—the agustine of the chemists, which seems not to have been known to them when the abstract of chemical knowledge was compiled.

Under the article 'tanning,' they give an account of Mr. Desmond's improvements, secured by a patent—improvements a little undervalued by some old tanners whom they consulted. We have it not in our power to appreciate their information; but it seems to depend on this, that the tanner whom they consulted thought the astringent principle combined more perfectly with the leather by *long* steeping in the common *weak* solution;—in more scientific language, that the tanin precipitated the mucilage more perfectly, if combined slowly. This is perhaps true; and the supposed improvement may be found more specious than solid.—A very able and scientific article appears under the title of 'temperament in music,' of which, from its nature and extent, we can offer no analysis. On the new theory brought forward in it, we might make some observations: but we are not clear that we fully comprehend the author's meaning in some passages; and we should be unwilling to blame what, if properly understood, may merit praise. In addition to the account of the 'Templars,' their enormities are apparently confirmed by the abbé Barruel. Of the new sect of 'Theophilanthropists' we shall say nothing; they are hastening to the gulf of oblivion, and we will not detain them.

The article 'thunder' is a very elaborate one, and gives a clear view of that awful occurrence. The author appreciates, also, with more precision than we have yet seen, the different effects of blunt and pointed conductors; nor does he consider the latter to be so useful a preservative as some have supposed. In many cases, the blunt conductors are preferable. In the thunder-storms which we have witnessed striking the earth, it has been singular that they have passed over high hills, and the

pointed pinnacles of vanes, into the lower grounds, attracted seemingly by an adjacent river; and have burst, at least in two instances, through the medium of a tree, whose top was not nearly so high as the hill they passed over. In another instance, the storm passed over a town, and struck the pinnacle of a steeple far below the greater number of houses of which the town consisted.

We find a curious article on 'tinning,' and a judicious abstract of what was known at that time on the subject of Galvanism, under the title of 'torpedo.' Some additions are also made to the former article of 'translation,' chiefly from a work on this subject, published since the third edition of the *Encyclopædia*.

The 'marine trumpet' is an instrument of great curiosity; but it is of more importance in this place, as it introduces a philosophic theory of music—a subject both curious and interesting, which we would recommend to the reader's particular attention. On the manner of collecting 'turpentine,' we have some additional information in a new article; and on the subject of 'typography,' we have a concise description of Didot's stereographic types, with a fuller one of M. Rochon's machine. There is a good abstract of what was then known of the cow-pox, under its appropriate title; but it is a subject on which we must soon enlarge. The colony of New South Wales engages much of the author's attention; and some judicious remarks are subjoined on the deficiency of a staple manufacture, which must for a long time prevent the increasing prosperity of the colony. On the subject of 'ventilation,' the machine of Abernethy is described, with no very sanguine expectations of its advantages; and on that of 'vision,' Mr. Home's experiments are detailed respecting the supposed action of the ciliary circle. Under the article of 'watch-work,' we have a judicious supplement to what had been before described respecting 'scapements,' delayed in consequence of the writer's indisposition. The 'water-blowing machine,' the theory of which is derived from Venturi, also demands particular attention. The 'weaving loom' of Mr. Miller is an invention of ingenuity; but many improvements must be made before it can become one of practical utility. The 'wool-combing machine' is however a work of greater promise, as the combing of wool is a trade apparently unwholesome. The workmen are sallow and unhealthy, though we do not find their lives much contracted; but if the enervating heat of the fire and the oil, whose fumes must be far from salutary, are not essential in this machinery, the advantages will be considerable. The last article that we can particularly notice is 'engraving on wood,' with some account of the masterly performances of Bewick in this department.

The lives in this last part of the work are apparently fewer, and

in some respects less interesting; but nature, in the production of heroes and philosophers, does not study alphabetic arrangement. We were pleased with the judicious account of 'Ridley' and 'Rienzi;' and we wanted not the author's assistance to draw the parallel between the latter and Bonaparte. The catastrophe is yet to come.—In the additions to the life of 'Rodney,' we find some traits of humanity and benevolence, which will raise him still higher than his naval victories; yet these are almost unexampled, even in the events of continued success. The plans and the successful schemes of the judicious and enterprising Dr. 'Roebuck' are explained with care, as well as his last unfortunate errors. Dr. 'Rutherford,' we are informed, in a short but able biographic sketch, retained the practical chair longer than he wished, to exclude a speculatist who was aspiring to the office. This 'speculatist' was Dr. Cullen: but, were Dr. Rutherford present, we could ask him, if the best actions of his long life, if all his practical success, if the whole of his boasted knowledge, united and magnified a thousand fold, were ever comparable, in the slightest proportion, in point of utility, with the introduction of emetic tartar—one very small part of Dr. Cullen's improvements. Yet such was the blossom that envious malignity would have blighted!

The life of 'Saussure' is well detailed, without the fulsome flattery of Sennebier; and due respect is paid to the memory of the industrious Abraham 'Sharp.' Of 'Shebbeare,' 'Spallanzani,' sir James 'Stewart,' and Dr. 'Swinton,' the accounts are discriminated and appropriate. It is not easy to adorn with the graces of novelty, facts so much within the recollection of the moment. Of the industrious and the modest 'Tassie,' of the learned and diffident 'Tschirnhaus,' we knew less; and these lives are singularly well written, and peculiarly interesting. With dean 'Tucker' we were better acquainted; yet we read with pleasure the short and respectful tribute to his memory. Of Mr. 'Tytler,' the amiable defender of an unfortunate queen, the account is highly favourable. We respect his character, and admire his work, which we have more than once brought forward to the public view; but we suspect that our authors are a little mistaken, when they represent his as the first instance in which controversy was united with urbanity and decorum;—we, nevertheless, admit that the union was rare. Of Horace 'Walpole,' the representation is not very favourable; but this subject we have hinted at under the guidance of Mr. Coxe. Of Mr. 'Waring,' also, and of Dr. 'Wilkie,' we conceive that the authors do not speak with sufficient respect. Of the former—after quoting his indignant reply to Lalande, who observed that 'there was no first rate analyst in England'—the authors express themselves in the following terms:

'By mathematical readers this account, which was not published by the professor himself, is allowed to be very little, if at all, exaggerated. Yet if, according to his own confession, "few thought it worth their while to read even half of his works," there must be some grounds for this neglect, either from the difficulty of the subject, the unimportance of the discoveries, or a defect in the communication of them to the public. The subjects are certainly of a difficult nature, the calculations are abstruse; yet Europe contained many persons not to be deterred by the most intricate theorems. Shall we say then, that the discoveries were unimportant? If this were really the case, the want of utility would be a very small disparagement among those who cultivate science with a view chiefly to entertainment and the exercise of their rational powers. We are compelled, then, to attribute much of this neglect to a perplexity in style, manner, and language; the reader is stopped at every instant, first to make out the writer's meaning, then to fill up the chasm in the demonstration. He must invent anew every invention; for, after the enunciation of the theorem or problem, and the mention of a few steps, little assistance is derived from the professor's powers of explanation. Indeed, an anonymous writer, certainly of very considerable abilities, has aptly compared the works of Waring to the heavy appendages of a Gothic building, which add little of either beauty or stability to the structure.

'A great part of the discoveries relate to an assumption in algebra, that equations may be generated by multiplying together others of inferior dimensions. The roots of these latter equations are frequently terms called *negative* or *impossible*; and the relation of these terms to the coefficients of the principal equation is a great object of inquiry. In this art the professor was very successful, though little assistance is to be derived from his writings in looking for the real roots. We shall not, perhaps, be deemed to depreciate his merits, if we place the series for the sum of the powers of the roots of any equation among the most ingenious of his discoveries; yet we cannot add, that it has very usefully enlarged the bounds of science, or that the algebraist will ever find occasion to introduce it into practice. We may say the same on many ingenious transformations of equations, on the discovery of impossible roots, and similar exertions of undoubtedly great talents. They have carried the assumption to its utmost limits; and the difficulty attending the speculation has rendered persons more anxious to ascertain its real utility; yet they who reject it may occasionally receive useful hints from the *Miscellanea Analytica*.' Vol. ii. Part ii. p. 765.

The last biographic sketch we shall notice is that of general 'Washington;' but the period is, perhaps, not yet arrived when his character can be appreciated with strict impartiality. The author of this life speaks of him with respect, but with no very high encomium. The following anecdote we shall select as new; and perhaps the reflexions are well founded.

'Much has been said by the British and American democrates of the magnanimity of Washington during the ravages of a civil war, in

which he acted so conspicuous a part; and we feel not ourselves inclined to refuse him the praise which he may have merited on this or on any other account. But granting that duty required him to execute as a spy the accomplished André, true magnanimity would have prevented him from insultingly erecting, in the view of that unfortunate officer, the gallows on which he was to be hung, several days before his execution! When earl Cornwallis was overpowered by numbers, and obliged at York-town to surrender to the united armies of America and France, a magnanimous conqueror would not have maliciously claimed, contrary to the usage of civilized war, the sword from the hands of that gallant nobleman. On these two occasions, and on some others, the conduct of Washington agreed so ill with his general character, that we are inclined to believe that he must have been influenced by the leaders of the French army, Rochambeau and Fayette. One thing is certain, that he was so little pleased either with his own conduct on particular occasions, or with the general principle of the American revolution, that he never could be forced to talk on the subject. An Italian nobleman, who visited him after the peace, had often attempted, in vain, to turn the conversation to the events of the war. At length he thought he had found a favourable opportunity of effecting his purpose; they were riding together over the scene of an action where Washington's conduct had been the subject of no small animadversion. Count —— said to him, "Your conduct, sir, in this action has been criticised." Washington made no answer, but clapped spurs to his horse; after they had passed the field, he turned to the Italian gentleman and said, "Count ——, I observe that you wish me to speak of the war; it is a conversation which I always avoid. I rejoice at the establishment of the liberties of America. But the time of the struggle was a horrible period, in which the best men were compelled to do many things repugnant to their nature." This, we think, is the language of a good man not altogether satisfied with the part which he had been compelled to act, and who, though he rejoiced at the establishment of the *liberties* of America, probably foresaw that she would reap no benefit from her favourite *independence*. Vol. ii. Part ii. p. 770.

Such are the prominent features of a work which we have endeavoured to sketch with accuracy. Such is the ground from which we purposed to survey the past, and to point out what was most particularly required in future. Our article has, however, increased under our hands, to an extent which we scarcely expected; and we must wait for some other opportunity for an inquiry which, we think, must be interesting, and which, we know, might be rendered useful. The little space that we can further spare must be differently employed.

We need not say to the authors—for the great attention paid to the work speaks sufficiently in its favour—that they have raised a permanent monument to themselves and their country: the body of scientific information collected in these volumes is yet unequalled. They must however be sensible that it still

remains—for reasons they have themselves assigned—in some confusion, and that, to reduce it to order, further care is required. As a new edition of a work so laborious and expensive can scarcely be expected within a few years, we would recommend to them an addition, which will render the present Encyclopædia more complete and convenient;—we mean a descriptive picture (*tableau raisonné*) of science in general, pointing out in each branch its dependence on, and connexion with, every other, and referring in every step to the articles in the dictionary where each is explained. A great defect in this work—the want of references, and another already noticed, the want of a due subordination of the different branches of science—will thus be rectified. The picture may of itself be rendered entertaining and interesting; and it will incorporate the whole in the order best adapted, not only for students, but for those who would consult the Encyclopædia with systematic views. We may also add, that, in this picture, any little deficiencies, and the errors *quos incuria fudit*, may be rectified. If we have taken a correct view of the subject, it would form another quarto volume, which may be rendered interesting even to those who want not its aid for the dictionary, by referring to original writers. This is a work which the authors themselves can alone supply; and we should hear with pleasure that they had undertaken it.

ART. IV.—*A general View of the Agriculture of the County of Northumberland, with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture. By J. Bailey and G. Culley. 8vo. 7s. 6d. Boards. Robinsons. 1800.*

THE very unequal value of these county surveys cannot have escaped the most inattentive observer; though many have appeared to the world in an improved form, with the addition of what subsequent inquiries, and the annotations of different agriculturists resident in the county, could furnish. The causes of this inequality have also been lately the subject of some remarks. The present work is not indeed a first sketch; but, apparently without much additional assistance, it contains some valuable information, with a more concise and comprehensive survey of the county, in an agricultural and general view, than we have hitherto seen. Its accuracy is, we trust, equal.

Northumberland, as our readers well know, is bounded on the south-west and south by Cumberland and Durham; on the east by the German Ocean; and on the north and north-west by Scotland. The mountains on its western side furnish a strong barrier between Scotland and England. These have

been, consequently, the scene of many a bloody contest; and the famous Cheviot Hills form the northern point of this mountainous tract, at no great distance from either Percy or Douglas. Two districts which belong to Durham are on the north of this county; viz. Norhamshire and Islandshire: another is on the south-east, bordering on the ocean, styled Bedlingtonshire. The reason of this irregularity is not very clear.

The climate, as may be expected from the situation, is cold and extremely variable. The rain advances from the south or south-east; so that the clouds from the Atlantic are intercepted by the Cumberland mountains. The soil on the coast is a strong fertile clayey loam, frequently interspersed with limestone, and may have been gained from the sea. On the south, on the northern banks of the Tyne, the loam is sandy, gravelly, and dry, as far as Newburn: a similar soil pervades the west of the Cheviot Hills from the Allen to its mouth, extending, in the direction mentioned, to Tweed-side, and is observable also in several detached vales. The moist loam is on the east within, the fertile loam on the coast; while the black peat earth prevails in the mountainous districts and the lower parts of the county.

• The aspect of this county, in respect to surface, is marked with great variety; along the sea-coast, it is nearly level; towards the middle, the surface is more diversified, and thrown into large swelling ridges, formed by the principal rivers:—these parts are well inclosed; in some places enriched with wood and recent plantations, but the general appearance is destitute of those ornaments:—the western part (except a few intervening vales) is an extensive scene of open, mountainous district, where the hand of cultivation is rarely to be traced.

• Of the mountainous districts, those around Cheviot are the most valuable, being in general fine green hills, thrown into a numberless variety of forms, inclosing and sheltering many deep, narrow, sequestered glens: they extend from the head of Coquet down to Allenton; from thence northward to Prendwick, Branton, Ilderton, Wooler, Kirknewton, and Mindrim, and occupy at least an area of 90,000 acres.

• The other mountainous districts lie chiefly on the western part of the county, some of which adjoin the county of Durham; but the largest portion extends from the Roman Wall to the river Coquet (with a few intervening inclosed vales) and to the moors north of Rothbury. They are not marked by any striking irregularities of surface, being in general extensive, open, solitary wastes, growing little else but heath, and affording a hard subsistence to the flocks that depasture them. P. 4.

The minerals of this county are numerous and valuable; viz. coal, lime-stone, marl, lead-ore, zinc-ore, iron-stone, free-stone, slates, and grind-stones.

Coal occurs particularly in the lower district, and takes its usual direction, from north-east to south-west. It is singular that it should be almost exclusively found in this line. Our authors' observations on the subject are very correct.

‘Of the coal found all thro’ Bambro’ ward, Islandshire, and those parts of Glendale ward east of the river Till, the seams are very thin, mostly from 1 to 3 feet thick, and of a very inferior quality, yielding a great quantity of ashes, and neither caking in the fire nor burning to a cinder: they are used only for home-consumption, and for burning lime; for the latter purpose they are well adapted, by their property of neither caking nor burning to a cinder; and it luckily happens, that thro’ all this district, the coal and lime are generally found together; a circumstance which greatly facilitates and lessens the expense of burning lime.

‘If a line be drawn from Alemouth to a little west of Bywell on the river Tyne, very little of this kind of coal and limestone will be found to the east of it; and from this line to the sea coast, no limestone whatever appears, except a small patch of a different limestone that puts in at Whitley, near Tynemouth, and runs from thence in a south-westerly direction thro’ the county of Durham, &c. In this space, betwixt these two ranges of limestone, lie the caking coals of superior quality above described, and the same breadth of coal may be traced thro’ the county of Durham, stretching in the same direction, and bounded on the east and west in a similar manner, by stretches of limestone of different kinds.

‘It would be a curious investigation to trace these minerals thro’ the different counties across the island, and show where the strata of each species rise to the surface, and the deviations caused in them by cross veins or dykes, &c. We believe it will be found that very little or no coal lies to the east of this line, and that no chalk lies to the west.’ P. 17.

The export of coals is immense; and, from a very probable approximation, it appears that about a million of (London) chaldrons are raised yearly; and the number of people employed in and depending on the coal-trade amounts to nearly 65,000. Mr. Williams, in his *Mineralogy*, has asserted that the quantity of coals in the kingdom are by no means inexhaustible, and that the attention of the legislature is necessary to control the export. Our authors examine this point, and—by a calculation to which we cannot object—find that, in all probability, the quantity *may* be exhausted in little more than 600 years (the mean between their greatest and least number; viz. 825 and 400 years). This is a sufficiently consolatory prospect; for no calculation can ensure us the benefit of the sun’s light for so long a period; and the consumption must, in the event of its loss, be greater. But, to be serious—we noticed Mr. Williams’s opinion in our review of his *mineralogic* work; and adduced, in opposition, not only the uncer-

tain nature of the inquiry, but the immense strata in Lancashire and Somersetshire—probably far exceeding, both in depth and extent, those at Newcastle, and now found of a scarcely inferior quality. Coal is also found in many other places in England, where it is not worked, on account of the expense of raising and carriage not enabling it to stand in competition with the coals of Newcastle and Liverpool; which, however, when the price of these is enhanced, may be worked with advantage, and, by the spirited increase of canals and rail-ways, may probably be rendered very nearly as cheap.

Lime-stone abounds in many parts of the county, and supports the suspicion of its having been derived from water. What is observed of stone marl adds strength to the same idea; and we must remark that Glendale and Wark are on the north of the mountainous ridge, of which we have said the Cheviot Hills form the northern boundary.

* Stone marl abounds in many places near Tweedside; and shell marl is found in a few places in Glendale ward. The greatest quantity is at Wark and Sunnyslaws, where it has been formed by a deposit of various kinds of shells, both univalve and bivalve, many of which are yet perfect, forming a stratum, several feet in depth, of pure calcareous earth; but the exact depth of this bed of marl has never yet been ascertained, for want of a proper level to carry off the water: it probably may afford matter of speculation to some readers to be informed, that in the middle of this marl there is an horizontal stratum of sand, about 12 inches thick; and also that, a few years since, a *red deer stag*, in the attitude of running, and in every part complete, was found embedded in the marl: horns of the same animal have been found at different times in perfect preservation; and a part of the scalp, with the cores of a pair of horns belonging to some animal of the *bos taurus* species, were lately found here: we have never seen any breed of cattle, the horns of which were of equal magnitude; for though the outside shell or horn part was wanting, yet the core was 24 inches long, and 12 inches circumference at the root; and when in a perfect state, and covered with the outside shell, must have been about 5 inches diameter: their form is a gentle curve, and have all the appearance of a pair of bull's horns; but probably of a different breed of cattle to [from] any we have at present.' P. 19.

The lead-ore is in the south-west, but very fluctuating in its price. With this the ore of zinc is found, but at too great a distance from water-carriage to render it a valuable production.

The rivers are the Tyne, the Blyth, Wansbeck, Coquet, Allen, and Tweed. The first and last are the principal. The Tyne is formed by two grand branches, called, from their sources, the North and South Tyne; the one rising seemingly from the mountainous north-western tracts of Northumberland; the other from the south-western, or rather from the eastern mountains of Cumberland. The principal branch of the

former is the Reed; of the latter, the Allen (our authors erroneously say the Aln). The Till should be considered as a river of this county, as it arises from the Cheviot Hills, and runs at first westward, and then in a northerly direction, into the Tweed.

‘The Tyne and Tweed are the most eminent for their navigation, the tide flowing up the former 16 miles, and up the latter 8 or 10; the navigation of the other rivers is confined to a small distance from their mouths: of these, the Blyth and Aln are of the most importance, from the convenience which the first affords to its neighbourhood for the exportation of considerable quantities of coals; and both of them for corn, &c. and the importation of timber, iron, and other useful articles.

‘The Tyne and Tweed have been long celebrated for their salmon fisheries: in the latter a rent of 800*l.* a year is paid for a fishing of 200 yards in length, near the mouth of the river; and the same rent is paid for other two fishings above the bridge, not more than 250 yards in length each. The fish taken here are, the salmon, bull-trout, whiting, and large common trout, and nearly the whole of them sent to London; in the conveyance of which, a great improvement has taken place of late years, by packing them in pounded ice; by this means they are presented nearly as fresh at the London market, as when taken out of the river. For the purpose of carrying them, and keeping up a constant and regular supply, vessels called smacks sail three times a week, and being purposely constructed for swift sailing, frequently make their run in 48 hours. These vessels are from 70 to 120 tons burden; on an average 12 men are employed in each vessel, and make about 14 voyages in a year; and not less than 75 boats, and 300 fishermen, are employed in taking the fish in the river Tweed.’ P. 22.

The estates in Northumberland are usually large; in the southern and middle parts, however, there are many from twenty to two hundred pounds *per annum*. Their improvements have been rapid, owing in general to leases and advantageous covenants. The best culturable land is however rated on the average only at 14*s.* per acre, and the mountainous district at 2*s.* The former amounts to about 800,000 acres; the latter to about 450,000.

The farm buildings are improving, but still indifferent. The farmers—as the farms are large, and the capitals of course considerable—are men of education and spirit. Men of 1500*l.* *per annum* follow the occupation, and have sons of the nobility as pupils. Forty shillings per acre seems to be the highest rent. The poor-rates in the county are at about 2*s.* 6*d.* in the pound; in the town, in time of peace, their highest rate was 4*s.* 6*d.*, though lately amounting to six shillings. Of the expenses and profits we cannot give an intelligible abstract.

The chapter on the implements of husbandry is very va-

luable; but the information we cannot easily convey without the plates. The spring plough is in general use; and we have a very neat demonstration of the best method of constructing a plough on mathematic principles, from an essay published by the Robinsons, apparently by the authors. Some other very convenient machines for drilling are described and figured. Threshing machines are common; and we find a short history of the invention in this county, particularly respecting Mr. Meikle's claim, of which we observe frequent mention in the northern surveys. Inclosures of live fences are common in the cultivated parts of this district.

The tillage is various, and the rotation of crops differs according to the soil; but for these details we must refer to the work. The varieties of wheat are well distinguished; and the farmers are fond of changing seed, importing it from the southern counties. Steeping in chamber-lye, and powdering it with quick-lime in order to dry it, is said to be a most effectual preventive of the smut. The practice of drilling in this county is very clearly explained. Rye was formerly sown on all dry sandy light soils; but only the very sandy soils are now employed; as the others, with the assistance of lime, are made to produce turnips and artificial grasses. The rye is the bread of the labouring poor, and is fermented till it becomes acid. Wheat and rye are sometimes mixed; and the bread is said to be superior to that from wheat alone. The other common crops offer no particular subject of remark. The varieties of barley and oats are particularly mentioned; and the history of drilled turnips is subjoined. The crops not commonly cultivated are of very trifling importance. Harvests are in general late. Corn is sometimes on the ground in November.

The grasses are numerous, and the remarks on feeding important. Wood is very valuable, not only in the mines, but for ship-building. The new plantations are said to be numerous and thriving—the larch rising pre-eminently even above the pines. The improvable commons are all inclosed; and inclosures are, in our authors' opinion, generally advantageous. The waste grounds are frequently private property, and properly pastured.

Draining begins to be practised. Paring and burning are not practised except in the midland and southern parts, and confined to coarse and rushy heaths. Our authors seem to think that this practice does not diminish the soil, but that the luxuriant crops which follow exhaust its powers very rapidly. The manures are, farm-yard dung, lime, stone and shell marl, seawrack, and coal-ashes, which seem to be employed with spirit and judgement; but lime is most common. The corn appears to be carefully weeded; and the various weeds are properly

noticed. Watering begins now to be practised, and, by the judicious construction of embankments, the haughs (low flat grounds adjoining the rivers Till and Glen) are rendered highly productive.

The chapter on live stock is peculiarly valuable, as the Northumbrian farmers are active and intelligent breeders. The cattle are, the short-horned, the Devonshire, the long-horned, and the wild breed. The improved breed of the short-horned are with good reason preferred. Of the wild cattle we shall select our authors' account.

'The wild cattle are only found in Chillingham Park, belonging to the earl of Tankerville; and as it is probable they are the only remains of the true and genuine breed of that species of cattle, we shall be more particular in our description.

'Their colour is invariably white, muzzle black; the whole of the inside of the ear, and about one-third of the outside from the tip, downwards, red; horns white, with black tips, very fine, and bent upwards; some of the bulls have a thin upright mane, about an inch and an half, or two inches long: the weight of the oxen is from 35 to 45 stone; and the cows from 25 to 35 stone, the four quarters; 14lb. to the stone: the beef is finely marbled, and of excellent flavour.

'From the nature of their pasture, and the frequent agitation they are put into, by the curiosity of strangers, it cannot be expected they should get very fat; yet the six years old oxen are generally very good beef; from whence it may be fairly supposed that, in proper situations, they would feed well:

'At the first appearance of any person they set off at full speed, and gallop to a considerable distance; when they make a wheel round, and come boldly up again, tossing their heads in a menacing manner; on a sudden they make a full stop, at the distance of forty or fifty yards, looking wildly at the object of their surprize; but upon the least motion being made, they again turn round, and gallop off with equal speed; but forming a shorter circle, and returning with a bolder and more threatening aspect, they approach much nearer, when they make another stand; and again gallop off: This they do several times, shortening their distance, and advancing nearer, till they come within a few yards, when most people think it prudent to leave them.

'The mode of killing them was, perhaps, the only modern remains of the grandeur of ancient hunting. On notice being given that a wild bull would be killed upon a certain day, the inhabitants of the neighbourhood came in great numbers, both horse and foot; the horsemen rode off the bull from the rest of the herd until he stood at bay; when a marksman dismounted and shot. At some of these huntings, twenty or thirty shots have been fired before he was subdued: on such occasions, the bleeding victim grew desperately furious, from the smarting of his wounds, and the shouts of savage joy that were echoing from every side: From the number of accidents that happened, this dangerous mode has been seldom practised

of late years; the park-keeper alone generally shooting them with a rifled gun, at one shot.

‘When the cows calve, they hide their calves, for a week or ten days, in some sequestered situation, and go and suckle them two or three times a day. If any person comes near the calves, they clap their heads close to the ground, and lie like a hare in form, to hide themselves. This is a proof of their native wildness, and is corroborated by the following circumstance, that happened to the writer of this narrative, who found a hidden calf, two days old, very lean, and very weak; on stroking its head, it got up, pawed two or three times like an old bull, bellowed very loud, retired a few steps, and bolted at his legs with all its force; it then began to paw again, bellowed, stepped back, and bolted as before; but knowing its intention, and stepping aside, it missed me, fell, and was so very weak that it could not rise, though it made several efforts; but it had done enough, the whole herd were alarmed; and, coming to its rescue, obliged me to retire; for the dams will allow no person to touch their calves without attacking them with impetuous ferocity.

‘When any one happens to be wounded, or grown weak and feeble through age or sickness, the rest of the herd set upon it, and gore it to death.’ p. 149.

The sheep most valued is the Cheviot and the heath breed. The best judges differ on the subject; but could the Cheviot be improved in the fore quarters, it would, we think, be the superior kind: at the same time, we suspect that the heath breed is the hardier. We are sorry that we cannot enlarge on this subject so much as it deserves, but must refer to the work, where much valuable information occurs. We forgot to remark that the value of the improved long-woolled breed depends on its fattening quickly at a very early age.

The breeds of horses are also excellent: the best draught horses are brought from Clydesdale: they are strong, hardy, and remarkably true pullers. Our author endeavours to demonstrate that the employment of oxen in draught is neither economic nor politically prudent. Of the wages we need give no account. The average price of corn at Berwick, in 1792, was five shillings per bushel; and that of butchers’ meat four pence and five pence per pound; but in 1798, it was six pence and seven pence.

The roads are usually in good order; but there are no canals. The fairs and markets are not interesting to the general reader; and of the manufactures we need only add, that the woollen has been lately introduced at Alnwick, Mitford, and Acklington. A cotton-mill has also been erected in this county with apparent success.

The obstacles to improvements are, letting no leases, or short ones, and taking tithes in kind. The miscellaneous observations are not very interesting.

We must now conclude our account, with an apology for

the length of the article; although there is more reason to regret that many interesting particulars have necessarily been omitted. We find many curious and many important remarks, for the fidelity of which the authors are answerable. We mean not to impeach it.—The plates of the different breeds of sheep, and of the different machines, add greatly to the value of the Survey.

ART. V.—*Lectures on the Gospel of St. Matthew, &c. By the Right Rev. Beilby Porteus, D.D. Bishop of London. (Continued from p. 87 of our present Volume.)*

THE second volume commences with the history of Herod and Herodias, and the death of John the Baptist. The subject of the fifteenth lecture is the transfiguration, which is treated in the same manner as in an essay given by his lordship to the public about twelve years ago. The three ensuing lectures are on parables and moral instruction, on which our limits do not permit us to dilate; and we hasten to the nineteenth, appropriated to our Saviour's prediction of the siege and destruction of Jerusalem. This is allowed by all commentators to have been predicted in the famous prophecy in the twenty-fourth chapter of St. Matthew; but, from the highly figurative language there employed, many have supposed that it could not refer to the abolition of the Jewish state, but to the final destruction of the world. The circumstances attending the siege of that unhappy city are presented to the reader in his lordship's best manner; they are compared, with the utmost judgement and propriety, with the prophecy itself; and it is shown, most perspicuously, that the peculiar protection of the Christians, and the desolation of the Jews, were both foretold by our Saviour, whose language on this occasion corresponds with that of the ancient prophets. The common English version of this passage has led many into the error of referring this sublime description to the supposed end of the world; but his lordship justly observes, that 'by the end of the world is to be understood, not the final consummation of all things here below, but the end of that age, the end of the Jewish state and polity, the subversion of their city, temple, and government.' In a note, it is pointed out that 'the word *αἰών*—here translated *the world*—frequently means nothing more than *an age*, a certain definite period of time.' But surely his lordship might have confirmed this opinion with greater strength of argument; and, instead of the conditional term 'frequently,' which implies that the other acceptation of the word is occasionally adopted, might have informed his readers that the primary signification of *αἰών* is *an*

age, and that in this sense it is used, *without any exception whatever*, throughout the whole of the Scriptures.

A difficulty is often started on another part of the prophecy. Since our Saviour clearly determines that the destruction would take place in the lives of the generation which then heard him, how could he affirm (it has been inquired) that the day or hour of its arrival was not known to him, or to any man, or angel—but to God alone? ‘This,’ says the lecturer, ‘our Saviour speaks in his human nature, and in his prophetic capacity. This point was not made known to him by the Spirit, nor was he commissioned to reveal it.’ Here, however, it would have been but just that the distinction between the divine and human nature of our Saviour should have been in some measure explained—a point, indeed, which is not sufficiently noticed in these lectures. In the twentieth lecture, the remarks on the fate of Jerusalem are considered; nor are the fire-balls, on the attempt of Julian to rebuild it, omitted. There is so much excellence in these two lectures, that we observed with pain their disfigurement by the introduction of this unnecessary miracle.

The four next lectures are chiefly occupied with the treachery of Judas, the trial, execution, burial, and resurrection, of our Saviour—on all which topics the remarks are highly and nearly equally pertinent, though in pathetic narration we think his lordship excels. The reproof of our Saviour to Peter for drawing his sword is not explained in the happiest manner, when it is said to intimate to the disciples ‘that it was perfectly needless for them to draw their swords on those miscreants, since they would all perish at the siege or capture of Jerusalem by the sword of the Romans.’ Our Saviour most assuredly would not have applied the term *miscreants* to the body of men who came to seize him—a term, in our own language, of virulent abuse; while the correction of an improper disposition in the apostle, discovered in his attempt to resist the civil power, and not the contemplation of the fate of those for whom he even prayed in his last moments, was assuredly the source of his reproof.

The concluding lecture is on the mysteries of Christianity, in which we in vain look for that decisive language and accumulation of proof which in such a subject is particularly desirable. We are said to have the authority of the apostles for worshipping Christ, because, when the five hundred saw him, we are told they worshiped him—a decision advanced by his lordship without hinting in the remotest degree at the meaning of the word *worship* in the original, which implies nothing more than the reverence due from an inferior to a superior. When it is paid to God, it is divine worship; and the question is, Whether the apostles at that moment were acquainted with the divine na-

ture of Christ?—a point which cannot be determined from other circumstances. The baptismal form is said to be ‘one principal ground of a very distinguished doctrine of the Gospel, and of the church of England—the doctrine of the Trinity.’ In this, surely justice is not done either to the doctrine or to the church; for this form is used by those who disbelieve the doctrine of the Trinity; and the Arian is baptised into the belief of the Son, though not into the belief of the equality of the Son with the Father, because that equality is not necessarily implied in the form itself. Hence the faith of a mind not very strong may be easily sapped by the weakness of the foundation on which, by his lordship’s mode of argument, it is made to depend.

‘As the unity of the Supreme Being is every where taught in the same scriptures, and is a fundamental article of our religion, we are naturally led to conclude with our church in its first article, “that there is but one living and true God, of infinite power and wisdom, the maker and preserver of all things, visible and invisible; and that, in the unity of this Godhead, there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.” Vol. ii. p. 336.

Now, as the Unity is expressly contended to be every-where inculcated, the worthy lecturer should have selected a few texts in which the equality of the Son and the Holy Spirit to the Father is expressly asserted: and this we more particularly expected, because, in the introductory lecture, the Jews were said ‘to have been separated from the rest of the world, to preserve the knowledge and worship of the Supreme Being, and the great fundamental doctrine of *the Unity*.’

We do not by any means approve of the cloaking, as it were, of this belief in abstruse terms, and presenting it as ‘a very mysterious doctrine.’ In one sense of the word, the birth of every person is mysterious; for we are not able to discover the process of nature in the formation of a child in the womb. The unity of God, the creation of the world, and myriads of daily facts, are all equally mysterious;—but the doctrine of the Trinity, which is so clearly explained in the Athanasian creed, cannot with propriety be called mysterious; and the belief of it rests entirely upon the words of Scripture. Hence there is no need of the parade of a supposed submission of the understanding, as if it were something difficult to be attained. To believe the resurrection from the dead, requires only that we should believe Christ’s resurrection;—to believe the Trinity, requires only that the doctrine be taught by those who were acquainted with, and divinely commissioned to teach, it. In both cases, the exercise of our reason is to be resorted to with freedom and impartiality, and its duty is to submit to the voice of truth. We

are informed, indeed, of mysteries which even angels once desired to look into: but what were mysteries to them, cease to be so to us, since every object of faith necessary to salvation is clearly revealed in the holy scriptures. By covering also with the veil of mystery an important doctrine, there is a danger that the assent to it will in time become merely nominal, and that those whose attention has never been called to its proofs will scarcely persevere with confidence in the faith which was once strongly urged on their fathers.

However we may think that his lordship was not sufficiently anxious to establish the important doctrine of the Trinity in the minds of his hearers, and to confirm it by a variety of proofs with which, considering the nature of his audience, there is much reason to believe they were but little acquainted, we cannot too highly commend the just distinction which he draws between the faith and life of a Christian. 'We may believe,' he says, 'all the great essential doctrines of the Gospel: this alone will not ensure our salvation, unless to our faith we add obedience to all the laws of Christ.' On this point he stamps a due degree of importance; and the course of lectures is concluded with a dignified recapitulation of the whole, and an affectionate address to the audience, founded on a full view of the subject, and the state of the public times at their termination. His view of the subject deserves to be presented to our readers.

'In the history of our Lord, as given by St. Matthew,' (his lordship observes) 'of which I have detailed the most essential parts, such a scene has been presented to your observation, as cannot but have excited sensations of a very serious and a very awful nature in your minds. You cannot but have seen that the divine Author of our religion is, beyond comparison, the most extraordinary and most important personage, that ever appeared on this habitable globe. His birth, his life, his doctrines, his precepts, his miracles, his sufferings, his death, his resurrection, his ascension, are all without a parallel in the history of mankind. He called himself the Son of God, the Messiah predicted in the prophets, the great Redeemer and Deliverer of mankind, promised in the sacred writings, through successive ages, almost from the foundation of the world. He supported these great characters with uniformity, with consistence, and with dignity, throughout the whole course of his ministry. The work he undertook was the greatest and most astonishing that can be conceived, and such as before never entered into the imagination of man. It was nothing less than the conversion of a whole world from the grossest ignorance, the most abandoned wickedness, and the most sottish idolatry, to the knowledge of the true God, to a pure and holy religion, and to faith in him, who was *the way, the truth, and the life*. He proved himself to have a commission from heaven, for those great purposes, by such demonstrations of divine wisdom, power, and goodness, as it is impossible for any fair and ingenuous, and unprejudiced mind, to resist. Of all this you have seen abun-

dant instances in the course of these lectures: and when all these circumstances are collected into one point of view, they present such a body of evidence, as must overpower by its weight all the trivial difficulties and objections that the wit of man can raise against the divine authority of the Gospel.

‘Consider in the first place, the transcendent excellence of our Lord’s character, so infinitely beyond that of every other moral teacher; the gentleness, the calmness, the composure, the dignity, the integrity, the spotless sanctity of his manners, so utterly inconsistent with every idea of enthusiasm or imposture; the compassion, the kindness, the tenderness he expressed for the whole human race, even for the worst of sinners, and the bitterest of his enemies; the perfect command he had over his own passions; the temper he preserved under the severest provocations; the patience, the meekness with which he endured the cruelest insults, and the grossest indignities; the fortitude he displayed under the most excruciating torments; the sublimity and importance of his doctrines; the consummate wisdom and purity of his moral precepts, far exceeding the natural powers of a man born in the humblest situation, and in a remote and obscure corner of the world, without learning, education, languages, or books. Consider further the minute description of all the most material circumstances of his birth, life, sufferings, death, and resurrection, given by the ancient prophets many hundred years before he was born, and exactly fulfilled in him, and him only; the many astonishing miracles wrought by him in the open face of day, before thousands of spectators, the reality of which is proved by multitudes of the most unexceptionable witnesses, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the Gospel. Above all, consider those two most remarkable occurrences in the history of our Lord, which have been particularly enlarged upon in these lectures, and are alone sufficient to establish the divinity of his person and of his religion; I mean his wonderful prediction of the destruction of Jerusalem by the Romans, with every minute circumstance attending it; and that astonishing and well authenticated miracle of his resurrection from the grave, which was in the last lecture set before you: and when you lay all these things together, and weigh them deliberately and impartially, your minds must be formed in a very peculiar manner indeed, if they are not most thoroughly impressed with faith in the Son of God, and the Gospel which he taught.’ Vol. ii. p. 350.

From this and the other extracts we have made from this valuable work, our readers will appreciate its general character. The right-reverend writer’s aim is elegance, perspicuity of composition, and purity of diction; his style is chaste and correct; his sentiments are never lofty nor sublime, never mean nor depressed. Acquainted more with the chaste models of the classics than the bulky volumes of the fathers, their commentators, or the later polemic writers and annotators on the Scriptures, he rather skims the surface than enters deeply into any theologic argument. There is ample matter, however, to excite curiosity,

which was the great point to be obtained before such an audience; and we sincerely trust that some means will yet be adopted by which this curiosity may be gratified in future. If these volumes afford no proofs of deep polemic discussion, the right-reverend author, both for the conception and execution of his plan, is still highly entitled to the gratitude of the public.

ART. VI.—*Rural Sports.* By the Rev. Wm. B. Daniel. Vol. I. 4to. 2l. 12s. 6d. Boards. 1801.

AMONG the various species of affectation which distinguish this age of pretended sensibility and refinement, no one has been carried to so great a height as an over-acted regard for humanity. The characteristic of our ancestors was hardihood—not unfrequently, indeed, ferocity; the distinction of the present day is effeminacy, the offspring of voluptuousness. It is the common error of superficial minds to run into one extreme in avoiding another; and, therefore, when the light of learning and cultivation induced men of sense to cry down the wanton cruelties of bull-baiting and cock-fighting, practised by our forefathers in times of barbarism, it became the employment of sentimental poetasters to exclaim against the innocent diversions of the field. Steele and Addison, in their periodic papers, held up, with great justice, the fox-hunter to ridicule; not because he killed his prey, but because he neglected the cultivation of his mind by following nothing else. Succeeding writers must, forsooth, *over-run the scent*, and equally abuse the sport and the sportsman with the same dash of their pen. They cry out against the barbarity of pursuing the natural inhabitants of the forest, without considering that they are part of the food given by heaven to man, and which he has no other means of appropriating; or reflecting, that were their increase not checked, they would consume the whole of his labours—the grass and grain of his fields. Country gentlemen, in reading these refined speculations, have consequently laughed at them, and, unacquainted with the more vicious recreations of a town life, have followed the chase, and preserved to themselves both amusement and health. The most whimsical circumstance of all is, that when the squire sends the produce of his labours as a present to the metropolis, these tender-hearted beaux and belles are wonderfully expert at carving them, as a necessary accomplishment; and can swallow the breast of a pheasant, or the thigh of a woodcock, with as much *gusto*, and as little remorse, as the keenest fox-hunter in the united kingdom.

The volume before us, together with a second in the press, is intended by Mr. Daniel as a cabinet for the rural sportsman.

He candidly terms it a compilation, interspersed with remarks of his own; and begins it with a generous admiration of man's domestic friend—The 'Dog.'

'So much has been said of the services of this animal in all ages, and of the predominancy of its friendship towards man, that to compile its history would be to mark the progress of civilization, and to follow the gradual advancement of that order, which placed man at the head of the brute creation. Man deprived of this faithfully, would unsuccessfully resist the foes that on all sides surround him, seeking every opportunity to destroy his labour, attack his person, and encroach upon his property. His own vigilance cannot secure him against the rapacity of the one, nor his utmost exertions overcome the speed of the other. Some animal was essential to insure his safety, and where, amidst the various classes of them, could one be selected so well adapted for this purpose? Where has zeal, fidelity, boldness, and obedience, been so happily united as in the dog? More tractable than man, and more pliant than any other animal, the dog is not only speedily instructed, but even conforms himself to the movements and habits of those who govern him. Savage must that nature be, which can ill treat a creature, who has renounced his liberty to associate with man, to whose service his whole life is devoted, who, sensible of every kindness, is grateful for the smallest favour, whilst the harshest usage cannot make him unfaithful; he licks the hand that has just been lifted to strike him, and at last disarms resentment by submissive perseverance. The dog by night guards, and by day amuses his master, who, from his desire of pleasing, runs with cheerfulness and alacrity to his master's foot, where he lays down his courage, his strength, and his talents; and who is, from pure sentiments of affection, the only companion who will not forsake him in adversity.

'To conceive the importance of this species in the order of nature, let us suppose that it never existed. Without the aid of the dog, how could man have conquered, tamed, and reduced the other animals into slavery? For his own security it was necessary to form a party among the animals themselves, to conciliate by care and caresses those, which were capable of fidelity and obedience, that he might oppose them to noxious and savage beasts; hence the training of the dog seems to have engaged the early attention of man, and the result of this act was, the conquest and peaceable possession of the earth.

'To most animals, nature has been more liberal than to man, in agility, swiftness, and strength, and has armed and fortified them better. Their senses, and particularly that of smelling, are more perfect; to have therefore brought over to our interest a bold and tractable race, whose acuteness of scent is one of their peculiar properties, was to acquire a new faculty, and this living improvement, presented by the hand of nature to our defective sense of smelling, furnishes us with permanent resources for supreme dominion; the dog, ever faithful to man, will maintain a portion of this empire, will always preserve a degree of superiority above the other animals. He reigns at the head of a flock, and is better heard than the voice of

the shepherd; safety and discipline are the fruits of the dog's vigilance and activity.' P. 1.

After some general remarks on the species at large, and a few details of the kinds not used in sporting, our author begins with the fox-hound; and is very copious in his description of that sagacious animal, and of his spirit in the chase in which he is employed.

'Of the fox-hound's undaunted spirit the following is a decisive proof. In drawing a strong cover a young bitch gave tongue very freely, whilst none of the other hounds challenged; the whipper-in rated to no purpose, the huntsman insisted she was wrong, and the whip was applied with great severity, in doing this the lash accidentally struck one of her eyes out of the socket; notwithstanding this painful situation, the bitch again took the scent and proved herself right, for a fox had stole away, and she broke cover after him unheeded and alone; however after much delay and cold hunting the pack did hit off the chase; at some distance a farmer informed the sportsmen, that they were far behind the fox, for that a single hound, very bloody about the head, had passed a field off from him, and was running breast high, and that there was little chance of their getting up to him. The pack from her coming to a check, did at length get up, and after some cold hunting the bitch again hit off the scent, and the fox was killed after a long and severe run, and the eye of the bitch, which had hung pendent during the chase, was taken off by a pair of scissars after the fox was dead.

'The circumstance which happened in the duke of Northumberland's pack, proves the fox-hound's eagerness after his game. In 1796 the hounds ran a fox into a very large furze cover, near Alnwick, called Bunker's Hill, where he was lost in an earth which no one knew of. Upon the hounds coming to the kennel, two couple and a half of the best hounds were missing, and not returning that night, it was thought they had found a fox and had gone off by themselves with him. Several men were sent in search of them to all the earths and crags for twenty miles round, but no tidings could be gained. The cover where the fox was lost was then searched, and the earth discovered, and in digging about two yards deep, one hound was found; several yards further, three more, fast together in the ground, and two yards deeper the fifth hound was dug up. They were all dead.' P. 152.

In the course of the chapter on fox-hounds, instructions are given for the site and building of a kennel, as well as a long treatise on canine maladies and medicines. We cannot afford room to follow our author through his different descriptions; and must therefore content ourselves with barely noticing that he descants progressively on the harrier, the beagle, the terrier, the grey-hound, the fox, the stag, the hare, the rabbit, the marten, the badger, and the otter; and adds some observations, well worthy the sportsman's notice, on the principles and policy of the game-laws.

‘The game-laws were introduced amongst us at an era when property was not governed, either in the use or in the possession, by those enlightened maxims of justice which at present secure it. The aristocratic orders of that period consulted their own amusement and pleasure, without any very scrupulous regard to the rights, or very provident care for the comforts of the least opulent, but not least valuable classes of the community. They were strong, and they were not willing to weaken the foundation of their power, by a relaxation of their privileges. Their pride made them averse from sharing with the commonalty an amusement, which, by a small stretch of power, they might appropriate to themselves. The exercise of hunting, and the pursuits of the various sorts of game, partaking somewhat of that spirit of enterprize in which they delighted, were recreations of all others congenial to their taste; it is not therefore wonderful that they should contrive to debar the lower orders from their participation.

‘It is admitted by sir W. Blackstone, treating on this subject, that “*by the law of nature*, every man, from the prince to the peasant, has an equal right of pursuing and taking to his own use, all such creatures as are *feræ naturæ*.” *Bl. Com.* vol. 2. p. 411. This truth is granted as incontestable. “But,” he adds, “it follows from the very end and constitution of society, that this natural right, as well as many others belonging to man as an individual, may be restrained by positive laws, enacted for reasons of state, or for the supposed benefit of the community.” When the public welfare in any instance obviously demands that the natural right of an individual should be controlled in its exercise by regulations established by law, the justice of such regulations is indisputable; but surely nothing but reasons of manifest good policy, and the actual benefit of the state, can justify such restrictions. If they may be abridged or withheld, as the learned writer here affirms they may, for reasons of state, and the supposed benefit of the community, we hold them by a tenure of very uncertain duration. Nothing can be more vague than the terms on which we must submit, if not to their absolute surrender, at least to an indefinite encroachment upon them.’ p. 205.

Mr. Daniel, with much spirit and judgement, proceeds to differ from the learned commentator in many of his opinions. We should be disposed, with him, to lament the vague terms on which we must submit to an indefinite encroachment on the game-laws, had we not cause for more serious sorrow. What greater bulwarks of public security have not lately been *withheld* or *abridged*, for *reasons of state*, and the *supposed benefit of the community*? With us the minor evil is swallowed up in the greater.

A number of the compiler's anecdotes would have deserved reprehension, had he written for any other class of readers; but many a Nimrod not only would eat a deviled fox-head, but has enthusiasm enough to swallow the animal alive. The writer indeed discovers no small quantity of reading, but often great want of judgement in selection; in consequence of which,

the sportsman himself, in every doubtful point upon which he consults the volume, will be often more perplexed than if he had never seen it. As a proof of this, we need refer to nothing farther than the confused and multifarious account here offered of canine madness, both as to the disease itself and the remedies recommended. In reality, upon the very voluminous subject of canine diseases in general, as well as the natural history of the different animals described, there is a great deal too much of common-place matter, and a repetition of many unauthenticated and ill-founded anecdotes.

The second volume will treat of fowling and fishing. The type and paper are good; and the plates are engraven with great beauty of workmanship.

ART. VII.—*Musgrave's Memoirs of the different Rebellions in Ireland, from the Arrival of the English, &c.*

VIII.—*The Reply of the Right Rev. Doctor Caulfield, Roman-Catholic Bishop, and of the Roman-Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart. With a Preface and Appendix.* 8vo. 1s. 6d. Keating and Co. 1801.

IX.—*Part of a Letter to a noble Earl; containing a very short Comment on the Doctrines and Facts of Sir Richard Musgrave's Quarto; and vindicatory of the Yeomanry and Catholics of the City of Cork.* By Thomas Townshend, Esq. 8vo. 1s. 6d. Booker. 1801.

X.—*Observations on the Reply of the Right Reverend Doctor Caulfield, Roman-Catholic Bishop, and of the Roman-Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart. and on other Writers who have animadverted on the "Memoirs of the Irish Rebellions."* By Sir Richard Musgrave, Bart. 8vo. 2s. Stockdale. 1802.

(Concluded from p. 50 of the present Volume.)

WE resume our account of the Irish rebellion, and the controversy which sir Richard Musgrave's Memoirs have excited. His own evidence and arguments we have already noticed and commented upon; and shall proceed without farther introduction to those of his antagonists, commencing, as first in the order of time, with *The Reply of Dr. Caulfield*.

If one-tenth part of what is asserted by sir Richard Musgrave were founded in fact, the parties would not at this day be alive to refute his calumnies. Whoever has witnessed the spirit of party and the ardor for prosecutions, which prevail in certain places, will readily assent to this assertion. Who, for example, in the least de-

gree acquainted with the temper of the county of Wexford, can believe, that doctor Caulfield would remain to this day unarraigned and undicted, if there were any shadow of proof to support the atrocious charge,—of having given his benediction to an armed body of insurgents?

‘ Perhaps it will be said, that the lenity of government was exerted to discourage any such investigation. Assertions of this nature have been made; but could the lenity of government prevent a magistrate from receiving the charge, or a witness from advancing it? Could government infuse its supposed forbearance into the angry minds of those country gentlemen, who usually constitute grand juries? Would there have been no triumph in bringing a popish prelate to the bar? Let those reply who are conversant with the present state of Ireland, those in particular, who have examined the dispositions prevalent in the lately disturbed districts. Let those reply who witness the anxious assiduity to calumniate the Roman-catholic body, to exaggerate the faults committed by men of that description, and to suppress the delinquencies of every other order; to sink the merits of the heads of the clergy and laity, of the nobility, gentry, the professional and mercantile bodies, and to turn to the rabble exclusively for a collective character. There is no stage in which the insurrectionary spirit was not opposed by Roman-catholics; in its first appearance, by writing and exhortation; by the sword, in the daring maturity of its perfection; those who are earnest in throwing these services into oblivion, in order to prepare a fantastic accusation against the catholics, of irreconcilable hostility to their fellow-subjects—those persons, indeed, are to be soothed to forgiveness by the meek and pacific influence of government !!

‘ Let it be recollected that, in an extent of nearly fifty miles from Bray to Wexford, almost every Roman-catholic place of worship was laid in ashes; that many of the clergy of that persuasion were menaced, and many more sustained personal outrages; is it then credible, that any individual of that obnoxious order, upon whom a criminal accusation could be fixed with probability, would be suffered to continue within these limits at large and unmolested?’
p. i.

‘ The Memoir is so extravagant and contradictory, that it is surprising how any man in his senses could think of imposing such inconsistencies on the public. Here, rev. John Sutton, rev. William Synnott, and doctor Caulfield, are represented as endeavouring to save two protestant gentlemen of Enniscorthy, which they happily effected; though sir Richard had already established the principle, that it must be their duty and inclination to destroy and extirpate all heretics.—A most outrageous fiction. Here, rev. Edward Murphy saves Mr. Grandy, a protestant, and at the same time preaches to the rebels to destroy all heretics, *i. e.* protestants, many of whom he had then and frequently present in the chapel, not to be destroyed, but to be saved, as well as their property, as far as Mr. Murphy could prevail; and the most respectable protestants of that

district bear honourable and grateful testimony under their hands to his zealous exertions in their favour.

‘ But “ the popish priests of the county of Wexford had an unbounded influence over their flocks ; there were numbers of them constantly in the town, besides those who resided there.” Yes, some who were convenient to it fled into the town to avoid being dragged to the camps or forced at the point of the pike, as they were often threatened by the rebels : whilst others lurked in the rocks on the coast, and others abandoned their dwellings and slept (if they could sleep) in ditches, hedges, or brakes of furze, to avoid the shame, the disgust, and the horror of the camps, and the impious insults of the parties who were frequently sent in search of them. Yet “ those priests have brought eternal shame and dishonour on themselves, by not exerting that unbounded influence (which they had not) over their sanguinary flocks, and suffering such atrocities to be committed by them.” When the sheep become wolves, will this author tell what is the influence or power of the shepherd ? Happy for those popish priests of the county of Wexford, that not one of them who had a flock, not one parish priest was implicated, or had any concern in fomenting, encouraging, or aiding the rebellion : nay, certain it is, that they abhorred, detested, and shuddered at it, as the most wicked, scandalous, and abominable event or occurrence they had witnessed : I have good cause to know and to declare to the world, that if the popish or parish priests of the county of Wexford had possessed that degree of authority or influence attributed to them in this manner, there would have been no rebellion in that county ; or if they retained or obtained such influence after the rebellion broke out, their respective flocks would have laid down their arms and returned to their respective homes, and to their allegiance to their king and government : nor am I afraid that this truth will be impeached or weakened by sir Richard’s unfounded assertion, sophistry, or illogical inferences ; such as, “ The popish priests had unbounded influence over their flocks, by whom they were not only revered as men, but adored as Gods. The savage pikemen never met them in the streets, without bowing low to them with their hats off, and continued so while they were in their sight : and they never met doctor Caulfield the popish bishop, without falling on their knees and receiving his benediction.”

‘ But if such unwarrantable assertions serve not the cause of truth, the author of them was well aware they would serve his main object—the cause of prejudice and irreconcilable enmity. God bless him ! As I am said to have been so profuse of my benedictions to pikemen, why not grant him one ? When I endeavoured to prevail on a party of rebels, who were plundering the house of my next door neighbour, Mr. Matt. Kavanagh, to desist and come away, they told me in a most insulting and menacing tone, that they had information against my house, they rushed into it and searched for what they called Orangemen, bad men, &c. In vain did rev. Mr. Corrin, who was then in my house, endeavour to remonstrate and exhort them, they treated him with equal insolence. Pray is this kneeling to crave or receive doctor Caulfield’s benediction ? was this revering their bishop.

and parish priest as men, or adoring them as Gods? Not 'one of them had even the civility to bow or take off his hat. Shame then on the mischievous effrontery, that dared to invent and publish such malicious falsehoods.

'Many persons contrary to their inclination and conscience, yet for self-preservation, were obliged to enter the ranks of the rebels, and to march with them: these, it may be easily supposed, had not divested themselves of all respect for the character and persons of their clergy. But if they make any shew of respect or deference, they are put down idolaters, and the priest or bishop the idol. But still "the popish priests had unbounded influence." The few renegade, abandoned, reprobate priests, who perverted their ministry and joined or headed the rebellion, might have had influence over the rebels: but whoever says or swears "that the parish priests or the other curates or coadjutors had such influence or could save whom they liked by a word's speaking or a turn of their finger," I am bold to say and solemnly to declare, as I do, in the face of heaven and earth, that they say or swear a well known untruth or falsehood.'

P. 3.

In answer to the insinuation of sir Richard, and the direct charge of an anonymous writer on the same side, that the doctor stepped forward to protect and save lord Kingsborough from selfish motives, he gives this account of the transaction.

'Having received a most pressing message from lord Kingsborough and captain Keugh, early on the morning of Thursday the 21st of June, 1798, I hastened to them, to the house of Robert Meyler, where lord Kingsborough was still a prisoner. On my arrival, captain Keugh told me, he had that morning given up the government of the town to lord Kingsborough, and the mayoralty to doctor Jacob; they both told me the rebels were beaten and routed every where, and were pouring into the town by thousands, from all quarters; that if they continued any time in the town, they would proceed to murder all the prisoners, as they had declared the day before; and that if the troops should overtake them in town, they would make a general slaughter of them, and perhaps indiscriminately, of the inhabitants, and reduce the town to ashes; that the only means of preventing these shocking disasters, was to get the rebels out of town; that a strong representation of their own danger and of lord Kingsborough's negotiations with the military commanders and government, would have more weight with the rebels than any exhortations or consideration of duty. They then called on and conjured me to exert myself, and to call the rest of the clergy to help me to prevail on the rebels, as they came in, to leave the town, for their own and the general safety.

'In this state of things, I did not skulk or fly, (as perhaps I might) I immediately sent to the clergy; they came to assist me, and not only they, but many or most of the R. catholic inhabitants of Wexford, loyal men, (though some to save themselves had been obliged to appear as rebels), nay, even real professed rebels aided us, Mr. Perry, the notable captain Dixon, &c. helped us; we did our

utmost from nine or ten in the morning to the going down of the sun, and under God, we succeeded in prevailing on the rebels to leave the town; and thereby prevented all the mischief and misfortunes which might and probably would attend and follow from their remaining in it. There was no prisoner put to death, no protestant murdered, no houses burnt, (though several of the rebels threatened, and some of them attempted to set fire to the town) no disaster took place, all was saved, prisoners, protestants, inhabitants, and the town were safe.

‘ That lord Kingsborough himself was convinced of the truth of what I here state, I can have no doubt; because he never paid me the least compliment, nor have I heard that he ever expressed to any one else any grateful sense of my endeavours to save him. During his confinement, at his own desire, I paid him every attention in my power, without being able to effect any thing to alleviate the painfulness of his situation, which was really a critical and most dangerous one. When the occasion, the only one, and the circumstances occurred in which I thought I could act with some effect, I set out with all the energy of my mind and body, regardless of my own life (which was repeatedly in imminent danger) or of any other consideration than that before me, the common safety. I traversed many thousand rebels on that day, exhorting, beseeching, sometimes standing in a wood of pikes, or striving to walk through them, and sometimes on my knees, conjuring them to depart; those who came in latest were the most obstinate, sanguinary, and infuriate, on whom we could hardly make any impression; so that from constant and vehement speaking, I got quite hoarse, and from unremitted exertion I became so exhausted, so languid, and faint, that I despaired of effecting my purpose, and would have given it up, were it not that the people of the town, and many rebels of more humanity and reason still pressed me to continue. I did so, until the square, the streets, the town was cleared of rebels, except that a few stragglers might have lurked in private houses. Such was my conduct on that memorable and fortunate day.

‘ I know not how sir Richard would have acted were he in my place and circumstances; but I am persuaded were he to witness what I on that occasion went through, he would think me an object of pity, rather than of the unremitted, insidious attacks which he has repeatedly made on my character.

‘ The transaction to which I here refer, was public and notorious. I call upon any person who can, to controvert the truth of my statement. Before I close this narrative, I must add, that the representations made so successfully by the clergy upon this occasion would have produced little effect whilst the rebels entertained sanguine hopes to success, much less whilst they were elated and rendered confident by an appearance of victory. When we addressed them, they were routed, and their force broken by disasters, applying ourselves to them at that critical moment, and holding out to them a prospect of pardon, which was the only hope they could indulge in such circumstances, we were the instruments under God of softening the unruly multitude into forbearance.

‘It is obvious that lord Kingsborough might have been spared or saved, for reasons or circumstances that did not operate for others, or for any other individual. He was a nobleman of interest and consequence, an important hostage, a military man treating with military commanders for favourable terms for the rebels; these circumstances and considerations did not attend or attach to other individuals, and which must have weight with even a rebel in his serious and cool senses, particularly in so perilous a situation. Hence I think it fair to say, that his lordship might have been spared, though others had suffered.’ P. 15.

But we cannot dwell longer upon this defence. Suffice it to observe, that the doctor denies, in the most peremptory manner, every allegation urged against him, with perpetual repetitions of the most solemn appeals to heaven for the truth of his statements—a sort of proof we would readily have dispensed with; and brings forward in the appendix to his pamphlet a great body of affidavits and other testimonials, equally from papists and protestants, to justify both himself and his colleagues, and disprove by collateral evidence the facts alleged by his opponent. Many of these appear to be incontrovertible;—they give, if admitted, a high opinion of the humanity and public spirit of the catholic clergy of Wexford; and establish, that, so far from wishing to make converts, in many instances they actually refused to admit into the Roman communion protestants who fled to them for this purpose; observing that the time of civil strife was not the proper period for examining their own hearts—that they were actuated by motives of fear alone—and exhorting them to hope that the rebellion would soon be over, and its leaders brought to condign punishment; engaging, at the same time, to protect them with all the power they possessed. The affidavits, in proof of this last assertion, are, in general, signed by the very protestants who fled to them for the purpose of changing their religion. We ought not, however, to omit the following, because it gives the joint testimony of the Wexford clergy themselves in the face of the whole world.

‘*Wexford, May 12, 1801.*

‘At a meeting of the Roman-catholic clergymen residing in the convent of Wexford, a book entitled, “A History of the Rebelions, &c.” published in the name of, and said to be written by sir Richard Musgrave, bart. being taken into consideration, the following declarations were unanimously adopted.

‘We most solemnly declare in the face of heaven and in the awful presence of God, that we disclaim and disavow the horrid principles in said book attributed to us, as Roman-catholics: principles which, though often disavowed with horror and detestation, we are sorry to find unrelenting bigotry and prejudice still labour to attach to us: and we can consider the unfounded and malicious assertions with which said publication is replete, as tending only to sever the bonds

of society, to irritate one part of the community against the other, and to perpetuate those deplorable animosities that would disgrace even savages, and have too long distracted this country.

‘ We most solemnly declare, that far from promoting or conniving at the horrid and atrocious murder of protestants in the late detestable rebellion, we have on the contrary used every effort in our power (often at the risk of our own lives amidst a drunken and infuriated rabble) to save both their persons and property—that we flew to their assistance when called on—that we furnished them with every succour, and every means of safety our limited abilities enabled us to do, during that melancholy period.

‘ We most solemnly declare, that it is a vile and cruel calumny to assert that we had any authority over the rebels, except what prayers, supplications, and entreaties could obtain; and which, we are sorry to say, were generally ineffectual.

‘ We most solemnly declare, that it is a false and atrocious calumny to assert, that we were previously apprised of the intended murders on the bridge of Wexford the 20th of June 1798, and that we dreaded something extremely bloody on that particular day; we had less apprehensions of a massacre on that day, than on any of the preceding; because we had that day learnt that a court-martial was appointed by the rebels for trying two individuals, Messrs. Turner and Gainfort, who were peculiarly obnoxious to them: for those two alone we had apprehensions: for those two we addressed our prayers and supplications; but, were turned out of the court-martial-room with insult and contumely.

‘ We most solemnly declare, that we hold and always held in abhorrence the conduct of the few misguided clergymen who joined the rebels: to impute their faults to us, is, we conceive, injustice and bigotry in the extreme.

‘ Father Broe most solemnly declares, that he never called on Elizabeth Edwards, or any other protestant, for money for baptizing her or them. It is, indeed, customary for one or other of us to make a charitable collection once every year among our protestant and catholic neighbours; to pervert such a collection into baptizing fees, and to recruit an affidavit to prove it, is, alas! a melancholy proof of the malignity of this compiler of calumnies.

‘ We most sincerely and solemnly declare, that as Christians, as ministers of the living God, as preachers of the Gospel of peace and good-will, we behold with grief and abhorrence the violation of that Christian charity that should unite all mankind in bonds of love, but more especially the worshippers of the true and living God; and we most earnestly entreat our protestant brethren not to credit the false and malicious assertions of this shameless writer, without a full, candid, and impartial examination of our conduct, or before we can in a more ample manner wipe off the aspersions of this calumniator.

‘ JOHN BROE.

PATRICK LAMBERT.

MATHIAS COLFER.

RICHARD SYNNOTT.

PATRICK PETTIT.

THOMAS SCALLAN.’ P. 30.

Wexford,
July 20, 1801.

But it is time that we attend to the objections of Mr. Townshend.—Sir Richard, in another part of his publication, thus opens his account of the ‘Conspiracy in the city of Cork.

‘The conspiracy was infinitely more terriffick in the city of Cork than in Dublin, because the protestants of the established church, whose destruction was meditated, were much fewer in proportion to the Roman catholicks; and the conspirators were better organized and armed, as the vigilance and the exertions of the executive power were not so active and vigorous as in the metropolis, the seat of government.

‘It was divided into three divisions, the north, the centre, and the south; and each of them was subdivided into sections. It was discovered, that there were one hundred and thirty of the latter, from North-gate bridge, through Black-pool, and that portion of the city, and that each consisted of a serjeant and twelve men. They were all regimented, and had a regular gradation of officers from a colonel down to a corporal.

‘An immense quantity of pikes was fabricated in Cork. Measures were concerted for taking the magazine; and so sure were the conspirators of succeeding, that poles were prepared, exactly fitted to the socket of a bayonet, that they might mount them the instant those weapons, (of which there was a great number in the magazine), fell into their hands.

‘There was great disaffection among the popish yeomen, particularly in the Cork Legion. Donovan and Drinane continued members of it till they were arrested; and Sweeny, the chief leader of the conspiracy in Cork, who has been transported to Botany Bay, was seized and committed a short time after he had been expelled from the corps, for disobedience of orders, in which he manifested notorious disaffection. Some of them owned to persons who became approvers, that they entered into it merely to obtain arms and a knowledge of military discipline. Roger O'Connor, confined in gaol, was the chief director of the union in Cork; and he paid the bills at the houses of entertainment which were kept open for the reception of the soldiers, who were regaled in them *gratis*, with the most delicious fare; and they were even supplied with concubines, the more effectually to seduce them.’ Vol. ii. p. 266.

The whole of this statement, it should seem, has given umbrage to the Cork volunteers; and Mr. Townshend, who appears to have been one of the most active among them, has stepped forward, in the name of his colleagues in general, to justify them against the charges of disloyalty and want of vigor, which are here advanced against them.

After denying *the doctrine* that the catholics were compelled to engage in the late rebellion from motives of religion, and *the fact* that they did engage in it exclusively, he proceeds to tell us, that, upon the breaking out of the rebellion, he was appointed counsel to the general who commanded in the southern district, and who resided at Cork.

‘To advise and confer with the general on all occasions, to examine informers, digest their informations, and investigate and arrange concurrently with him, was an important share of my duty. It is incumbent on me to observe that there are, at Cork, two corps of yeomanry. One of them, the Loyal Cork Legion, the oldest in institution, is composed of almost all the opulent citizens; eminent bankers and merchants, together with others of the next order of credit, compose its numerous ranks; and the other corps, which bears the designation of the Cork Volunteers, is not inferior to that, nor to any other, as a military association. The former contains a considerable number also of the Roman-catholic gentry of the city and neighbourhood; the latter is almost, without an exception, composed of members of the church of Ireland, as established by law. Of this corps I had the honour to be a member—my obligations to them are not few; and my praise of them is almost a selfish indulgence. The French invasion at Bantry Bay took place immediately after their formation, and added me, as well as others, to their roll. I continued their adjutant; after I had the good fortune to enlarge that very respectable association by the incorporation of the antient and loyal corps, the Cork Boyne, the command of which my gratitude and my vanity will not permit me to forget. During the rebellion, the distribution and arrangement of the yeoman array of the city, composed of drafts from both the corps, every second night devolved upon me; so that your lordship cannot but observe, that my situation as a lawyer has enabled me to speak with some fidelity as to the nature and extent of the conspiracy, while the peculiar activity which I was called upon to exert, as an officer in the yeomanry, has placed it fully in my power to bear my testimony to the ardor and loyalty which distinguished the yeomanry of Cork universally, to the manliness of their character, and to the good service of their conduct.

‘I have my information from my own personal observation; the author of the quarto from prejudiced rumour. He seems to write *con amore*, whenever he can place an obnoxious catholic under suspicious appearances.’ P. 23.

‘Now, if it were true, the magistrates who at the time of the rebellion held the municipal authority of the city of Cork, and who were full as ardent exclusive protestants as our historian of all the rebellions, would not have had too many “compunctious visitings,” for punishing most faithfully the recreant papists of that or of any other corps—but of that corps more especially, as unhappily some party sensibility had impaired the cordiality of the two bodies of yeomanry. Now, if we find that in their loyal and ardent discernment of guilt, they had arrested of the inhabitants but three Roman-catholics, and very many protestants, and those in a city where the catholics are beyond comparison infinitely more numerous, shall we not have some conflict with our judgments to abandon facts in favour of our comprehensive historian’s assertion? John Sweeny, he observes, continued a member of the Cork legion until his arrest. This fact is diametrically otherwise. Sweeny had been expelled from his corps for disobedience of orders,

on the public parade; and this most notorious transaction took place a considerable time previous to his being arrested by the sheriff. At that arrest I was present, at the special request of the sheriff; and it was made at the very time when two unfortunate delinquents of the Dublin militia were on their way to suffer capitally, under a guard of all the garrison; and it therefore could not have had the effect which the author of the quarto ascribes to it; of preventing an insurrection intended for their liberation. I have touched upon this unimportant transaction, merely as an instance of the inaccurate manner in which he treats of and reasons upon facts.

‘Sweeney then, we see my lord, did not belong to the Loyal Cork Legion when he was arrested. Now, let us proceed to speak of those other two persons, upon whose alleged disaffection one of the most respectable, high-minded and loyal corps has been indiscriminately branded. Donovan was certainly in the corps when he was arrested, and he continues so to this day. Of this man and his arrest, I am enabled to state; that he had been arrested instead of another person of the same name, whose prosecution would have been justifiable. He was, however, notwithstanding, viewed with some suspicion by a very zealous and serviceable member of the magistracy. He was detained after his arrest on this suspicion; and subsequently an informer having deposed, that a soldier had told him that he had received a shilling from Donovan to assist him to desert, it was thought necessary to resist every intention of bailing Donovan on large securities, and at length he was brought to answer for his life, on such deposition, unsupported utterly by circumstances collateral, or otherwise. It would be a very invidious task to descend into the minutiae of those little acts of favoritism and severity, which the predilections or prejudices of individuals, who exercise power at such unhappy seasons, have been almost always known to exert. With such a detail I have nothing to do. But it would not be impossible for me to shew, that something more than the guilt they were pleased to impute to this man, had animated his persecutors. The nature of the accusation against him, as it charged him with treasonable practices summarily, subjected him to answer for his life before a military tribunal. A court of inquiry, at which I attended, in distinguishing between those persons who should be tried by the ordinary proceedings of the law, and those who should be handed over to military judgment, did not take upon them to decide upon guilt or innocence, but merely on the nature of the accusation; and they therefore classed Donovan among persons amenable to the latter. There was no examination of evidence whatsoever. One of the members was of opinion, that he had competent proofs of the guilt of several; and of the number whom he desired may be left to himself, was Donovan. Upon the hearsay testimony of an approver, to whom his person was unknown, this man was arraigned in some months afterwards, when the general had resigned his command, who discountenanced this arrest, and denied his concurrence to a trial which was not justified by even plausible imputations.

‘Martial law would have no terrors, if it were not liable to take the worst mode of detecting guilt and of protecting innocence—those terrors Mr. Donovan was brought to encounter; and he was in the

event discharged on the inspection of the minutes of the court-martial by the government. Thus was the discernment and justice of the king's general officer approved of and confirmed by the king's representative in Ireland; and as the proof of accusation failed, notwithstanding the magistracy exerted themselves with a diligence correspondent with the imagined guilt of the accused, I believe, I need not add, that Mr. Donovan was not a leader in the rebellion. It is very clear that the government entertained this opinion also.

'The third instance is that of Mr. Drinane, who holds a respectable situation in his corps. This gentleman was under somewhat of a similar difficulty with Mr. Donovan; he was arrested, perhaps, because he had a namesake accused of treasonable delinquency, but who, as well as Mr. Donovan's namesake, had remained unmolested.

'Mr. Drinane had the good fortune not to be obnoxious to any individual of the magistracy. He was arrested unaccused; his enlargement was unresisted, and made without any other examination than what he himself had solicited from a court of inquiry after his liberation. Their unanimous opinion asserted the innocence of an unoffending gentleman; the subsequent indemnity bill debarred him from transferring the injury he had sustained to the contemplation of a court of law, if he had been so disposed. The most abandoned of all the informers, and they were in general the most degraded, infamous and sanguinary of mankind, never, to my knowledge, blew the lightest breath of suspicion upon this gentleman.

'And now, my lord, how stands the accusation against "the popish yeomen in the Cork Legion?" First of all Sweeny, who is said to have belonged to that corps when he was arrested, it is a notorious and peremptory fact, had been expelled some time before. Mr. Donovan, who is accused of having been a leader in the rebellion, appears rather in the light of a persecuted man; and the very government, after the fullest investigation, has bestowed the stamp of its sanction upon his innocence; and Mr. Drinane, who was arrested without accusation and discharged again, by the capricious resentment of those who had occasioned that arrest, affords the third instance of the mistakes of the historian of all the rebellions; and those are the only instances on which he has presumed to rest that obloquy, which he hopes is to stigmatize a body of men of wealth, character, weight and importance to all future times, and to rivet on the catholics the crime of having been the authors of the late rebellion. Thus have the forgeries of his zeal, and the admissions of his credulity, given to the imperfect outline of ill-sketched facts, all the light and shade of a fancy piece. He follows what is extraordinary, rather than what is true. The former suits the vulgar palate, always sensible to exaggerated motives, and miraculous incidents only; while the latter turns aside from curious enormities, which our historian has so copiously dispersed throughout his quarto, to seek for those gentle and persuasive reasons which hold up the misconduct of past times to our advantage, instruction and profit, by deep and wise reflections, undisguised by passion, unperverted by error.' p. 25.

In carefully perusing the 'Observations' of sir Richard

Musgrave upon the replies of Dr. Caulfield and Mr. Townshend, we do not perceive that the evidence adduced in opposition to him is very essentially repelled by any additional testimonials of his own. If we admit, with himself, that there is some degree of special pleading introduced into Mr. Townshend's statement, we must at least confess that Mr. Townshend has, by this very plan of investigation, proved his antagonist to have been culpably hasty and inaccurate in his mode of acquiring information:—and, if we agree with him, as we most cordially do, that Dr. Caulfield has been unnecessarily frequent in his ‘appeals to heaven,’ we cannot exculpate the baronet from a similar charge; since in his own pamphlet we too frequently also meet with such expressions as, ‘Good God! that any gentleman should make such an assertion,’ p. 12; ‘Good God! that a protestant clergyman should become the encomiast of a monster,’ p. 55. Sir Richard nevertheless assures us—in the preface to his third edition, published since the observations of the above writers—that,

‘—after the most scrupulous investigation, and after the circulation of 2350 copies, in the course of ten months, I could not discover a single error which affected the authenticity of any one transaction. On the contrary, I have received the most flattering assurances from the officers who campaigned in the late rebellion, that the military transactions have been faithfully described; and I have had the same testimony from the civil magistrates, and from those who were competent to decide upon the other events.’ Vol. i. p. i.

And he adds, at the close of his Observations:

‘I have received the most flattering assurances of the accuracy of my narration; particularly from the town and county of Wexford, and the city of Cork, whose loyal inhabitants equally reprobate the Reply of Doctor Caulfield and his priests, and the Letter of Mr. Townshend.’ p. 64.

We have thus endeavoured to put our readers into possession of the means of determining for themselves, both upon the nature of the late sanguinary rebellion, so far as it related to the doctrines and practice of the members of the catholic communion, and upon the contradictory testimonials adduced by the antagonist writers before us. The Memoirs of Sir Richard Musgrave are, unquestionably, the fullest we have hitherto received upon this subject; but the hasty and intemperate manner in which he has collected his evidence, the fallacious and derogatory views he has formed of the doctrines of the catholic church, and the invincible hatred he displays in every page towards the members of that communion, must render them a very doubtful source of authority to every future compiler of Irish history. Surely, upon a candid review, he could not but

think himself a little too partial to his own system, in denominating the late administration of Ireland '*the mildest government in the universe*,' Observations, p. 63: and, in re-examining the conduct of the Irish militia, amounting to not less than *twenty-six thousand*, all of them catholics—in beholding them, in spite of the council of Lateran, or of any other place, destroying every rebel they met with, papist or protestant, without concerning themselves with his religious creed—he could not but relax his belief of the necessary disloyalty of the catholic communion, and confess that he has treated this much injured body with undeserved reproach. An acute investigator of facts will find causes enough for the late rebellion, without having recourse to that of religion: and if among the rebels we meet with more papists than protestants, it should be recollected that the grievances complained of affected the former in a triplicate proportion to the latter, and that their numbers are at least in the proportion of four to one throughout the entire kingdom.

ART. XI.—*The Satires of Decimus Junius Juvenalis, translated into English Verse, by William Gifford, Esq. (Continued from p. 17 of the present Volume.)*

THE merit of Mr. Gifford, as an imitative artist, we proceed to examine. We have collected his own scattered ideas of the style of the original work, which, with us, he admires for its glowing imagery, luxuriant diction, impetuous fluency (*torrens dicendi copia*), dignity, strength, subtilty, and magnificent eloquence, occasionally obscured by slovenly lines and careless passages. A style thus elevated, Mr. Gifford assures us, he has attempted to follow, and to give Juvenal *entire*, except in his grossness, 'where he has attempted to *make him speak* as he would have spoken among us.' Exceptionable lines, which 'in all' amount to no more than half a page, are omitted. Not only in the *general* style, but in variety of manner, he has been ambitious to emulate the author, particularly in the thirteenth and fourteenth satires. In the twelfth satire he supposes he has '*raised*' Juvenal 'a little.' He confesses that he is more prolix than Dryden, 'who overlooked whole sections—sometimes, as in the fourteenth satire, very considerable *ones*.'

To render the transitions less abrupt—to obviate and disguise the difficulties which a difference of manners, habits, &c. naturally creates—and to leave the original more intelligible than he found it—are the lofty pretensions of this translator. We shall attempt to measure the degree of his success by extracts compared with original passages and contrasted with rival imitations. As the work is *avowedly* elaborate, courtesy induces us to examine

the *first* and a few selected satires with greater attention than we are enabled to bestow on all, that we may appear neither precipitate in our censure nor indiscriminating in our applause.

His first satire, harassed with the stale repetitions of declamatory poets, and irritated by the execrable vices which surround him, Juvenal commences with abrupt animation:

‘Semper ego auditor tantum? numquamne reponam,
Vexatus toties rauci Theseide Codri?’ Juv. I. 1, 2.

Edit. Hennin. 4to. Ultraject. 1685*.

These lines display nothing low or colloquial. Mr. Gifford, coarse as Dryden, is inferior in brevity and spirit. We exhibit the parodies of each.

‘Still shall I hear, and never quit the score,
Stunn’d with hoarse Codrus’ Theseid, o’er and o’er.
DRYDEN, I. 1, 2.

‘WHAT! while with one eternal mouthing hoarse,
Codrus persists on my vex’d ear to force
His Theseid, must I, to my fate resign’d,
Hear, ONLY hear, and never pay in kind?’ GIFFORD, I. 1—4.

The alliterative cacophony of ‘*What! while with one*’—the insupportable vulgarity of ‘*eternal mouthing*’—the tame interpolation of ‘*must I, to my fate resign’d*’—and, ‘to quit the score’ with Dryden, the kindred inelegance of ‘*pay in kind*’—startled us for a moment, but prepared us for subsequent FROTH and FUSTIAN.

The original passage,

‘Et nos ergo manum ferulæ subduximus,’ Juv. I. 15.

is thus rendered *more intelligible!*

‘I TOO CAN WRITE.—ONCE, at a pedant’s frown,
I pour’d my frothy fustian! on the town.’ GIFFORD, I. 21, 22.

In the procession of villains who awakened the sarcastic energy of Juvenal, passes the litter of a self-important lawyer:

‘Caussidici nova cum veniat lectica Mathonis
Plena ipso.——’ Juv. I. 32, 33.

The defects in this translation are striking:

‘When bloated Matho, in a new-built chair,
Stuft with himself, is borne abroad for air.’ GIFFORD, I. 50, 51.

That Matho was ‘borne abroad for air’ we were first informed by Dryden, whose gratuitous hemistich Mr. Gifford inserts; but he omits an essential word, ‘*Caussidici*,’ which glares before him in

* This edition will supply our future quotations.

the original text; while in a note he wanders to procure evidence from the *seventh* satire, that the gentleman whom, in the *first*, he bears about *for air* 'followed the profession of a lawyer.' The *pleading* Matho is not unperceived by Dryden. '*Plena ipso*' becomes '*bloated*' and '*stuffed with himself*!' Mr. Gifford over-stuffs us, unmindful that a caricature is not a copy.

An *alto relieve* on the silver plate—'*stantem extra pocula caprum*' (Juv. I. 76)—is less prominent in Mr. Gifford's '*sculptured*' than in the *embossed* of his competitor.

Juvenal has admirably compressed into six well-known lines the multifarious topics of his Muse. In omissions and incorrectness, this translator, except at his close, exceeds Dryden. The inferiority of each to the original our readers will discover from these contrasted extracts:

'Ex quo Deucalion, nimbis tollentibus æquor,
Navigio montem ascendit; sorteisque poposcit,
Paullatimque animâ caluerunt mollia saxa,
Et maribus nudas ostendit Pyrrha puellas:
Quidquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri est farrago libelli.' Juv. I. 81—86.

'Count from the time since old Deucalion's boat,
Rais'd by the flood, did on Parnassus float;
And, scarcely mooring on the cliff, implor'd
An oracle how man might be restor'd;
When soften'd stones and vital breath ensu'd,
And virgins naked were by lovers view'd;
Whatever since that golden age was done,
What human-kind desires, and what they shun—
Rage, passions, pleasures, impotence of will,
Shall this satirical collection fill.' DRYDEN, I. 122—131.

'E'er since Deucalion and his Pyrrha stood
On old Parnassus (by the general flood
Upraised), and, taught by heaven, behind them *threw*
Their mother's bones, that *soften'd* as they *flew*—
Soften'd, and, with the breath of life made warm,
Assum'd by slow degrees the human form;
Whatever wild desires have swell'd the breast,
Whatever passions have the soul possess'd;
Joy, sorrow, fear, love, hatred, transport, rage,
Shall form the motley subject of my page.'

GIFFORD, I. 137—146.

• How languid and prosaic in his commencement—how careless is Mr. Gifford in his progress! He suffers the *navigium* to founder at sea; and leaves Deucalion drenched on Parnassus, deprived of his bark. Torpidly incurious, *not sensitively timid*, he

overlooks the '*nudas puellas*' whom Pyrrha '*maribus ostendit*;' and,

'While melting stones with gradual life grow warm,'
remains insensible to the sweetness of

'Paullatimque animâ caluerunt mollia saxa;'
unexpectedly introducing *his own* Deucalion and Pyrrha, with
'*their mother's softened bones*'—*flying!*

We forbear to comment on slighter *incuria*.

————— Quid confert purpura major
Optandum, si Laurenti custodit in agro
Conductas Corvinus ovis? ego possideo plus
Pallante et Licinis.' JUV. I. 106—109.

'Your boasted nobles! Can they say as much?
*There's poor Corvinus, of patrician stock,
Tends, for a groat a day, a grazier's flock:*
TUT! I can buy 'em all!' GIFFORD, I. 180—183.

In this impure jargon speaks the freedman of Mr. Gifford: the *libertus* of Juvenal utters his boastings in diction at least unoffending. We invoke the manes of Phædrus for power to charm our groveling versifier into a persuasion that the language of emancipated slavery is not necessarily disgusting.

With the most favourable specimen of his translation we shall close our extracts from the first satire.

A terrific eulogy on Lucilius, which we quote from the original, has animated the translator: his imitation displays spirit and facility. But the *scourge* of Mr. Gifford is less dreadful than the '*unsheathed falchion*' of Juvenal. To '*infremuit*,' the force of our language is perhaps inadequate; and '*tacita culpa*,' the *secret sin*, evaporates in paraphrase.

'Ense velut stricto, quoties Lucilius ardens
Infremuit, rubet auditor, cui frigida mens est
Criminibus, tacitâ sudant præcordia culpâ.
Inde iræ et lacrymæ.' JUV. I. 165—168.

'But when Lucilius, fired with virtuous rage,
Nerves his bold arm to scourge an impious age,
The conscious villain shudders at his sin,
And burning blushes speak the pangs within;
Cold drops of sweat from every member roll,
And growing terrors harrow up the soul.—
'Then tears of shame and dire revenge succeed—'

GIFFORD, I. 269—275.

These are superior lines; but the translator, in his *general* execution, is undeserving of commendation. By extending one hundred and seventy lines to nearly three hundred, his copy is unavoidably enfeebled, and can endure no competition with the original. The coarseness of Dryden is transfused rather

than the dignity of Juvenal. Peculiar elegance or accuracy we have seldom observed. After years of labour—after ‘the strictest revision!’ by a priest, a barrister, and a bookseller, combined ‘*son linge sale à blanchir*’—in a single poem his sheets are sullied by numerous stains.

We recollect a few among many spots: *Wit* is admitted as responsive to *yet*, *feast* to *guest*, *raise* to *please*: the syllables *weight*, *beat*, *freight*, are inserted as a triplet of rhymes! In ten consecutive lines one couplet alone is correct (v. 161—170). The poetic licence is employed with harshness. Our ears are ‘mortally offended’ with lines similar to

‘Hath trimm’d th’ *exuberance* of his sounding beard.’ V. 39.

Our grammatical feelings disapprove the tasteless ellipsis—

‘When *he hopes*, presumptuous! a command!’ V. 98.

We might continue this enumeration to a tedious length.

In his notes, which the translator has drawn from sources of easy access, useful elucidations are often clouded by a phraseology contemptibly colloquial. ‘But how is this made out—O! very easily.’

We cannot however pause minutely to consider his notes. The prose of Mr. Gifford we shall dismiss in his own manner, and with his own phrases;—for, ‘to be plain,’ ‘what signifies it?’ When sad to see, we ‘cannot away with’ a great deal of his verse, ‘not a whit’ less familiar. Our duty, ‘as everyone knows,’ ‘might be shuffled off;’ yet, ‘as we don’t sleep for every body,’ we fancy we cannot refuse to bring forward glaring defects, without going a little too far. We are eager to commend GENIUS, ‘though full as much so, by the bye,’ to expose PRESUMPTION.

The expressions marked in the Italic character may convince our readers how strongly Mr. Gifford *redolet*, or, in his own English, ‘SMACKS OF’ vulgarity. Need we go farther to confirm, by the example of this translator, the trite maxim—

*Quo semel est imbuta recens, servabit odorem
Testa diu?*

In our next publication we shall resume, and, we hope, complete our task.

(To be continued.)

ART. XII.—*Sermons on the Parables.* By John Farrer, M.A.
8vo. 7s. Boards. Rivingtons. 1801.

THE parables of our Saviour form a great body of religious and moral instruction; though the generality of readers and hearers seldom give themselves the trouble of inquiring into the

whole extent of the information they are intended to convey. What appears on the surface is unquestionably and very highly beautiful; yet there is a farther advantage attending this species of instruction, and especially in the example before us, that, while it is chiefly calculated to excite curiosity by its external address, its allegorical application will admit of, and must gratify, the most profound researches. The author of these discourses is fully penetrated with this sentiment, and, in the volume before us, has communicated much information, in a very pleasing manner, on the nature of parables in general, and illustrated the truth of his remarks by very sensible and just observations on a variety of them, as considered separately. If this volume should be favourably received, a second is promised, which will complete the whole of the author's plan; and we have been so much gratified with the perusal of this first attempt, that we look forward with pleasure to the accomplishment of the author's total design.

The present work consists of twelve discourses. In the three first, are considered the general nature and tendency of parables: while the remainder are dedicated to particular parables, which are explained on a uniform and comprehensive plan. In the first place are investigated the occasion of the parable and the disposition of the hearers; secondly, its literal sense, and the circumstances of the narrative; thirdly, the figurative or spiritual sense; and, lastly, a general application is deduced, as a lesson of doctrine and practice to the whole Christian world. We read with pleasure that these discourses have been addressed to parish congregations from the pulpit; and we may add that they will bear repetition; and frequent repetition, to the same congregation; for there is much information contained in each discourse which cannot be carried away at the first hearing; and they comprise many points which deserve to be strongly impressed on the minds of the audience which has the good fortune to receive the admonitions of so useful a teacher.

Every discourse admits of sufficient topics for us to enlarge on; but that we may not trespass too much on our limits, we will, from a single instance, present to our readers a general sketch of the author's plan and powers of execution. For this purpose we have selected the discourse on the grain of mustard-seed. This parable was delivered by our Saviour from a small vessel; while the multitude of hearers arranged on the adjoining shore suggested probably to his mind 'the beginning of that church he was come to establish.' The rapid growth of this church or kingdom is represented by two similitudes—the one drawn from rural, the other from domestic, life; the one from the image of a grain of mustard-seed, the other from that of leaven. In the prophecies, temporal

kingdoms were delineated under the image of trees and forests; whence one of a spiritual nature, which reprobates every kind of force, is aptly compared to an herb increasing from a small seed, till it acquire its full growth and stature; and the truth of the prophecy is traced in the history of its progress. The smallness of the seed is typical of the origin of our faith—‘a poor unlettered peasant, distinguished neither by birth nor education, from an obscure city of Galilee, announcing to mankind that the kingdom of heaven was at hand.’ His embassy was indeed of the utmost importance, and proved to spiritual minds the real greatness of his character; yet he was brought to an untimely end; and few at his death had imbibed his doctrines. His disciples at first confined their preaching to the house of Israel; but they were diligent ‘in planting afterwards and watering this divine seed,’ which took root in every part of the Roman empire, and, at the end of three centuries, was protected by the monarch on the throne. The barbarians who overthrew the Roman government, embraced, when they were settled in their new dominions, the faith of the conquered; and although the Mahometan apostasy carried away numbers, the plant still extended northwards, and the worshippers of Odin rejected their superstition for the doctrine of a crucified Saviour. Since that period, and particularly since the reformation, the plant has been progressively increasing, has gained extensive ground on the continent of America, has been preached on the frozen coast of Greenland, and been received on the sultry shores of Senegal. Thus the prophecy is gradually accomplishing; and, from what we have already beheld, no doubt can be entertained that ‘the cross of Christ shall, in no short period of time, universally triumph—the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.’

The double application of this parable is next considered as it relates—first, to the disciples then present, and, secondly, to Christians in general. To the first it held out encouragement in the great undertaking in which they were shortly to be engaged, and assurance that, weak as their plant might seem, it would spread itself, through their means, over the whole world. To other Christians it affords an argument of faith, and an exhortation to a devout practice.

‘That a plant, arising from so small a seed, should in spite of all incumbrance grow to the height and compass of so large a tree, is an undeniable proof, that the special eye of divine Providence continually watched its growth, and that the dews of heavenly grace have been abundantly dispensed to give it nurture and promote the increase. That a kingdom, risen from such weak beginnings, and advancing by such improbable means to so large and extensive a dominion, should successfully prevail in spite of every impediment

from the passions and prejudices of men, and should finally triumph over all the kingdoms of the world, is an unquestionable argument, that its origin was from heaven, and that its builder and maker was God.' p. 180.

It is an encouragement to our practice; for it directs us to a place of protection and comfort in the unavoidable troubles of human life.

'While the parable is understood to represent the rise and progress of religion among the nations of the earth, it may also be accepted to denote its rise and progress in the inner man. For as the seed of religion has had an external and visible growth in the field of the world, so it also still continues to have an internal and invisible growth in the human heart.' p. 184.

On this growth in the human heart, several excellent and pertinent remarks are offered, from which we shall select only the last, as a proof of the piety and sound sense which guide our author in the application of his different texts.

'To prevent every obstacle to its growth in the inner man, we should invariably keep it impressed on our regard in our secular concerns and in our dealings with the world. It is not indeed to be expected of us in our present state of frailty, and while we abide in the world, to have God and religion always in our thoughts; for temporal things demand a portion of our care; and as our temporal, so our spiritual concerns require some degree of relaxation and amusement. But this is indispensably incumbent on us, that we live under a general sense of the divine will, that we engage in nothing repugnant to the law of God, that we endeavour in all our conversation and demeanour to promote these two great objects of religious precept, the glory of God, and the benefit of men, and that we strive to maintain an unvarying habit of religion in our hearts, our dispositions, and our lives.' p. 186.

From this short specimen, a favourable opinion will, we presume, be formed of these discourses; which may very usefully be pondered by the young divine, as models of sound instruction to his congregation: and in those families where the excellent custom is still preserved of devoting part of the Sunday evening to the perusal of a sermon, this volume may be employed with great advantage. Should it moreover be re-perused several times in succession, so that every branch of the family may be able to give a good account of each separate discourse, a body of Scriptural information will be hence obtained, on which they may dwell with increasing satisfaction, while new beauties will be daily discovered in their Bible.

ART. XIII.—*An Examination of the Report of the Committee of the House of Commons on the Claims of Remuneration for the Vaccine-Pock Inoculation : containing a Statement of the principal Historical Facts of the Vaccina.* By George Pearson, M. D. F. R. S. 8vo. 4s. Sewed. Johnson. 1802.

IT is painful to see party take the lead in scientific questions, and the value of a discovery unjustly depreciated or extravagantly raised, according to the connexions of those who speak of it. We know the retort that will be immediately leveled at ourselves, and are ready to hear that in no other periodical work has the spirit of party been more obviously displayed on this subject. On returning to the various articles as they have occurred, some opposition to this vicarious eruption is certainly conspicuous. But it is, we think, only the cautious hesitation of a candid inquirer, when assertions the most improbable, and opinions the most incongruous, were progressively advanced. We can claim the merit of having suggested many questions which have been properly pursued, and in this way have contributed to give a greater consistency to the whole. It is certainly now a national concern, and has been espoused by parliament. That the legislature have decided improperly, it does not become us to say; yet, we think, a more minute discrimination would have avoided a few objections which malice or prejudice may now raise. Our observations may be attributed to either; but we know that the truest friends of the new attempt have thought their cause more assisted than injured by cautious hesitation, and have rather solicited objections than opposed them. Our remarks, however, will only be valuable as they are supported by facts and arguments. In the present moment they will not be popular; but they will stand on record, as a clear—and, we trust, an impartial—view of the subject in its present state.

The petitioner claims a reward for having discovered that a disease called the cow-pox may be communicated to the human frame, and secure the person affected with it from the small-pox—thus communicating a comparatively milder disease, instead of one which, even from inoculation, is often severe and dangerous. We shall not follow the author of the examination in some minute distinctions of language and meaning, but at once observe that the claim is fallacious.—We must return to our former reasoning. It was a well-known fact, in many counties, that, when persons had been infected by milking a cow with these peculiar eruptions, they were incapable of receiving the infection of the small-pox. Where then is the distinction? The constitution can receive it from touching the sores, and may of course receive it by inserting the matter under the skin. To call this a discovery, is a mockery, and an

abuse of words. Has not the Venereal disease, has not the small-pox itself, been communicated in both ways? and does not the least experienced pathologist know that what *may* be taken up by the absorbents of the skin is very certainly conveyed to the constitution when the skin is wounded? It would be a disgrace to a medical man to call this a discovery; and we have reprehended the very warm and intemperate language held on this subject by some modern authors, with sufficient severity.

If we inquire on what the claim for remuneration rests, we may be told of the loss of time, the loss of practice, owing to the deep investigations thus communicated—and the great probability of his gains being ten times doubled, had the author pursued his practise as a secret process. These allegations are still more weak. Every one must know that the few cases recorded by Dr. Jenner might have been observed while running. The original fact was known, and the application only was required; which, every medical man must see, would consume but a very moderate portion of time—no talents, but eye-sight—no mental exertion, but common attention. Dr. Jenner, indeed, resigned his practice on this publication, and came to London. He might as well have done so on the publication of his paper on the natural history of the cuckoo, and expected a national remuneration. Would he have been less respected in Gloucestershire, had he remained there, because he proposed the inoculation of the cow-pox as a substitute for the small-pox? Could he expect attention for general medical knowledge in the metropolis, because he had luckily caught at the application of a common fact? Either supposition is ridiculous. If he resigned his practice, he was at liberty to do so; but this at least is no foundation for the reward.

Again: it is alleged by some of the evidences, that, had he chosen to have concealed it, he might have commanded a more ample recompense from the public. This we deny. Had he come before the public without the body of experience which common observation had for ages afforded, he would have been ridiculed as a projector, or been despised as a quack. It would have been impossible to have gained attention; for this plain reason, that the life of man was required for the test of his assertions. With all the fondness of quackery which we see daily displayed, this would have been a pill too difficult to swallow.

The result of all this, it will be said, is to prove the decision of parliament erroneous. Whatever may be the consequence drawn, not the slightest reflexion can be thrown on the committee, or on the parliament who decided on their report; for they were *not* acting in their own line, and they *did* act on the evidence they received. The evidences called were the best, and the most respectable. We are confident they spoke what they thought; but, if not a single fact have been distorted,

if not a single argument been misrepresented in this view of the subject, it may perhaps appear, even to themselves, probable, that their thoughts and representations were wholly on the favourable side.

Dr. Pearson, in the present examination of the subject, has perhaps tortured words and expressions somewhat too severely. He has, however, greatly elucidated our knowledge of the history of the cow-pox, by bringing forward much original evidence of the practice and its effects. He has shown that the inoculation of the cow-pox was not a new attempt; but of this Dr. Jenner was not informed; and consequently, whatever his merit may be, it is not lessened by this pre-occupancy. Dr. Pearson stated the prior claims to the committee: but his evidence was not perhaps received with due attention; and if, as Mr. Banks asserted in the house, the committee were rather parties than judges—if they were ‘nominees’ instead of impartial inquirers—it will not be surprising.

If we refer to Dr. Jenner’s work, and the very few cases there recorded, we shall see some erroneous positions, which greatly prejudiced us against the practice, but which further experience has destroyed. We have said enough of the supposed *fomes*, the horse’s heel, which offers the most disgusting image, and has deprived many valetudinarians of their salutary meals. Let it be true or false, it has no connexion with the subject; and we cannot suppose that parliament granted ten thousand pounds for the discovery of this beastly practice of milking with hands yet reeking from masses of corruption. We find, however, suggestions of phagedænic ulcers following the inoculation, and of a spurious cow-pox not distinguishable from the true kind—each equally unfounded. Indeed the latter was to us a circumstance so striking, as to destroy all our expectations of benefit from the inoculation. It appeared a subterfuge to explain adverse facts, and totally destroyed the fancied security. We now know that the inoculation may fail, as that of small-pox; but we can detect the failure; and no one can be pronounced secure but those whose disorder has been carefully attended by experienced eyes. The period at which the matter should be taken is said, in the work before us, to be indifferent; but we can scarcely yet think, with Dr. Pearson, that it would be equally eligible to take it from an advanced or an early pustule. These, however, are not among the merits of Dr. Jenner; but, for giving a real well-founded security for ascertaining with minute precision the various facts, we have infinite obligations to Dr. Woodville and Dr. Pearson.

To publish the fact and the application, was undoubtedly meritorious. If Dr. Jenner’s admirers please, we will consider him as a public benefactor; but we will not raise him to the rank of a discoverer—to a philosopher of the first magnitude—

to an object meriting what we think an extravagant reward. Dr. Jenner's exertions would have been of little value without the improvements of his successors; and, indeed, from the circumstances stated, would have sunk into oblivion, if not rested on the secure basis of more extensive and clearer observation. Dr. Jenner in having started the subject, and pursued it somewhat carelessly, left it and his residence, seemingly splenetic and angry. Having dropped the foundling, he seems displeased that any one should have cherished and supported it.

In the examination before us, we perceive Dr. Pearson's spirit somewhat indignant at the extravagant claims of Dr. Jenner's friends to the exclusive praises bestowed on him. He traces the history of our knowledge on this subject, and shows that the advantages of infection from the cow-pox were well known to many individuals. Why they should not have been previously published, appears to be singular.

In this pamphlet, as we have already remarked, there are many elucidations of the nature of cow-pox, which, we trust, will not be overlooked. It undoubtedly arises from a specific matter, wholly distinct from any other; for, conveyed through many hundred subjects, it still produces the same disease, without any variation of symptoms. It will not affect those who have had the small-pox, and will not affect a person a second time. No such disorder as the spurious cow-pox exists; for the true complaint is produced, or a casual inflammation only. Every practitioner knows that a person is not secure from taking the small-pox after inoculation, if the inflammation of the puncture and its consequences have not followed each other in regular order. It is the same with the cow-pox; and the true disorder, or none, is produced. The error seems to have arisen from this: the true disease is in itself so slight, that the total absence of complaint can scarcely be detected. As the progress of the pustule is now, however, so well known, and is so accurately delineated in the present pamphlet, little inconvenience can arise. The following facts, respecting the co-incidence of the variolous and vaccine poison, are new and curious.

‘ 1. I have already ascertained by the many trials I have made of inoculating variolous matter, even a day later than the vaccine inoculation, that if this latter took effect, the variolous infection only produced, at the most, a pimple for the three or four first days, and an imperfect small-pox vesicle during the succeeding days, which seldom suppurated, but usually began to change into a scab before the tenth day, without any small-pox like eruptions; meanwhile the vaccine pock continued its usual march through its different stages. When the variolous inoculation was instituted at a later period after the vaccine, but before the 6th or 7th day, the pimple only was sometimes produced, in the inoculated part, which disappeared in a few days; but at other times a small vesicle succeeded the pimple, which,

however, became a small scab usually on the 9th or 10th day, without leaving a cicatrix; and this pimple never suppurated. If the small-pox poison be inoculated as late as the 7th, 8th, or 9th days, I have frequently seen a small pimple produced, but oftentimes with not even more effect than that from a puncture or scratch with an unstained lancet.

‘ 2. In the reverse order of insition with the two poisons, at least with the vaccine, within three or four days from the variolous, the small-pox was excited in the usual manner; and the vaccina observed the march, as above described in the variolous inoculated part.

‘ 3. When the two kinds of infection were inserted on the same day, usually both of them took effect; and the two affections pursued their course pretty exactly, with equal paces, at the same periods, and with the same phenomena as when they take place singly. In such cases the matter of the part inoculated with variolous infection, and of the eruptions, were found to produce the small-pox; and the matter of the vaccine excited the vaccina, on inoculation. In these instances a cicatrix was left in each arm.

‘ 4. It has been already represented, that the fact above stated, now under remark, is referable to a new law of agency of morbid poisons, to wit, the small-pox effluvia being introduced into the constitution, nearly cotemporary with the introduction of the vaccine matter by inoculation; the former exerts its specific power of producing the small-pox in four, five, or six days sooner than it usually does singly, so as to keep pace with the constitutional affection (as far as can be perceived) of the vaccina, or nearly so. This coincidence which was not suspected by any physician (who, like Dr. Woodville, knows so accurately the history of the facts of infectious diseases) to depend upon a new law, seems to be the truth; for there was no pretence for doubting that the vaccine inoculation, analogous to the variolous, would supersede the agency of the variolous poison admitted casually in the state of effluvia. Dr. Woodville, however, did not scruple to recall his opinion in January 1801 (*Med. and Phys. Journal*, p. 6), by which time the facts of experience had afforded indications of the law, now, I believe, generally admitted to furnish a satisfactory explanation.

‘ 5. The fact that the small-pox by effluvia, or in the casual way, can take place within a limited time after the cow-pock, was first observed in Mr. Malim’s case, see *Med. and Chir. Review*, No. 58; and I think Mr. Bevan’s case (*Med. and Phys. Journal*, p. 455, vol. V.) is an instance of the same kind; but such occurrences are extremely rare, unless some of them occurred, as I suspect, although unobserved, among the eruptive patients at the Small-pox Hospital. However, I see no known principle to which these facts can be referred; therefore it will be for further contemplation to determine whether or no they also indicate a distinct new law.’ P. 141.

We have thus given a concise view of the subject, in some measure as represented in the pamphlet before us, but, in general, according to our own conceptions of it. We have not followed Dr. Pearson by steps; for we think his remarks somewhat

too minute; and have preferred giving his views together with our own. It may be objected, perhaps, that he is not sufficiently dispassionate; but we can scarcely blame him. His own labours, with those of Dr. Woodville, are so varied, important, and beneficial—they have placed a subject encumbered with difficulties and contradictions in a point of view so clear, forcible, and scientific—that they cannot without a little indignation see praises and rewards strikingly exclusive. We can truly say, that, had the subject been left as it was by Dr. Jenner, the doctrine would have found few advocates, and the practice fewer followers.

ART. XIV.—*A Scenic Arrangement of Isaiah's Prophecy, relating to the Fall of the renowned City of Babylon and Belshazzar its King. By Nathaniel Scarlett. 4to. 3s. Boards. Scarlett. 1802.*

BABYLON forms of itself an important feature in sacred history; and its relation to the Jews renders it a frequent topic of prophecy. The extent of the city, the manners of its inhabitants, the mode of its overthrow, or rather its complete annihilation, fill the mind with astonishment; and the Christian is continually led to make the metropolis of an empire once so renowned the object of his pious meditation; because it is the type of that modern Babylon, which, equally with the ancient, has been a most horrid scourge to mankind, and whose destruction will release the church of Christ from the yoke of slavery and superstition. On this account we viewed with particular pleasure the attempt in the work before us, to place in a clearer light the sublime prophecy of Isaiah, and to impress on the reader the grandeur and propriety of every scene on which he enlarges. The whole is executed with great taste and judgement. A brief description is first given of the city, which seems not to have been surpassed in extent and magnificence by any subsequent metropolis: to this a sketch is subjoined of the life and character of its last monarch;—a historic account of his fall, and the capture of the city, concludes the introduction to the poem.

The poem is contained in the fourteenth and fifteenth chapters of Isaiah, of which two versions are given—the one taken from king James's or the common Bible, the other from bishop Lowth's translation. As these versions are printed in the same page, an excellent opportunity is afforded to the English reader to compare the two together, and thence to form some idea of the poetry of the Hebrews, which is rendered very obscure in the vulgar translation. In the arrangement before us, various speakers are introduced—some of the characters evidently ficti-

tious, and therefore unnecessary in the sacred drama. The poem opens with a speech, supposed to be that of Isaiah himself, and which is contained in the first verse of the thirteenth chapter; but this verse may be rather considered as the title of the poem than the speech of any character to be afterwards introduced into it. The second and third verses are appropriated to Jehovah, speaking in person; the fourth and fifth to Isaiah again, prophetically viewing the approaching instruments of destruction: from the sixth to the tenth inclusive, the prophet addresses the Babylonians: from the eleventh to the thirteenth, Jehovah denounces his impending wrath; thence, to the end of the sixteenth, Isaiah enlarges on its fatal effects. Jehovah then resumes his speech, and declares the horrors accompanying his wrath to be executed by the Medes, and foretells the complete annihilation of the pride of Babylon. In the fourteenth chapter, Isaiah brings comfort to the Jewish nation; and introduces at the end of the fourth verse a chorus of Jews, to sing their triumphant song on the fall of their oppressors. This is contained in five verses; and at the ninth, the prolocutor of the generalissimo of Hades—a very awkward title and character—introduces the fallen monarch into Hades, who is received with insulting language (in part of the tenth and the eleventh verses) by Sardanapalus and Laborosoarchod, the shades of departed monarchs. Returning from the mouth of Hades, Isaiah finds a number of Jews standing round the body of the deceased monarch, who express their astonishment at his fallen state in the six succeeding verses. After them, the funeral mourners take up the same theme; and, at the twenty-first verse, Jehovah is again introduced, to complete the denunciation against Babylon, and, in the most solemn manner, to make his purpose irrevocable. At the twenty-sixth verse, Isaiah again steps forward, and completes the representation by a pious reflexion on the impotency of all human means to resist the decrees of Jehovah.

In this allotment of the various parts of the poem, we can find little to object to; and the reader, by attending more to the distinctive characters, will feel a greater interest in the composition:—yet it was unnecessary to give the chief of Hades a generalissimo, and much more so for him to require, on so solemn an occasion, a prolocutor: the names also of Sardanapalus and Laborosoarchod might have been better omitted; and the words they are supposed to have uttered might have proceeded with greater effect—as the prophet evidently intended they should—from a chorus of departed monarchs.

‘He maketh to rise up from their thrones, all the kings of the nations.

‘All of them shall accost thee, and shall say unto thee;—’ p. 18.

A short account of the literal fulfilment of the prophecy follows; whence the author makes, besides others, the following inference.

‘ The fulfilment of prophecy teaches us that there is one self-existent first cause, Jehovah, in contradistinction to the gods Belshazzar and others have worshipped; that Jehovah is omniscient, and sees all things past, present, and to come; all possible causes and effects, are open and naked before him !

‘ Fulfilment of prophecy confirms divine revelation to man in such a plain, intelligible, and unanswerable manner, as to put it out of the power of infidelity to overthrow or discredit its infallible evidence.

‘ The fulfilment of prophecy evidences that Jehovah is omnipotent, possessed of power to fulfil all his purposes : and as the declarations of events before they come to pass, shew Jehovah’s infinite wisdom and excellent council, so their exact accomplishment proves him to be a God of truth and immutability: that HE “ Is not a man that he should lie, nor the son of man that he should repent :” that what he hath spoken he will surely make good ; as such,

JEHOVAH

IS A PROPER OBJECT OF TRUST

AND

OF UNBOUNDED CONFIDENCE.’ P. 27.

We have given a longer statement of this small performance than our limits will absolutely justify, as well on account of the evident piety of the author, as to encourage others, in the perusal of the sacred writings, to mark with a greater degree of attention, than many in general are so accustomed, the different characters who are supposed to be uttering the sublimest parts of prophecy.

ART. XV.—*An Enquiry into the Nature and Effects of the Paper-Credit of Great Britain.* By Henry Thornton, Esq. M. P. 8vo. 7s. Boards. Hatchard. 1802.

IN the first ages of the world, commerce was necessarily confined to the bartering of one species of commodity for another. In process of time, the precious metals were detected, and dug up from the bowels of the earth; which creating a standard whereby each party might estimate the value of his goods, and being easily divisible into small portions, they became a convenient instrument of commerce; and the invention was doubtless the subject of much applause in those countries into which it was first introduced. After some experience of the advantage attending

this intercourse between the buyer and seller, the inconveniences to which it was nevertheless found subject must by degrees have made an impression on the public mind; and the necessity of a perpetual recurrence to weights and scales was superseded by a stamp, which determined the weight of the coin, and the proportionate value of a piece of one to that of a piece of another metal. As confidence increased between man and man, and the art of writing came into general use among the more wealthy part of the community, it was frequently found more convenient still to promise the transfer of a certain quantity of metal, rather than to pay it at the actual time of the bargain and sale. In this manner small pieces of paper, or promissory notes, became very beneficial in the most extensive transactions; and the further transfer of such notes of individuals from one hand to another connected the subjects of various countries into a species of commercial republic with its own laws and customs, of which a mutual confidence, not to be broken by domestic regulations, was the main spring of the constitution. The representation of a large sum of money on a small piece of paper could not have been long adopted before some persons would be found ready and willing to convert such a medium to their own private advantage, and, when in want of cash, would, in concert with other persons, issue such pieces of paper, either ordering or promising to pay, when no bargain or sale had passed between the parties. This transaction is not always fraudulent, though in general it is liable to such an imputation; for a respectable merchant may occasionally be in want of a sum of money, and may in this manner supply his want, without fraudulent intentions. Paper, having thus been turned from its original purpose of declaring the sum of money due for commodities actually transferred, was by an easy thought converted into a species of money itself; which, as long as confidence subsists between those who issue and those who take it, answers all the purposes of gold and silver, with this superior advantage, that the pen of the writer may at any time coin a sum to any amount he pleases. The confidence on which this paper rests may be either real or imaginary. It is real when the persons issuing the paper have real securities for the payment of all the notes they issue:—it is imaginary when such a fund is not in the possession of the issuers, and there is either a tacit agreement between the issuers and takers, or an actual law of the land, that certain pieces of paper with certain marks shall pass current for the sums of money whose denominations they bear. A class of men or a nation where this species of confidence prevails wants no mines of Potosi—stands not in need of steam engines, and furnaces, and crucibles—cannot be cheated by the slaves who dig, or by their superintendents while digging—needs no men of war to convoy its precious stores;—a few printing-presses and a few writers will

alone be sufficient, and easily manufacture paper into money to answer the demands of the most extensive circulation.

In the midst of a vast heap of extraneous and not very intelligible matter in this work, we find this last position corroborated by our author, who informs us that 'the metropolis of Great Britain is so circumstanced, that the issue of an extraordinary quantity of Bank-paper, for the purpose of effecting the payments of London, in a considerable degree resembles the creation of an extraordinary supply of gold for the general uses of the world.'

With a view to this last species of paper-credit, this work was evidently written; and its prominent tendency is to vindicate the late conduct of the Bank, while at the same time it suggests the propriety of a limitation respecting the circulation of its paper. Previous to the investigation of the conduct of the Bank, the nature of commercial credit—paper-credit—commercial capital—trade by barter—money—bills of exchange and notes—fictitious bills—circulating paper—bank-notes, are all progressively considered. The tritest notions on these subjects are here once more retailed, yet not without a considerable degree of obscurity; and we waded through a large mass of preparatory matter, delivered in the driest style, with the hope alone of deriving some degree of information as we proceeded to the main purport of the work. We come at last, however, to the Bank; and the author advances his reasons why its notes should not be greatly diminished; he shews its liability to be exhausted to guineas—a fact of which no one could be ignorant who considers the nature of the institution; and he assures us that the suspension of its cash payments was not owing to too great an issue of paper, nor to too extensive loans, and that the interference of parliament was proper and justifiable.

The balance of trade—the course of exchange—the effect of exchange on the gold coin, are next regularly brought forward; and the minister is justified in continuing still further the suspension of payments at the bank. As gold is not to be provided at a moment's warning, the directors of the Bank are again vindicated from blame in not having beforehand made a more adequate provision of guineas. The fluctuation of the balance of trade—a war, 'unprecedented as that in which we have lately been engaged, was not to be anticipated'—two short harvests, and 'an importation of corn to the value of fifteen or twenty millions'—these are the justifications of the conduct of the Bank directors in that crisis, 'during which they proceeded perhaps with too great fear and caution, rather than with too little.' 'There seems, therefore, to be a presumption that a character, 'if not for caution, at least for tolerable prudence, must have generally been their due.' A certain degree of prudence cannot assuredly be denied to those persons who, feeling the pressure of temporary difficulties, cut the Gordian knot, by ceasing their pay-

ments, and by obtaining the sanction of the legislature for such a stoppage; but the main point—the connexion between the Bank and the ministers, by which their difficulties in the apprehension of some were produced—is not sufficiently investigated; and the prudence of their conduct in this respect must remain a question till time shall have opened to us the means of further information.

The advantages and disadvantages of country banks come next under examination; of which the former are stated with a greater degree of precision than the latter. Country banks are said to be advantageous, in the accommodations they afford to numberless persons, particularly those in trade, in furnishing to many the means of laying out at interest, and in a safe manner, such money as they may have to spare: they are beneficial, also, by adding, through the issue of their paper, to the productive capital of the country, and by augmenting the public revenue through the tax imposed on bills and notes. They are disadvantageous, from their tendency to produce occasionally a derangement and suspension of commerce, as well as an intermission of manufacturing labour. This tendency in country banks, more than in that of London, we cannot perceive; for, on the contrary, it should seem that the tendency in one great bank to produce this occasional derangement is checked by a number of banks, which cannot be each of them conceived to be involved in the calamity of a single supposable failure. The industry of Devonshire will scarcely feel a check from the bankruptcy of a bank in Northumberland; and the Glasgow banks may be under the greatest pressure, whilst those of Kent may enjoy the highest confidence. The failure of a country bank will distress, to a certain degree, the persons concerned in it within a small district; but the failure of any bank, even of the Bank of England, is by no means of that importance which it is the common custom of great moneyed men to make us believe. Being accustomed to deal largely in money, and feeling the advantage of this latter bank to themselves, they ascribe a wonderful importance to all its operations; and the landed interest is only at length beginning to open its eyes, and to learn the distinction between the miller and him without whom the miller's trade would be useless. Substitutes may be found for the mill, but not for the raiser of corn and tiller of the ground.

The notes of country banks pass into the hands chiefly of the lower classes, who are not able to distinguish between the stability of different houses; and thus a degree of currency is given to inferior paper. In a period of danger, also, many country bankers prescribe to themselves more than ordinary reserve in the issue of their notes, and hence the amount of country bank notes is liable to great fluctuation; and what is evidently the greatest of these supposed evils, is, that the Bank of England has to supply the occasional wants of other banks at a time of consternation,

independently of its own—a burden which ‘we may naturally suppose that it does not very cheerfully endure.’ It is said also—but we do not believe the assertion—that ‘the capital given to the country through the use of country bank-notes is only equal to the amount of the gold which they cause to be exported.’ If this were really the case, nothing could be said more strongly in favour of country banks; and their advantage in this single article must evidently far preponderate against all the disadvantages urged against them. Some other evils are mentioned; but one evident benefit attending on them is forgotten. By means of country banks the profits of banking are divided between town and country. If London were allowed to possess the monopoly of its enormous bank, the profits drawn to the traders round the exchange would be immense. Each country bank is now a dam to preserve within its own district its own wealth; it serves for the convenience of the country gentleman, the farmer, the tradesman; it enriches those who have the management of the concern, and whose wealth is in general spent in improvements within the district. Hence, in some parts of England, the predilection for their own notes is so strong, that a Bank of England note is a curiosity; and will scarcely pass current with the lower classes.

The tendency of Bank-paper to increase the price of provisions and other articles is well exemplified by our author.

‘Let us trace carefully,’ he says, ‘the steps by which an encrease of paper serves to *lift up* the price of articles. Let us suppose, for example, an encreased number of Bank of England notes to be issued. In such case the traders in the metropolis discover that there is a more than usual facility of obtaining notes at the Bank by giving bills for them, and that they may, therefore, rely on finding easy means of performing any pecuniary engagements into which they may enter. Every trader is encouraged by the knowledge of this facility of borrowing, a little to enlarge his speculations; he is rendered, by the plenty of money, somewhat more ready to buy, and rather less eager to sell; he either trusts that there will be a particular profit on the article which is the object of his speculation, or else he judges, that, by extending his general purchases, he shall at least have his share of the ordinary profit of commercial business, a profit which he considers to be proportioned to the quantity of it. The opinion of an encreased facility of effecting payments causes other traders to become greater buyers for the same reason, and at the same time. Thus an inclination to buy is created in all quarters, and an indisposition to sell. Now, since the cost of articles depends on the issue of that general conflict between the buyers and sellers, which was spoken of, it follows, that any circumstance which serves to communicate a greater degree of eagerness to the mind of the one party than to that of the other, will have an influence on price. It is not necessary to suppose either a monopoly, or a combination, or the least unfairness, to exist, or even large and improper speculations. The encrease in the eagerness of

each buyer may be trifling. The zeal to buy, being generally diffused, may, nevertheless, have a sensible operation on price.

That, on the other hand, a reduction of the quantity of paper causes a fall in the price of goods, is scarcely necessary to be proved. It may be useful, however, in some degree, to illustrate this point by facts. I understand, that at the time of the great failure of paper credit in 1795, the price of corn fell, in a few places, no less than twenty or thirty per cent. The fall arose from the necessity of selling corn under which some farmers were placed, in order to carry on their payments. Much of the circulating medium being withdrawn, the demand for it was in those places far greater than the supply; and the few persons, therefore, who were in possession of cash, or of what would pass as cash, having command of the market, obliged the farmers to sell at a price thus greatly reduced. It was a new and sudden scarcity of cash, not any new plenty of corn, which caused the price of corn to drop.' P. 195.

Hence, if there be no bounds prescribed to the issue of paper, the nominal value of the articles of life may be increased without limitation, and the value of gold coin be infinitely diminished. Now the author proves that the paper of the banks, both of country and town, cannot be regulated according to any exact proportions to the Bank of England notes; and hence he thinks it necessary that the Bank should impose its own limits on the quantity of its paper. In this opinion we coincide entirely with our author, and doubt not that the Bank is itself sensible, that, by issuing notes without limitation, a depreciation must necessarily take place in their value. But in this, as well as through the whole of the work, the interest of the Bank seems to be kept chiefly in view, and not the grand question on the nature and effects of paper-credit, its advantages and abuses, and the proper remedies of the latter.

This question, perhaps from its simplicity, eludes the researches of the mere trader and dealer in money. The advantages of paper are obvious—the facility of representing by it any quantity of cash, and thus paying at a great distance large sums, which must otherwise be attended with great risk and trouble in the conveyance. The disadvantages are, the greater liability to loss and destruction, and the temptation to fraud. The abuses are, the fraudulent issue of paper without effects to make good the payment when demanded. In every country there must be either coin or a substitute for coin, to answer the occasions of daily intercourse. To coin is the prerogative of the sovereign, and with the greatest reason it is attributed to him. By a strange co-incidence of circumstances, the subject who would be hanged for coining a guinea is allowed to exercise the art of coining to an infinitely greater extent in another way, and by his own *fiat*, by the signature of his pen, can give currency to a piece of paper to be valued at a hundred guineas: he is limited by no restraints

but his own discretion; and his profits increase with the quantity and value of the paper he can throw into general circulation. Thus a sovereign who was content with a small profit on his coin, and guarded it by the severest laws, after having on a sudden allowed this new power of coining, transferred the gain of many millions of pounds annually to his subjects, while the value of his own coin became necessarily depreciated. Not only has this been done, but no precautions have been taken that persons having this great advantage of coining an equivalent for money should give any security to the public that it might not be injured. A future age will perhaps rank among the extraordinary events of the eighteenth century, that a government oftentimes pressed for money, and increasing its debt at a prodigious rate, should thus relinquish what, in preceding ages, was deemed its peculiar privilege, should surrender a very ample revenue, and by this very surrender increase the rate of interest at which it was under the necessity of borrowing money. These things will strike the future historian with astonishment; but when it is added, that, on an embarrassment being experienced by the persons in possession of such powers, government itself ran to their release, and freed them for a considerable time from the great bond by which they were bound to pay the sum specified in their notes: this must appear to be such an act of munificence on the part of the sovereign, as must imply some extraordinary desert in those who are so highly favoured.

This unnatural state of paper-credit leads necessarily to many speculations. Our author sees clearly the extent of the power allowed by the sovereign, and also the necessity of a limitation to it; but this limitation is not marked out, because he has not sufficiently considered the real boundaries of paper-credit. The true limitation is the payment of cash on demand, or at the time specified in the note. If, from circumstances, this money cannot be paid, a stoppage of payment and future issues should take place, to be followed or not by bankruptcy, according to the nature of the case. But some have thought—and in this we coincide with them—that the interest of the public is not even thus sufficiently considered, and that further security is required from all who issue notes to be circulated in lieu of money. The value of the notes in circulation, according to this opinion, should be limited by landed securities, vested in proper hands by the proprietors of every bank. Thus the public could not be injured by the possession of their circulating notes, unless the bankers had acted fraudulently; which would consequently deprive them of the benefit of the bankrupt-act, and might be made to subject them, if necessary, to still higher penalties. Paper-credit and the metals would thus, each of them, have their advantage. The former would not, and it ought not, to encourage a general disuse of coin; and, under the true bond of landed security, would be justly entitled to the future confidence of the nation.

ART. XVI.—*The Anti-Jargonist, or a short Introduction to the Hindoostanee Language (vulgarly, but erroneously, called the Moors). By the Author of the Hindoostanee Dictionary. 8vo. 16 Rupees. Boards. Calcutta.*

IN this work, which is partly an abridgement of his Oriental Linguist, Mr. Gilchrist, with his accustomed ingenuity and skill, has compressed into a small volume the rudiments of the grand colloquial dialect of Hindustan, a copious and accurate vocabulary, a list of technical and military terms, several familiar dialogues, translations of tales and poems, with an account of the Indian horal diagram, illustrated by a well-engraved copper-plate—in short, as much as appears necessary in order to acquire a competent knowledge of the tongue, and more than any person could have expected in so small a compass. One very laudable object of Mr. Gilchrist, in the publication of this work, was to prevent the diffusion of a barbarous and corrupt dialect, which some preceding grammars and vocabularies have taught, although the authors have acknowledged it, at the same time, to be the jargon of the lowest and most illiterate classes. From this circumstance Mr. Gilchrist has adopted the expressive title of *Anti-Jargonist*; and those who learn by means of this gentleman's instructions may be assured that they acquire the language of Hindustan as spoken by the more polished natives of that country, and such only as an English gentleman—whether of the military, civil, or mercantile department—should condescend to use.

Mr. Gilchrist has scattered throughout his Introduction some very curious and useful observations on the manners and customs of the Hindus and mussulman-inhabitants of our eastern settlements, which we strongly recommend to the attention of young men in the company's service, or others who may visit India.

The following Sonnet, by the late Nuwab *Asuf ood Doulu*, is extracted from the translations.

1.

' Are lucid drops in either eye,
Love's magic gems set there?
Or do they glisten, sink and die,
Mere twinkling spheres of air?

2.

' Each killing charm at once display,
Here, tyrant! strike thy dart:
Take full revenge—but near me stay,
'Tis worse than death to part.

3.

‘Thy rival planet if we see
Through monthly changes run,
From waning where is beauty free,
Though radiant as the sun?’

4.

‘True, on thy cheeks youth blooming glows,
But oh, frail mortal! hear—
Yon virgin dew which decks the rose
Just shines—to disappear.

5.

‘Yet Asuf, why thy boon deplore,
That chance alone can give?
Sure absence wounds his breast no more
Who, slighted, hates to live.’ P. 279.

The very flattering report of the committee appointed to inquire into the progress of those who studied under Mr. Gilchrist in the New College of Calcutta, bears sufficient testimony to his abilities; but his various publications on the subject of the Hindustanee language and literature had, long before, placed him at the head of all competitors in that department.

MONTHLY CATALOGUE.

POLITICS....POLITICAL ECONOMY.

ART. 17.—*Substance of the Speech delivered by Lord Grenville, in the House of Lords, Nov. 13, 1801, on the Motion for an Address, approving of the Convention with Russia.* 8vo. 3s. 6d. Cobbett and Morgan.

ONE of the great advantages of our constitution is this—that every subject relative to the nation, however determined in the senate by any particular mode of influence, is at least previously subjected to discussion, which, in cases of importance, is frequently rendered more public still by the voluntary and careful submission of the several orations delivered in the course of discussion to the nation at large through the medium of the press. On the question which gave rise

to this speech, a noble lord, who was accustomed to hear his sentiments re-echoed from every part of the house, found, by the want of his official capacity, an equal want of support and deference among his colleagues—he was left in a very small minority, and with the consolation only that he was admitted to be tolerably well acquainted with the laws of nations. A convention had been made with Russia on the much disputed case of the right of searching neutral ships; and in this convention, many points, on which great stress had been laid in this country, have been totally abandoned, and a new æra seems to be formed in the history of war. Whether this convention will be attended to, time only must discover; but it is evident that, if the principle be pursued, neutral powers will be less harassed than they have hitherto been by the conflicts of neighbouring nations; and by so much the horrors of the most pernicious appeal to the worst of the human passions will be diminished.

Flattering as this view of the subject may be to humanity, our author is of opinion that it may be materially injurious to our own country; that ‘our maritime law will be found to have been in all its parts essentially impaired, its principles shaken, its exercise embarrassed, and its clearest regulations made matter of eternal dissension and contest.’ Before we reach the proof of these positions, much extraneous matter is introduced: the administration which conducted the treaty is not indeed boldly attacked, but every argument is couched under the terms of advice, and guarded by a charge against obstructing the wheels of the system heretofore formed. It is insinuated that ‘a more natural, a more respectful, conduct on the part of government’ might have been adopted; namely, to have stated certain circumstances relative to the treaty openly to parliament, and to have postponed ‘the examination of the measure until it could be presented in that more perfect form in which it is intended finally to stand.’ The reply easy to be made on such an occasion might have occurred to the speaker—Is there any reason to believe, from your lordship’s conduct in power, that you would have acted in a different manner?

On comparing the hostile conventions of 1780 and 1800, we are accused of standing ‘in the face of Europe, no longer as resisting, but as acceding to, the treaties of armed neutrality.’ To prove this, the five propositions or principles of maritime law which had been laid down in the last session of parliament are re-introduced; and as these principles were resisted by the Baltic powers, the author shows in what manner we have acceded to their terms. There cannot be a doubt that these principles have been infringed upon by the convention; but it may reasonably be doubted whether such abstract principles were to be made the grounds of action of political men, and at a time when the great charge against the French revolution and French philosophism was the introduction of abstract principles as a basis of government. The dictates of professors, which may be very proper in schools, seem occasionally unadapted to the character of those who are practically entrusted with the reins of government.

The only point in which there appears to be much strength in the opposition to the convention is the article on contraband of war; for, from the enumeration of the articles which constitute this contraband, naval stores seem to be excluded. ‘We have confessed that naval

stores ought not to be considered as contraband of war, and that we ourselves no longer acknowledge them as such. We have expressed this avowal in the very words originally selected for the purpose of making it universal, and we have inserted it in our treaty with those very powers who had confederated for no other object than to enforce our observance of it.' On the right of search some just observations are made; but the speech labours under its own weight:—it is of very great length; and the points which are obvious to any one, on comparing the treaties of 1780, 1800, and 1801, are not enlarged upon with any force of eloquence, nor is there any additional matter introduced, either to entertain or to convince.

ART. 18.—*Serious Reflections on Paper Money in general, particularly on the alarming Inundation of Forged Bank Notes. With Hints for remedying an Evil threatening Destruction to the internal Trade of the Kingdom. In which are included Observations on the Inquiry concerning the Paper Credit of Great Britain, by H. Thornton, Esq. M. P. 8vo. 1s. 6d. Thurgood. 1802.*

The fatal blow which has of late been struck at the credit of the Bank of England has filled every thinking mind with solicitude. The number of persons who have in consequence expiated with their lives the crime of forgery renders it doubtful whether the advantages derived by the emission of paper-money are not purchased at too great a rate, when they afford so strong a temptation to guilt, and are accompanied with the destruction of so many of our fellow-creatures. It seems indeed as if the punishment of that horrible mode of warfare countenanced by high authority was now brought home to ourselves, and that the nation which could justify the use of forgery against an enemy is made to experience the horror of such a device, by the same weapons being turned against its own bosom.

In this publication a judicious account is given of the banks of various nations, respecting all which it may be said that they were beneficial as long as they were merely employed for the benefit of trade, and with mercantile views alone; but it is extraordinary that, sooner or later, most of the larger banks were diverted from their original purpose, and converted into instruments of government; from which moment of connexion, their decline may be dated, and their ruin became inevitable. The banks of Venice, Amsterdam, Scotland, England—Law's Bank, or Mississippi bubble—the corresponding English South-Sea bubble—are brought in review before the reader, in order to impress on his mind the dangerous consequences of the attempt to 'convert mere shadow into solid substance—to condense opinion into a mountain of gold.'

'Paper, therefore, whether it bears the effigies of royalty or republicanism, unless it convey to the idea not the semblance merely, but the reality of so much money, is liable to fall into entire discredit, and of course at last into disuse. This was the case of the paper-dollars in America, though issued by a government whose struggles for independence ultimately proved successful: and this has been the more recent case in the assignats and mandats of the French republic, which professed to rest on what might have appeared to a superficial reasoner

sufficiently solid ground, viz. on the credit and security of the national domains. No national domains whatsoever—no territorial property, however extensive, can give permanency to the credit of national paper. Whatever may be its form or fabrication, however beautiful it may seem to the eye of him who holds a paper-dollar or assignat in his hand, he may confidently say, agreeably to the idea of Hamlet, when contemplating Yorick's skull, "To this must you come at last." p. 36.

That these are serious truths, no one can deny. Paper-money is of great service to mankind when it is easily convertible into the reality it represents; but when it is at the option of the person who fabricates it to give the reality or, only another semblance, in return for what has been offered, it baffles every conjecture to predict with a moral certainty the event. That a company, having such a power, should always have the will to be perfectly honest, is what neither history nor a common acquaintance with the heart of man will justify us in asserting; and so precarious are the actions of human life, that, allowing the individuals of such a company to possess the highest degree of honour and integrity, still the power may, after an emission of a great quantity of paper, be wanting to realise their wishes of restoring to its possessors its value in money. Even in this kingdom the consequences of the bankruptcy of a commercial company might not have been so injurious as a suspension of the law in their favour. To sanction a breach of principle for the benefit of individuals is dangerous; and necessity is so common a plea in the hands of power, that it should be always listened to with hesitation. As, however, the blow has been struck, it remains only to bear the pain with fortitude:—at the same time, the hints here thrown out to the Bank directors, for the prevention of forgeries, deserve their most serious attention.

ART. 19.—*The Income-Tax scrutinised, and some Amendments proposed to render it more agreeable to the British Constitution.* By John Gray, LL.D. 8vo. 2s. Symonds. 1802.

The title-page of this pamphlet may be very injurious to a work written with good motives and great political sagacity. Amendments (provided any minister should even be bold enough to recur to it) to the odious and detestable tax introduced by the late chancellor of the exchequer imply that the ground-work was not amiss: but the nation has sufficiently expressed its indignation at the whole scheme; and there is scarcely an individual existing who does not hope that such an inquisitorial system is for ever consigned to oblivion. Let us read the title, then, according to the contents of the work, and we may read it with pleasure and improvement—An income tax proposed which is agreeable to the principles of the British constitution. Is it possible that such an income tax can be proposed? our readers will exclaim.—Yes; it is not only possible, but this very tax, under the author's regulations, might be the mean of rendering all things cheaper; and the host of tax-gatherers who now annoy the repose of every house-keeper might be driven, as the locusts of old, by a violent west wind, into the Red Sea.

To remove the fears of our readers, we will state first what persons

are to be exempted from the payment of this new income-tax.—Artists, physicians, retail shopkeepers, lawyers, most manufacturers and merchants, the clergy, schoolmasters, the army, and the navy. Who then will be left to pay the tax? Those only whose income is derived in such a manner, that it is both a private and a national income; who, in short, do not detract from the income of another person to gain their livelihood: for an income-tax of this description ought to be drawn 'from real national income, and not from imaginary national incomes; and a possessor of real income who should with-hold his just portion of supply for the defence of the state would act as dishonourably as a military man who, in a day of battle, should contend for the privilege of standing in the hindmost rank.'

The justice of this remark will be evident, on considering the effect of the late mode of taxation. Ten per cent. was demanded of a tradesman; who consequently raised the price of his articles, and, in doing so, more than covered his tax; for he had not only to pay the tax, but to pay a higher price for every commodity, as his neighbours, under the same influence, conducted themselves exactly in the same manner. Who then were the real sufferers? Those persons who could not in return raise the price of any commodities, as they had none to sell. Besides, if the artist gain a sum for his goods, he derives it from another, who has consequently so much the less—the former having added an imaginary value to articles which were procured from other persons—and the nation, as long as the picture (if the artist be a painter) remains in the country, is not at all enriched by any number of sales in which it may be exposed and sold. There is a transfer only from A to B, and the national income is unaltered.

It is not so with corn, with hay, with sea-fish, with coals, and with the minerals at large; these are annually produced and annually consumed; these are the real national income. The incomes from agriculture the author states at 112 millions, and—

The first primary distribution of the national income		£.
from agriculture is to the landlord for leave to	}	28,000,000
cultivate the soil, one fourth, or		
To the clergy one twentieth, or		5,600,000
To the poor one fortieth, or		2,800,000
Thrown into the ground as seed		10,000,000
Remains for the producers		65,600,000

£. 112,000,000.

P. 16.

An example will best explain the circulation of this income.

Suppose a wealthy land-proprietor receives annually from his tenants a rent of 10,000*l.* and lives nearly up to that rent, making a reserve of only one tenth of it, some of the chief articles of his expenditure may be presumed to be as follows, namely, to government, on a land tax of 4*s.* in the pound, 2000*l.* for the maintenance and the education of his children, 1000*l.* for housekeeping, 2000*l.* for wages to servants, 500*l.* for horses and stables, 500*l.* for tradesmen, including coach-maker, upholsterer, carpenters, masons, smiths, &c. 2000*l.* and

the rest in charities, journeys, and to painters, statuarys, gilders, &c. Thus in the course of 12 months, this wealthy landlord has expended 9000*l.* which may justly be stated as national income, as it is a new creation, that did not exist the year before; but none of the articles of distribution of that rent before mentioned can be stated a second time, as a new part, or a separate part of national income; for were there to be twenty subsequent distributions previous to the total consumption, they would only be a continuation of the first agency, and no new agent. For example, the money the landlord has paid to the coachmaker, upholsterer, painter, and gilder, enables them to employ carpenters, shoemakers, taylors, bakers, brewers, &c. Do the servants receive 500*l.*? they with that money buy shoes, stockings, and other necessaries, and at the end of 12 months are ready for another 500*l.* to be expended in the same manner, which the farmer is prepared to pay to the landlord.' P. 16.

The income from foreign trade is estimated at fourteen millions, which is probably much too high; and we wish our readers to pay attention to this circumstance, that they may not be led astray by the vulgar error of the immense importance of our trade, and the dependence of the nation upon it.

• One of the great sources of the political evils, and I may even add of the moral evils, that have afflicted the world for more than one hundred years, is the misreckoning of statesmen in regard to the comparative importance of the income from agriculture and the income from foreign commerce. What a mass of erroneous opinions on this subject might be collected, not only from the writings of men of eminence, but from speeches of legislators of the first note, which have given rise to most impolitic and oppressive laws, to bloody civil dissensions, and to foreign wars; and have even directly lessened that national income, which they wished to have augmented. How much good would result, not only to Great Britain, but to other nations, were their rulers to give to each of those sources of national income its proper estimation. Mutual good-will among nations would then succeed to envious jealousy. Each would perceive the practicability of augmenting its own prosperity without detracting from that of its neighbour, and in their mutual dealings with each other they would almost disdain to calculate, whether the balance were in their favour or not. A nation perceiving that it could turn an agricultural income of 112 millions into an income of 114 millions, or 140 millions, would not be very anxious were it to purchase conveniences from abroad with an annual loss of 100,000*l.* or 200,000*l.* A great landlord, whose lands yielded him 50,000*l.* a year, would not be forward to enter into a bloody litigation for farthings.' P. 21.

The income from fisheries is stated at four millions; and, in consequence of having given true ideas of national income, our patriotic author suggests real political improvements.

- I. An attention to render the territorial income more productive.
- II. To render the fisheries more productive.
- III. To render money less productive.

‘ IV. To alter wholly the system of artificial money.

‘ V. To establish an unerring rule for connecting for ever in a just proportion the public supply with the territorial or national income.’ P. 26.

On each of these articles very important reflexions are made; but the use and abuse of paper-money deserve at this moment the most serious attention of the legislature; and we heartily join in the recommendation to imitate, with few exceptions, ‘ the law of the colony of Massachusetts Bay, by enacting,

‘ That every private person, who shall issue bills of credit to pass as money without the fullest real security for such bills, shall be considered and punished as a forger.—Let us now examine the consequences of this law. It would give an invitation to all the land proprietors of Great Britain and Ireland to supersede the 500 country banks, which have now filled the united kingdoms with notes of credit upon unknown and uncertain security. The present notes of credit would then be cried down as the clipt money formerly was, and a new coinage would appear of equal value, as a medium of circulation, with gold and silver, as supported by the good faith of the possessors of the territory. To those who now issue notes of credit, and could not give real security for such notes, six months might be allowed for calling in their notes, after which time it should be penal to offer them in circulation. This would, no doubt, make a considerable diminution in the revenue of many persons; but those persons would have no more reason to complain on that account, than he who had been feeding his horse and cow in another man’s field would have reason to complain when the horse and cow were turned out.’ P. 53.

We could with the greatest pleasure transcribe much more of this very important pamphlet; the great aim of which is to draw us out of the present labyrinth of finance, into which we made the first step in the reign of Charles II, and in which we have been at last completely bewildered by the thoughtlessness and precipitancy of the late minister. Two interests are spoken of in every place—the landed, and the moneyed; and, as the power of legislation has hitherto resided in the landed interest, from the sordid view of exempting itself from the burden of taxation, and the honourable defence of the country, it has plunged deep into a system which has at length increased its burdens, and rendered the proprietors of land the dupes of a few men with great capitals at their command. If this pamphlet should, as it promises to do, bring the members of the legislature to a more accurate investigation of the subject, the author may congratulate himself on having rendered a most important service to his country.

ART. 20.—*Thoughts on the internal Situation of Great Britain, in the Month of May, 1802. By a Magistrate. 8vo. 1s. No Publisher’s Name.*

This magistrate views the situation of the country with the eyes of a true statesman—equally averse to those principles which lead

CRIT. REV. Vol. 36. October, 1802.

Q

to anarchy and confusion, and to those which, under the pretence of resisting innovation, suffer every degree of violence and injury to be offered to the constitution.

‘Because the idea of civil liberty has, by a neighbouring people, been misconceived, perverted, and abused; because the term has been used as the incentive to murder and oppression; it does not follow, as a necessary conclusion, that the one should be smothered in the mind, or the other faulter on the lips, of an Englishman.’

F. 10.

Hence, as he perceives that much delusion has been practised on the ignorant by the arts of designing men on both sides of the question, and convinced that no man can ‘unlearn a truism once engraven on his memory,’ he apprehends it unwise ‘to consider the people as not having an interest in political doctrines, or as incurring guilt in their contemplation.’ On these grounds he wishes the people to be instructed practically, and a reformation of parliament to be entered upon with a view to correct those abuses and irregularities which time has introduced into the representative system. Taxes, and tithes, and poor-laws, receive some animadversions, which are all nevertheless conceived in the spirit of candour and moderation.

ART. 21.—*On the probable Effects of the Peace, with respect to the Commercial Interests of Great Britain: being a brief Examination of some prevalent Opinions.* 8vo. 2s. 6d. Hatchard. 1802.

The aim of the author is to show, by an examination of the commercial situation of France, whether or not the fears entertained by some persons of an injury to our commerce from that country rest on any solid foundation? He is of opinion—and in this we cordially unite with him—that ‘a revenue so embarrassed, a trade so crippled, a government so precarious, as that of France,’ must for a long time preclude any very great exertions; and we may add, that if its exertions could be increased tenfold, so far from injuring, they would be really beneficial to ourselves. If France were to make more brandy, wine, lace, oil, silks—in all of which she excels—there would still be a sufficient demand for so many articles of trade in the world? There are some things, indeed, in which we should lament to see our inferiority; and we were glad to observe that the printing-trade is recommended in this pamphlet to the notice of government; since, by some of the late very injudicious taxes on paper, the whole of Europe and America is still likely to be entirely supplied with English books from France, instead of from England. To those croakers and alarmists who prognosticate that the blessings of the present peace will prove a curse, we recommend this pamphlet as a perfect cure for their hallucination.

ART. 22.—*An Address to the independent Freeholders of the County of Suffolk, on the approaching Election. By a Suffolk Freeholder.* 8vo. 1s. Jordan. 1802.

The Suffolk freeholder is not content with the present bars to the door of the house of commons. He would exclude the sons of peers, and all directly or indirectly connected with government. He re-

commends it to corporations to choose their representatives from their own neighbourhood; though, from an example or two that has lately occurred in his vicinity, we apprehend he would now recommend it to them to look a little farther; and some just observations are made on what is called a disturbance of the peace of the county—but which really implies nothing more than a disturbance of the peace of two or three families, who conceive that the exercise of the right of a freeholder is an infringement of their own right to nominate for the shire in which they live—a right which has no existence in, and is generally in direct opposition to, the spirit of the constitution. Thus, what can be more disgraceful to a county than to hear that it is so mean and degraded as to receive its members from the appointment of one or two resident peers—peers, whose duty it is sedulously to abstain from interfering in any election. Protesting against these limitations, which would deprive us of the sons of peers, and many valuable officers in the navy and army, we should be happy to see our author's sentiments on the prevention of corruption and bribery, on increasing the number of electors, and on shortening the duration of parliaments adopted—none of which however, we are afraid, are at all likely to be put into practice.

RELIGION.

ART. 23.—*Harmonia Apostolica; or the mutual Agreement of St. Paul and St. James, comprising a complete View of Christian Justification, and of the Deficiency of former Commentaries. Translated from the Latin of Bishop Bull, by the Reverend Thomas Wilkinson, M. A. &c. 8vo. 6s. Boards. Rivingtons. 1801.*

‘ At present, attacks pour upon our church from every side, and traitors are within our walls. The time demands vigilance and exertion. Truth will prevail, and heresy be abashed, but only by the detection of the one, and the diffusion of the other. Neither can we expect the Almighty miraculously to preserve for us a church, which we do not think it worth our while to contend for, or support.’ P. 300.

So says our author; and he might have expressed himself in this and other places with less bitterness. We could wish that the term Calvinistic—a very indefinite one—had never been used in a dispute, for the adjustment of which the translation of a very important part of bishop Bull's writings has been with the best intentions presented to the public. St. Paul and St. James can easily be reconciled by those who without prejudice read their epistles, and attend to their interpretation with the same temper that the two apostles would have shown towards each other, if they had met to adjust their supposed differences of opinion. There is no necessity, moreover, of adverting to certain periods of our history, in which religious opinions, maintained by political parties, created divisions in the state, of a very horrid nature and tendency; the disputes at present subsisting in the church having no reference to those parties; and persons of high respectability, both for talents, character, and rank, being found on both sides of the question. To these persons it would be the utmost degree of presumption in us to recommend a translation of

works with which they are so well acquainted in the original; but to many teachers out of the church—and we may say, to some ministers in the church itself, not very conversant with Latin authors—we may add, that a diligent perusal of this work, with or without the comments of the translator, will lead them to rectify many of the prejudices with which they are sometimes known to fill the minds of their hearers, on the subject of imputed righteousness and justification.

ART. 24.—*The Instability of Worldly Power, and the Insufficiency of Human Means: or, Divine Providence our only Shield.—A Sermon preached at the Parish Church of the Holy Trinity, Minorics, on Tuesday, June 1, 1802: being the Day appointed by Proclamation for a general Thanksgiving to Almighty God for putting an End to the late bloody, extended, and expensive War, in which we were engaged. Published at the Request of the Parishioners, by Thomas Thirlwall, M. A. &c. 4to. 1s. Rivingtons.*

In the vision of Ezekiel, on the restoration of dry bones to the human form, the writer finds a comparison between the late and the present state of this country, on which he dilates in the usual manner.

‘The ark of our constitution remains untouched; the throne and the altar are preserved sacred and inviolate; the charter of our civil and religious liberties is unfringed; our lives, our property, and independence, are guarded and protected. We each sit under our vines and fig-trees, and enjoy the fruits of our labours. The law dispenses justice in equal measure to all. Each individual enjoys the privilege of worshipping his Maker and Redeemer in the way he thinks most acceptable. Our empire is consolidated, strengthened, and extended. Our armies have returned home crowned with victory; and fame resounds their gallant achievements. Our fleets have never, in the proudest era of our naval history, risen to so high a pitch of renown. God hath blessed us with the return of abundance. “Our garners are full and plenteous with all manner of store, and there is no complaining in our streets.” In allusion to the prophet’s vision; “our bones are come together, bone to his bone: our sinews and flesh are come upon us, and the skin hath covered us, and at last the breath also is come unto us; and we stand upon our feet an exceeding great army.” p. 16.

ART. 25.—*A plain and practical Exposition of the Ten Commandments. By the Reverend S. Glasse, D. D. &c. 12mo. 2s. Rivingtons. 1801.*

This is a well-meant attempt to explain the Ten Commandments; but our praises, we confess, must be bestowed rather on the design than the execution. There is a want of luminous order and consecutive arrangement; whence those whose capacities have not been much enlarged by education or experience will scarcely be able to follow the author satisfactorily. Thus, in the first discourse on the first commandment, in which the unity of God is explicitly declared, on purpose that the Israelites might never be seduced into the belief of that

polytheism which was the disgrace of neighbouring nations, the preacher is by no means sufficiently careful to explain the nature of the unity of the godhead in the commencement, or to point out afterwards the distinction between the trinity of Christian and the plurality of heathen worship. On the contrary, we find 'God the Holy Ghost (the third person in the Blessed Trinity)' introduced before there is mention made of the distinction of persons in the godhead; and it is asserted, that we are taught by the text to acknowledge and obey 'the great Almighty and adorable Being, existing in three divine persons, co-equally and co-essentially God,' without showing the connexion between this Almighty Being and the God spoken of in the text. Such a discourse is rather calculated to excite than to remove doubts in the mind of the Trinitarian. —The sermon 'on taking the name of God in vain' is written in a better style, and conveys more practical precepts; but of this, and indeed of all the rest, we may make the following remark—that, as they are evidently intended for circulation among the middling classes, sufficient regard is not paid to their capacities, which require that instruction should be delivered in the plainest manner, in order to become intelligible.

ART. 26.—*Six Lectures on the Church-Catechism: intended for public or private Instruction; more particularly appropriated to the Sundays in Lent. By the Reverend Samuel Glasse, D. D. &c. The Third Edition. 12mo. 1s. Rivingtons. 1801.*

In this work 'a style of familiarity is attempted, without descending so low as to degrade the character of instructor.' If such have been the attempt, it has unfortunately proved abortive; or, from the fear of degrading the office of instructor, the writer has not descended low enough to be intelligible to young persons. We recommend him to descend so far as to ask one of the catechumens in his parish, and of superior capacity, to read over these lectures in his hearing, and he will then perceive how very little they understand of the learned doctor's communications.

ART. 27.—*A summary View of the Nature and Tendency of Sunday-Evening Lectures, in the Parish Churches of populous, or large manufacturing Cities and Towns; or, a serious and candid Appeal to the Members of our established Church; with an Account of some of the Causes which have hitherto prevented their Establishment, and Suggestions for removing those Causes in future. To which is added, Bishop Kenn's Evening Hymn, as sung at the Sunday-Evening Lectures. Second Edition. 8vo. 6d. Crosby. 1802.*

A recommendation of Sunday-evening lectures, without a sufficient attention to their disadvantages.—In a place where a Sunday-evening lecture is given by the methodists, or other sects, there should assuredly be one given in the church; but it may well be questioned, whether the necessity for them does not arise from something wrong in our manners? In country towns, the laudable custom is not yet worn out of dining early on the Sunday, that all the family may go to church in the afternoon as well as the morning; and the evening is spent at home in reading and catechising the children.

Where a family supports religious exercises at home on the Sunday evening—as we know many yet do—the parties in the parlour and the kitchen are the happiest; and there is no need of going to church to a Sunday-evening lecture, which is not always free from danger to some of the congregation.

ART. 28.—*The Evidence and Design of Christianity considered, in a Letter to a Gentleman.* 12mo. 1s. Rivingtons. 1801.

This letter is said to have been written to a friend who had some doubts on Christianity; and, to remove them, very sound and good arguments are urged in an affectionate manner. One paragraph we particularly recommend to those who are accustomed to hear the truths of our religion derided, and, without examination, are apt to be led away by the sarcastic remarks of infidelity.

‘When I heard objections against Christianity, I heard many smart things said. But when I considered who the objectors were, I could not but reflect thus:—These persons cannot be supposed to be very profound in moral or theological science. Light, easy, self-confident young men. They cannot be supposed to have any predilection for what relates to a spiritual world, or indeed for any thing but what concerns the interests or enjoyments of the present life. When I consider how they live, I must conclude, that whoever may be wrong, they cannot be right. They have no moral end in view.’
P. 22.

The whole of this little work is composed in a plain and easy style: it may be usefully perused in serious families, and put into the hands of those who live in circles where there is danger from dissipation.

ART. 29.—*A Sermon, preached in the Parish Church of New Windsor, Berks, on Sunday, the 15th of February, 1801. By the Rev. T. Freeman, LL. B. &c. Published at the Request of a Part of the Congregation.* 4to. 1s. No Publisher’s Name.

The discourse is founded on three propositions:—

- ‘1st. That God is the disposer of all events.
- ‘2dly. That nothing is more pleasing to God than zeal, when directed by true piety.
- ‘3dly. That it is as much the indispensable duty of a king, to provide for the security of his kingdom, and the happiness of his subjects; by enforcing, both by precept and example, a due obedience and conformity to the laws of God; as it is the bounden duty of the subject, to obey those laws; to fear God; and to honour the king.’ P. 4.

The latter head gives occasion for a panegyric on the present sovereign, which, however well deserved, we may almost term presumptuous when obtruded from the pulpit—the preacher’s audience not being collected to attend to his eloquence on any other subjects than those pointed out by the Gospel,

ART. 30.—*A Call for Union among the Members of the established Church; enforced by a brief Review of the injurious Tendency of Controversies and Contentions among real Christians.* 12mo. 3d. Matthews. 1802.

A sound, well-meant, judicious exhortation to Christian unity.—Differences in opinion are stated to arise from mental imperfections, from education, from a variety in our capacities, a variety in our temper, and a variety in our secular interests, which, as they cannot be removed, ought to excite Christian forbearance towards each other. Contend we may, and ought strenuously, for the truth, but the Scriptures are to be our guide in our exertions; and when the evil tempers of heathens enter into our discussions, we forget that we are disciples of a Lord and Master who came to bring peace into the world. Unity in sentiment is not attainable, but unity of affection may be; and this affection is much injured by various provocations pointed out in this work during the discussion of religious controversies. A publication of this kind is much wanted in the neighbourhood of Bristol; and we recommend it to all who have been engaged in it, trusting it may tend to allay the jealousies and animosities which that controversy has excited.

‘It will be well’ (we say with our author) ‘for ourselves, well for the interests of that church of which we are members, well for the honour of that religion of which we are the disciples, and pleasing to that God of love of whom we are the creatures and servants, if with a holy ambition we emulate the benevolence of St. Paul, who, disdaining to confine his charity within those narrow limits, which, in later times, have circumscribed that of the generality of Christians, extended his fervent benediction “to all them that love the Lord Jesus Christ in sincerity.”’ p. 16.

ART. 31.—*A Sermon, preached in the Parish Church of Woburn, March 14th, 1802; the Sunday after the Interment of the late most noble Francis, Duke of Bedford. By Edmund Cartwright, A. M.* 8vo. 1s. Murray and Highley.

After the usual reflexions on mortality, a due tribute of affection and respect is paid to the memory of the late duke of Bedford.

BLAGDON CONTROVERSY.

ART. 32.—*Animadversions on the Curate of Blagdon's three Publications, entitled The Controversy between Mrs. Hannah More and the Curate of Blagdon, &c. an Appeal to the Public, and an Address to Mrs. Hannah More; with some Allusions to his Cambrian Descent from “Gwyr Ap Glendour, Ap Cadwallader, Ap Styfnig,” as affirmed and set forth by himself, in the twenty-eighth Page of his Appeal to the Public.* 8vo. 2s. Hatchard. 1802.

A very dull account of the controversy, in which the curate's birth, parentage, and education, are attempted to be held up to ridicule. To be a poor servitor at Oxford is not a disgrace to any man; the highest dignitary in the church at present was a servi-

tor; and we are indebted to the same rank of life for characters to whose merits the nation will for ever pay the warmest tribute of respect. The flippant nonsense on the supposed Welsh descent of the curate can appear as wit only in the eyes of the author. The public have been already acquainted with the facts from other pamphlets.

ART. 33.—*Illustrations of Falsehood, in a Reply to some Assertions contained in Mr. Spencer's late Publication. By the Rev. Thomas Drewitt, A. M. &c. 8vo. 4d. Cadell and Davies, 1802.*

This is an answer to the attack of Mr. Spencer on the present writer; who does not seem to have considered sufficiently that the public at large are little interested in the assertions which he refutes, and that they are swelled into too much importance by this second circulation from the press.

ART. 34.—*Elucidations of Character, occasioned by a Letter from the Rev. R. Lewis, published in the Rev. T. Beres's Address to Mrs. H. More; with some Remarks on a Pamphlet lately published, by Edward Spencer, of Wells. By the Rev. John Boak, Rector of Brockley. 8vo. 6d. Cadell and Davies. 1802.*

Several letters addressed to Mr. Lewis by the author, and which the former did not think proper to answer, are in this pamphlet brought before the public. Without entering into the merits of the controversy, we commend Mr. Lewis for his silence; for the press has groaned too long beneath the weight of this acrimonious dispute. The author has also thought Mr. Spencer's attack worthy of a reply.

ART. 35.—*An Alternative Epistle, addressed to Edward Spencer, Apothecary. By Lieut. Charles H. Pettinger. Second Edition. 8vo. 4d. Hurst. 1802.*

The lieutenant seems to be a good match for the doctor, whom he compares to a 'mountebank doctor and a jack-pudding, an insignificant apothecary,' and adorns with a variety of similar epithets. His work is asserted to be 'most execrable in design, most contemptible in execution, most unprincipled in its statement, and most blackguard in its language—so wicked, so absurd, so conceited, and so vulgar,' as to baffle ancient and modern times to produce its equal. Its paragraphs are to be divided into 'the ridiculous, the blackguard, the lying, the nasty, the indecent, the profane, and the Jacobinical.' In short, our author assures his opponent that the public voice is uniform in pronouncing his pamphlet 'to be the most blackguard production that ever issued from the press.'

Illacq̃s intra muros peccatur, et extra.

We hope this is the last pamphlet that will come into our hands on the *Blagdon Controversy*; for it is distressing to read the scurrilities that have passed on both sides concerning a question which ought now to be buried in oblivion. We recommend to all the parties, who pretend equally to venerate the Scriptures, to meditate on that exhortation which forbids the 'rendering railing for railing.'

NON-RESIDENCE OF THE CLERGY.

ART. 36.—*Thoughts on the Residence of the Clergy, and on the Provisions of the Statute of the twenty-first Year of Henry VIII. c. 13.* By John Sturges, LL.D. &c. 8vo. 2s. Cadell and Davies, 1802.

ART. 37.—*Observations on Dr. Sturges's Pamphlet respecting Non-Residence of the Clergy; in a Letter to Mr. Baron Maseres.* 8vo. 2s. Hatchard. 1802.

It is a pleasure to see a controversy of importance in the hands of gentlemen and scholars. Whatever party the public may at first espouse, great allowance will unquestionably be made for a difference of opinion among their opponents; and where the principals are seen to act towards each other with mutual candour and forbearance, the benign influence of their respective dispositions will, it is to be hoped, diffuse itself over all who take a part in the controversy. Within the last two or three years, informations have been lodged against many clergymen for non-residence in their respective parishes; and the penalties assigned by an act of Henry VIII have been attempted to be levied. The number of these informations has been so considerable, that the legislature has thought proper to interfere, and, by a posterior act, has suspended the natural course of justice. During this suspension, it was intended that new regulations should have been formed, and the act of Henry VIII totally repealed, or modified in a manner less injurious to the interests of the clergy.

In this state of the question, Dr. Sturges, a very respectable dignitary of the church of Winchester, introduces his opinions on the residence of the clergy; and, from his clerical situation as well as his general character, the side which he espoused could not have fallen into better hands. To him also the act of Henry VIII seems to require some degree of modification; and the mode adopted to level the penalties under it appears derogatory to the respect due to the clergy and the interests of the church. He acknowledges, however, that too much occasion has been given for the complaint of non-residence, but maintains that such occasions ought not to make us turn a deaf ear to a variety of causes for non-residence, of which he produces specimens, and which, nevertheless, would not preserve a worthy incumbent from a *qui-tam* information. Of these, one is an augmentation of income derived from an inadequate preferment, by teaching as a schoolmaster, or as a private tutor either abroad or at home. As preferment is less obtained by selection than by chance, there may be cases in which the incumbent could be better employed in another parish than his own, while a curate may be more adapted to the care of the former. Ill health, bodily infirmity, and domestic concerns, may also each furnish reasons for non-residence. The state of the parsonage itself is, from a variety of circumstances, often so unfavourable, that residence in it is scarcely compatible with the situation of the incumbent.

Since the law, even in its present state, admits of many allowances for non-residence, there seems to be no sufficient reason why this allowance should not be extended to the cases above mentioned;—but

no private favoritism can turn the law from its direct course; the judge and jury are equally bound by their respective oaths; and the penalty must be levied, though the hardship of the case may be acknowledged by all parties. Hence the worthy author thinks that the civil judge is not the fittest person to determine upon these actions, which he would leave to our ecclesiastical superiors, the bishops. It is argued that they must necessarily be zealous for the true interests of the church; and that if they treated the clergy with paternal indulgence, they would still always modify such indulgence with a disposition to maintain order, and to exact the performance of duty.

Against the other provisions of the act of Henry VIII, which prohibit the clergy from acting as farmers or tradesmen, it is contended, with great justice, that the regulations are by no means adapted to the manners and customs of the times and the state of a married clergy. Of this no one can entertain a doubt, who considers the extent of this act, and with what rigor it may be enforced. On the whole, our author sums up his arguments in the following strong language.

‘ That the residence of the clergy is in itself highly expedient and proper to be enforced, but that there are many cases in which this rule will admit of exceptions—that these cases should be specified by law as far as they can, but that many of them must depend on circumstances, which cannot be so specified, and are proper to be determined only by the discretion of some superior—that the bishop or ordinary is the superior, on whom such discretionary power would naturally devolve—That the statute of Henry VIII enforcing residence is a harsh law, severe in its penalties, unequal in its operation, and less applicable to the present times than to those in which it was enacted—That the other provisions of the same statute, against taking to farm and buying and selling, are carried to an unreasonable extent, would interfere (if put rigorously in force) with the common rights of clerical owners in the management of their ecclesiastical, as well as of their private property, and are ill-suited to many forms of property in the present times—That the whole statute has in a great measure become obsolete and lain long dormant, but that its revival at the present time appears to have produced already much inconvenience and hardship, and will produce still more, if its operation be continued—And, that it is therefore become a fit, and almost necessary, subject for the interposition of the legislature to repeal or to amend it.’ P. 71.

Against these positions an anonymous writer advances with arguments equally forcible; and when it is considered that he is the friend of Mr. Baron Maseres, and that the baron himself has professed the same opinion, the public, we are persuaded, will pay as much deference at least to this pamphlet as to that whose tenets it controverts. The evils of non-residence are here contrasted with the various motives for indulging it; and they are summed up in the strong and forcible language of bishop Horsley and the venerable Hooker. The variety of exemptions from the penalties of non-residence is next considered; and to the writer these exceptions seem ‘to bereave at least a sufficient number of parishes of resident incumbents.’ In-

need, in these exemptions are included some on which Dr. Sturges himself lays great stress. The travelling tutor is not thought, however, an object of indulgence, and in this we agree entirely with the writer, for the reason specified by him, 'that there are abundance of members of the universities, and other ecclesiastics, unattached to parochial benefices, who are willing and perfectly qualified to engage in this sort of occupation.'

It is urged also, that 'a parochial benefice is by no means an unconditional freehold. He who accepts it imposes on himself conscientious and legal duties—among others, the conscientious duty of residence, and legal subjection to the penalties, enacted against the breach of it. When St. Paul says that "they who wait at the altar should live of the sacrifice," he plainly implies at the same time, the converse of his proposition, that they who live of the sacrifice should wait at the altar. The duties and the emoluments are correlative. And though our forefathers, in their wise and salutary attachment to a church establishment, have "not entrusted that great fundamental interest of the whole, to the unsteady and precarious contribution of individuals," but have given the greatest possible stability and security to the provision of this establishment; yet have they not by any means released the ministers of the church from those original, eternal obligations, which form the fundamental considerations, for the appropriations of the revenues set apart for their use.

' Subject to these obligations were all parochial benefices accepted, and subject to these are they retained. When measures are taken to compel performance of them, complaint is groundless; and the obvious answer to it is that, which our great poet has represented as suggesting itself to the first man, in refutation of his querulousness against his Creator :

——— ' Too late

They thus contest. Then should have been refused

Those terms whatever, when they were proposed.

Thou didst accept them. Wilt thou enjoy the good,

Then cavil the conditions? P. 26.

Our author by no means wishes to enlarge the act of Henry VIII; but, in reply to the inadequacy of some benefices, suggests an excellent improvement, which it is to be hoped will be duly considered in the approaching session of parliament. Instead of giving half of the penalty to the crown, he proposes that that half may be appropriated to the improvement of smaller livings. As to the profession of the church being injured by the restraint of non-residence, our author is convinced that the high rewards in it are sufficient to prevent any injury of this kind, and that very few of the really deserving members of the profession are likely to be aggrieved in any respect by the enforcement of the act.

The author is sensible of the delicacy of meeting the improvement on the act as suggested by Dr. Sturges, and of opposing the increase of episcopal authority; but he contends, that in the best of men there is an *esprit de corps*; and, allowing that the bishop must be necessarily a very valuable minister, 'whose character is as unex-

ceptionable as Dr. Sturges,' yet he asserts—' I solemnly protest that I should not think the parochial residence of the clergy might with safety be made to depend on merely the effects of even his own voluntary active interference.' Several other good reasons are offered why the power of compelling residence should not be lodged in the prelatie bench; among which, one deserves peculiar consideration.

' *Quis custodiet ipsos custodes?* It is by no means absolutely impossible, that a bishop himself may be obnoxious to the charge of neglecting the duty of residence. And how then would he interpose to enforce the performance of it in another? With what propriety could, for instance, a bishop of Llandaff (I refer to the known delinquency of this learned prelate—*clarâ et multâ virtute redempti*—with the respectful and anxious embarrassment of a child, compelled to remonstrate against the misconduct of a parent)—with what propriety could that prelate, possessing a bishopric in South Wales, a professorship of divinity in Cambridge, and a parochial benefice in Leicestershire, yet holding his residence on a lay estate in Westmoreland; with what propriety, consistency, or decency, with what sincerity, or seriousness, I ask, could he undertake to censure, for neglect of the duty of which we speak, the beneficed clergy of Monmouthshire or Glamorganshire?" p. 51.

Our author, then, is by no means inclined to relax. He would have the act enforced with all its supposed rigors; and to his opinion we confess we most incline. The number of actions seems to us merely to prove how great was the violation of an important duty on the part of the clergy; and though the informer may have proceeded without any intention to benefit the church, the church, there cannot be a doubt, would be benefited by the continuance of such informations. Dr. Sturges properly complains of the traffic of livings, and that Garraway's coffee-house (as we well know) resounds with the advantages of a fine situation, a sporting country, little duty, and no fear of the bishop. It is, in reality, in consequence of such little attention to residence that livings are become mere objects of bargain and sale, that the out-goings and in-comings are alone considered, and that the value of the incumbent's life is calculated, and the next turn of a living a matter as marketable as a ton of hops or a bale of cotton. *Qui-tam* actions must always be an effectual bar to this shameful traffic; for if every incumbent be compelled to residence, the father of every *ignoramus* designed for the church will think a little before he ventures his capital on a spot from which so small an interest may be eventually returned.

Against entrusting the bishops with the power of a judge and jury, the arguments seem to us irrefragable; and to them we may add the danger of giving the bishop too great an interest in the election of a member for the county. While the clergy depend so much on him in one civil concern, they cannot do otherwise than return the favour conferred on themselves by consulting his lordship's wishes in another civil concern. These arguments will, we doubt not, have their effect in the ensuing parliament; and we could wish that every member who gives a vote upon so important a subject would

carefully balance the positions advanced in these very valuable pamphlets.

ART. 38.—*Anguis in Herbâ! A Sketch of the true Character of the Church of England, and her Clergy: as a Caveat against the Misconstruction of arifal and the Misconception of weak Men, on the Subject of a Bill about to be brought into Parliament, for the Revisal of certain Ecclesiastical Statutes concerning Non-Residence, &c. &c. &c. By the Rev. James Hook, M. A. &c. 8vo. 2s. 6d. Ginger. 1802.*

A strong contrast to the pamphlets above reviewed—filled with trash, *et præterea nihil*, about Jacobinism and the French revolution. On reading this tract, it might be supposed that the question on the non-residence of the clergy had been loudly supported by the laity, and that the *qui-tam* informations had been the children of Jacobinism; whereas there is no reason to believe that the Jacobins ever gave themselves any trouble at all on the subject, and that the laity in general viewed the question with too much indifference.

MEDICINE, &c.

ART. 39.—*Some few Cases and Observations on the Treatment of Fistula in Ano, Hæmorrhage, Mortification, the Venereal Disease, and Strictures of the Urethra. By John Andrée, M. D. &c. 8vo. 1s. 6d. G. and W. Nicol. 1799.*

These cases had unaccountably escaped us; which we regret the more, as in some of these points we have been obliged to find our own way without assistance. Fortunately, we have not greatly differed from our author. *Fistula in ano* may, he remarks, be often cured without the operation, by attending to the patient's health, and avoiding irritation, or using only a gentle compress. Indeed, the health should be particularly attended to; for they are often depositions from the mere efforts of nature; and on the discharge being stopped, the original disease returns.

In hæmorrhages from wounds, the artery, when tied, should always, in our author's opinion, be brought to the sight. In a violent internal hæmorrhage from the intestines, he succeeded by placing the patient in a washing-tub, and repeatedly pouring pails of cold water on the belly.

In mortification, attended with pain, Dr. Andrée thinks opium even a superior medicine to the bark. As an antisymphilitic, he conceives the nitrous acid not effectual; though it may relieve some obstinate Venereal symptoms where mercury has been long continued, and disagrees. He dissuades the application of mercurial ointment to chancres, and prefers dry lint. Some fixed pains, which remain after salivation, he remarks, are often rheumatic, and may be cured by the sarsa, a milk diet, and free air. In this observation most practitioners will agree with him.

Some cautions are added respecting the use of caustics; and Dr. Andrée advises that they be not employed till bougies have absolutely failed.

ART. 40.—*Appendix to a Publication, entitled new Inventions and Directions for ruptured Persons, &c. &c.; containing a familiar Account of the Nature of Ruptures, in both Sexes. By W. H. T. Esq. 8vo. 1s. 6d. Hurst. 1802.*

The author will not suffer his inventions to be forgotten. He again warmly recommends them, giving twelve ironical reasons why they should not be adopted. The chief part of the Appendix, however, consists of extracts from Mr. Pott's and M. Arnaud's treatises on ruptures.

ART. 41.—*Experiments with the Metallic Tractors in Rheumatic and Gouty Affections, Inflammations, and various Topical Diseases; as published by Surgeons Herholdt and Rafn, of the Royal Academy of Sciences, Copenhagen; translated into German by Professor Tode, Physician to his Danish Majesty; thence into the English Language by Mr. Charles Kampfmüller: also Reports of about one hundred and fifty Cases, in England; demonstrating the Efficacy of the Metallic Practice, in a Variety of Complaints, both upon the Human Body, and on Horses, &c. by medical, and other respectable Characters. Edited by Benjamin Douglas Perkins, A. M. 8vo. 5s. Boards. Johnson.*

This work contains many additional cases in support of the metallic tractors; and, among others, some instances of horses having been cured by them, to preclude all suspicion of the influence of imagination. Dr. Haygarth's attempts to lessen their credit are again warmly noticed. We think Mr. Perkins acted more politically when he with great eagerness informed the world that there was not the slightest collusion between him and his antagonist. This, we have been assured, was true; but we do not recollect it in his publications.

COW-POX.

ART. 42.—*Facts, and some Arguments, tending to shew that the public Decision may with Prudence be suspended respecting the Inoculation of the Cow-Pox. By Thomas Lee. 8vo. 1s. Hurst. 1802.*

We have had occasion to adduce facts and arguments in opposition to a practice we still think was too hastily adopted and too warmly supported; though farther examination and more extensive experience has shown the foundation to be secure, and the superstructure solid. With respect to the 'facts' they may be easily discussed. The young woman had five or six pustules *between the fingers*, and the nature of *her* disease is sufficiently obvious. The young man had what 'was called the cow-pox,' but many years afterwards contracted the small-pox. His sister did the same; but he destroys the effect of his evidence by adding, that 'he never heard that the cow-pox would prevent the small-pox.' It is evident, therefore, he had *not* the true cow-pox, for nothing is better established than the general opinion of its being a security. He was evidently in a part of the country where it was uncommon. The whole pamphlet is written hastily and inconclusively, and shows the author to be unquestionably 'a truant son of the university' of Edinburgh.

ART. 43.—*Observations on the Utility of inoculating for the Variolæ Vaccine, or Cow-Pox. By Edward Gardner. 8vo. 1s. 6d. Carpenters. 1801.*

Some well-meant remarks on the subject of the cow-pox, in a popular view, with many of the popular errors, and praises a little too extravagant on the author of the plan and his 'numerous experiments.'—We could wish to banish 'spurious cow pox' from the mind. We may as well say, that when the puncture inflames after inoculation for the small-pox without the supervention of fever, it is a spurious small-pox. In fact, in neither instance does the disease take place.

EDUCATION.

ART. 44.—*Some Remarks relative to the present State of Education, in the Society of the People called Quakers. By George Harrison. 8vo. 6d. Darton and Harvey. 1802.*

The very respectable author of this work wishes to impress on the yearly meeting of the Quakers the necessity of attention to the education of their children. By this account it appears that several schools, 'formerly of the first reputation in the society, and abounding with scholars, have scarcely any thing remaining but the walls. In short, the present state of schools in the society is in a general view deplorable.' The minutes of the yearly book (very judiciously introduced by the writer) testify that at various times education has been considered of importance; and the evil of neglecting it seems now to have arisen to a height very alarming.

'One thing, however,' (says our author) 'I seem to have discovered, and to the society an important discovery it is, namely, that the deficiency of a general plan of education amongst us develops the source of those complaints, which are brought up from all quarters, concerning the poor and low state of the society in a religious sense. By the representations of many solid friends, in various parts of the nation, we seem, for want of an adequate system of education, to be leavening into the common mass; and all the efforts of the few well-qualified ministering friends amongst us appear unequal to the task of counteracting the progress of this declension; and yet a fair outside appearance will long survive the distinction, and a decent formality and tolerable conformity to rule will subsist, in the persons of many, after vital religion is gone.' P. 16.

The declension of Quakerism is evident. The attention which its members pay to dress and the incidents of fashionable life, must necessarily, after a course of years, destroy the sect altogether, unless there should be something solid left when its form and exterior parts are taken away. This pamphlet deserves the serious attention of the society.

ART. 45.—*Instructive Hints, in easy Lessons for Children. By E**** C*****. 8vo. 6d. Darton and Harvey. 1801.*

A little book, for little children.

ART. 46.—*Conjugata Latina : or, a Collection of the purest and most usual Latin Words, distinguished into Classes according to the Times of their Occurrence, and arranged according to their Derivations : with their Significations and Syllabic Quantities : comprising three thousand Words, chiefly selected from Terence, Cæsar, Virgil, Horace, and Ovid. To which is subjoined, an Alphabetical Index of all the Words in the Conjugata. By Thomas Haigh, A. M. 8vo. 3s. Bound. Symonds. 1802.*

Mr. Haigh has manifested a considerable share of ingenuity in this collection ; and the labour which he must have employed in it deserves the thanks of all teachers. Perhaps the author, from long familiarity with the method, may render it serviceable to his younger pupils ; but we think, in general, it will be too difficult for boys who have not advanced pretty far in the common grammar. To scholars who have been three or four years at Latin, or to grown persons wishing to recover that tongue, we recommend it as a very useful performance. We have scarcely ever seen a more inelegant English style than Mr. Haigh has employed in his preface.

ART. 47.—*The Village Library ; intended for the Use of Young Persons. By Miss Gunning. 18mo. 2s. Boards. Crosby and Co. 1802.*

This volume contains eleven tales, which will assist in catching the imagination of children, and training their minds to a love of virtue.

POETRY.

ART. 48.—*The Island of Innocence ; a Poetical Epistle to a Friend. By Peter Pindar, Esq. Part the First. 4to. 1s. 6d. Dean. 1802.*

This seems to have been the work of a former æra of the author's life, when—not yet subject to the calls of satire, and the daily supply it demands—Peter had more time to polish his lines, and mature his thoughts. There is, however, a modern passage in the usual strain, which contaminates a work that might otherwise be styled elegant—we mean where he concludes with 'the brutes of Paternoster-Row.'

The subject of this work is an adventure which happened to the author in his voyage to Jamaica—the accidental meeting with an elegant woman and her husband in a small island in the Gulf of Mexico.

'Persecuted by their parents for a love attachment, they forsook their native country' (America) 'to seek some distant asylum. On their voyage they were wrecked ; but fortunately escaped with their lives, and preserved their property. Finding the little island on which they were thrown to be in possession of a few inhabitants of the most perfect simplicity of manners, and the most lively friendship, pleased also with the salubrity as well as the beauty and fertility of the spot, they adopted the resolution of passing their days in this remote corner of the globe ; convinced that the most perfect happiness resides oftener in simplicity than splendor. Their opinion soon became realised : fond of the innocent natives, and equally beloved again, the delightful republic flourished under their auspices, and restored the golden age.' P. I.

The introduction is a favourable specimen of the work.

‘ To thee, my friend, amid that peaceful isle
Where bounteous Nature blooms with sweetest smile;
Where never Winter, on his northern blast,
Howls on the hill, and lays the valley waste;
O’er a pale sun, the cloud of horror throws,
And buries Nature in his vast of snows;
Ah, no! where endless Summer, ever gay,
Opes a pure ether to the orb of day;
That gilds the tree, and flower, and grassy blade,
And works his threads of gold in ev’ry glade;
To thee, my friend, where shrubs of incense rise,
And pour their grateful fragrance to the skies;
Where rills, in wanton mazes, wind away,
Diffusing health and plenty, as they play;
Where the rich treasures of the pine reside,
And orange-branches bend with golden pride;
Where from the boughs of odour, mingled notes
Of rapture warble from a thousand throats;
And blest, from vale to vale the cooing dove
Wings with his mate, and teaches man to love;
To thee, I yield the Muse’s artless line,
And envy all the blessings that are thine.’ P. I.

The thought which suggested his *friend’s* describing the luxuries of Europe to the simple inhabitants, and contrasting it with its dangers and depravity, is a happy one, and well conducted. The affectation of humanity, however, is too glaring; and we must forget the means which put those animals, destined by divine command for the use of man, into his power. On the whole, we have been better pleased with this work than with some of the author’s later attempts: they remind us of a better æra, when we could reflect on Peter’s strains without the pain of injured modesty or the indignation of insulted religion.

ART. 49.—*Pleasures of Solitude. Second Edition. With other Poems.*
By P. L. Courtier. 12mo. 8s. Boards. Rivingtons. 1802.

Mr. Courtier, whose early attempts in 1795 we noticed* and encouraged as the productions of a young poet, now offers to the public his ‘*Pleasures of Solitude*,’ corrected and enlarged, with additional miscellaneous verses.

His ‘*Pleasures of Solitude*’ cannot boast the mellow lustre of ‘*The Minstrel*’; yet through a fainter colouring we perceive some traces of that tenderness and piety which enchanted us in the amiable Beattie. We select a favourable specimen,

‘ How wretched they, who to this wretched state,
Our faith, and bliss, and being, all confine!
Who blindly lead us to the shafts of fate;
Then, to that fate, our will, our hopes resign,
And quench in death the spark of life divine.

* See our XVth Vol. New Arr. p. 454.

By the last struggle with encumbering dust,
 Each fond regret, unmix'd with sad repine ;
 By earthly friendship, and by heavenly trust ;
 These mouldering frames shall greet the morning of the just !

‘ To me, enamoured of each pensive scene ;
 To me, whom deepest solitudes delight ;
 Who love, alike, day’s closing ray serene,
 Or concave clear, with mildest lustre bright,
 Or the dread blackness of involving night ;
 Not cheerless seems to me the passing-bell,
 Which speaks from earth a soul’s eternal flight :
 Calm are the sounds in every breeze that dwell ;
 And sweet, to fancy’s ear, my own departed knell-

‘ Hail ! ye blest shores of permanent delight,
 Sublimely raised above this world of woe ;
 Whose tempered day fears not enshrouding night ;
 Whose lenient skies no baleful changes know ;
 Round whose fair paths the living waters flow ;
 Where music wakens to celestial hands ;
 And breezes rich with heavenly fragrance blow.’ p. 46.

His smaller poems are not distinguished by spirited versification. They still discover low expressions and confused metaphors. ‘ Love has exhausted *his fumes*’—‘ *Sweep* PIERCING strings’—‘ *Shade looks in saddest weeds*’—and ‘ *entrench within foldings*,’ form a few of the inaccuracies of language we have selected from a multitude which we cannot pause to enumerate. While, however, we thus condemn Mr. Courtier’s frequent inattention to correctness, we shall present a pleasing example of the powers of his minor Muse.

‘ SENSIBILITY.

‘ Give me the kindling eye, *from whence*
 I learn within what tumults swell ;
 Give me the lip’s mute eloquence,
 Which more than tongue shall ever tell.

‘ Too coy, to breathe the softest vows ;
 Too warm, to let her wishes die ;
 Though modest, yet what love allows
 She gives, the look—perhaps the sigh.

‘ Then come, thou sympathising power,
 Dear Sensibility, descend !
 And still with youth’s delicious hour
 Thy magic and thy sweetness blend.’ p. 65.

This little volume is neatly printed, and decorated with a few engravings.

ART. 50.—*The Histrionade: or, Theatric Tribunal ; a Poem, descriptive of the principal Performers at both Houses. In two Parts. By Mar- maduke Myrtle, Esq. 8vo. 2s. 6d. Kirby. 1802.*

The observations contained in this poem are able and pertinent,

and, according to our judgement, exhibit no striking instance of partiality. At the conclusion, Mr. Myrtle rouses himself into a swagger, and is silly enough to abuse the critics, in imitation of others who have much more need than he has to fear their censure. We wish to give a specimen of his talents, without personally supporting, however, the praise or blame bestowed on any performer. The following address to the actresses at large will serve our purpose; and it is, we think, a fair sample of the writer's poetical merit.

‘ Well-pleas’d, to female candidates I turn,
 With purer flame whose tender bosoms burn;
 Those tender bosoms I shall never vex,
 Devoted to the service of the sex.
 What! steal a humid pearl from Beauty’s eye?
 Start from Love’s rosy lip th’ ambrosial sigh?
 Or, with barbarian insolence, profane
 Those snowy orbs, incapable of stain?
 First, let young Israelites with pork be fed;
 The bellman wear the laurel on his head;
 The national arrears be paid by pence;
 Dibdin write tragedy, or Dutton sense!
 Yet tell me, fair ones! with indignant pride,
 Why, sometimes do you jerk the cheek aside,
 When a rough hero wooes, of humbler race,
 As if he’d squirt tobacco in your face?
 Say, up the stage, why, oft, do you retire,
 To bid the pit your radiant backs admire?
 Quite careless of your suitor’s sad distress,
 While he, poor fellow! sighs to the P. S.
 Yes, it has griev’d my soul, indeed to view
 Your curst ill-usage of young Mountague:
 When you no more remark’d his moans so deep,
 Than if exhal’d from drunken chimney-sweep.
 I own, to mind, Miss Juliet’s manners brought
 The sage, old saw of “better fed than taught.”
 Further rebuke your fav’rite must not add,
 Yet this, I say, is, certainly, too bad;
 And ev’n sore-stung with twitches of the gout,
 Politeness bids you hear his story out.’ P. 23.

ART. 51.—*The Rosciad, a Poem: dedicated to Mr. Kemble.* 4to. 3s.
 Butler. 1802.

This author, with the greatest good-nature, diffuses all honey and no gall. He finds in the acting of every performer something to commend; but his lines are too feeble to afford them a very durable panegyric.

ART. 52.—*The Minstrel Youth, a Lyric Romance, in three Parts; and other Poems.* By W. Case, jun. 12mo. 1s. 6d. Conder. 1802.

The ‘Minstrel Youth,’ and the other little poems accompanying it, will never raise a blush on their author’s cheek for having uttered a word in them repugnant to the cause of virtue. But this is not all

that is requisite to constitute a poet. Mr. Case's verses are spiritless, and frequently lengthened out by dull expletives. Time and study will considerably amend these imperfections; and we would advise him to employ some years in the reading of our best poetical writers before he again attempts to appear at the tribunal of the public.

NOVELS.

ART. 53.—*Memoirs of a Family in Swisserland; founded on Facts.*
4 Vols. 12mo. 14s. Boards. Longman and Rees. 1802.

Whether this story be really founded on fact, or not, is to the world matter of very little moment; but it certainly has a claim to much more praise than it is in our power to bestow on the greater part of the novels that come before us. There is a great deal of virtuous sentiment breathed throughout the work; and the youthful Gertrude is an amiable character. In the former volumes the author appears to write to please himself; in the last he falls off, and makes Arminfeld seem a ghost, to please the vitiated taste of novel-readers. The language is frequently uncouth; but the reflexions are acute; and, though not always new, are remarkably well appropriated. The following observations do credit to the author's talents.

‘The adoration of fashion obtained no where more enthusiastic followers than in this kingdom: where its festivals are commemorated with the profoundest veneration; and annual offerings at its shrines are regularly made, with every demonstration of the most respectful worship.

‘The sacrifices to this deity consist of every thing which can be dear to humanity and sacred to piety. On its altars are daily immolated rich sacrifices of time, fortune, sentiment, honor, sense, and morality.

‘Nothing is considered too precious to be offered at its shrine, where even human victims fall adorned for sacrifice with flowery chaplets.

‘The worship of the heathen deities consisted sometimes in obscene mysteries, and nightly orgies.

‘Fashion has these also;—and its votaries regularly attend their solemnization.

‘Nothing is required of those, who wish to be initiated into them, except a blind devotion to fashion, and a fortune equal to the expenses attendant on her worship. With these qualifications every rank of citizens may be admitted almost indiscriminately.’ Vol. i. p. 181.

ART. 54.—*The sincere Huron; or Pupil of Nature: a true History.*
Translated from the French of Voltaire. 12mo. 1s. 6d. sewed.
Bone. 1801.

It has been frequently remarked, and with the greatest truth, that the almost imperceptible insinuations of witty authors are more dangerous to the youthful reader than the broad joke of obscenity, or the bold attack of infidelity. Old men, like ourselves, may suffer themselves, without fear, to be occasionally amused by the wit of Voltaire, which

is abundant in the volume before us; we must however add, that, as in his other productions, so here it is employed in ridiculing religion, its priests, and its institutions. On this account we do not recommend its perusal to the inexperienced. The translation is spirited and faithful.

MISCELLANEOUS.

ART. 55.—*The Grazier's ready Reckoner, or, a useful Guide for buying and selling Cattle, being a complete Set of Tables, distinctly pointing out the Weight of Black-Cattle, Sheep, or Swine, from three to one hundred and thirty Stones, by Measurement; together with Directions, showing the particular Parts where the Cattle are to be measured. By George Renton. 12mo. 2s. 6d. Newton.*

These valuable tables, from an easy and short measurement, give the weight of oxen, sheep, or swine. A grazier and butcher estimate with much accuracy by sight. We have therefore tried in different instances their valuation by the tables, and think, from these trials, our author's work very judicious. A plate is prefixed, to prevent error in the parts measured.

ART. 56.—*Some Doubts relative to the Efficacy of Mr. Forsyth's Plaister in filling up the Holes in Trees, &c. ascribed to it by Dr. Anderson and Mr. Forsyth. In a Letter to Dr. Anderson from Thomas Andrew Knight, Esq. 4to. 1s. White. 1802.*

Mr. Knight expresses, with little hesitation, his doubts of the efficacy of Mr. Forsyth's plaster, and pretty strongly disputes the fidelity of his descriptions; yet of Mr. Knight's knowledge of the physiology of vegetation we have had ample proofs. Indeed the language is so strong, that we are very unwilling to enlarge on the subject. Mr. Forsyth and Dr. Anderson are publicly called on, not only to defend a point of science, but their own credit. Their case in reply, if it be effectual, must rest on decisive facts, and be supported by unexceptionable evidence.

ART. 57.—*The Names of Parishes and other Divisions maintaining their Poor separately in the County of Westmorland; with the Population of each: on a Plan which may facilitate the Execution of the Poor Laws, and the future Ascertainment of the Number of Inhabitants in England. By a Justice of the Peace for the Counties of Westmorland and Lancaster. 8vo. 1s. Richardsons. 1802.*

A very useful publication for the county of Westmorland, on a plan which the author recommends; and we join in the recommendation of it to the attention of every county in England. Much trouble would be saved, if the magistrate, on inspecting a printed book, could tell the division in which any hamlet is placed which falls beneath his cognisance; and we have no doubt, as the different justices of the peace become acquainted with the plan here presented, they will gradually copy it, and thus extend its utility.

ART. 58.—*Elements of Self-Knowledge: intended to lead Youth into an early Acquaintance with the Nature of Man, by an Anatomical Display of the Human Frame, a concise View of the Mental Faculties, and an Inquiry into the genuine Nature of the Passions. Compiled, arranged, and partly written, by R. C. Dallas, Esq. 8vo. 10s. 6d. Boards. Murray and Highley. 1802.*

Our author endeavours to give a light summary of anatomy; a sketch of some of the most striking parts of physiology; and to these he has added a metaphysical system, or a natural history of the human mind—of its affections and passions. He aims not at novelty, but has compiled from tolerably correct authors, and his accounts seem not to be contaminated with any very important errors. With respect to decorum, he has steered very successfully amidst shoals and quicksands. The third part, on the passions, is the most extensive and original: it appears in many respects judicious and entertaining, but possesses no striking points which would induce us to copy any part of it. We shall however select our author's own apology from his preface.

‘In drawing out the first part, I was a little alarmed at the nomenclature of anatomy, fearing it might be thought not adapted to the ladies, to whom I equally wished to render the volume acceptable: but I was encouraged on recollecting the scientific terms of one of their favourite studies, and my alarm subsided, when reason assured me that the same words could not be more difficult in one science than in another. As young ladies have not been afraid to encounter with *claviculae, glandulae, fauces, cuspidatum, ensiformis, deltoides, medulla, &c.* in their study of vegetative bodies, they may boldly venture upon the study of her own animated ones, for they will only meet such and similar terms.

‘The fair may have another objection to anatomy, which is, that it is of a disgusting nature; and so indeed it would be to them were it studied practically, but the knowledge gained by words has not such disgusting effects. The study of their interior structure will never injure their outward form. Their smiles will not be the less enchanting that they know the nature of their lips, nor the grace of their shape be injured by a knowledge of the prop-work that supports it: and I cannot but think that it will prove at least as interesting to them to be acquainted with their own fine eyes, as with any *gymnospermian* nettle in the hedges. I promise that they shall find no indelicacy to offend modesty; and on the other hand, I protest against that squeamishness which sickens at the mention of muscles, nerves, veins, &c. and which prefers ignorance to strength of mind. This part, however, is but short, and intended more to give general ideas, than to pursue minute investigations, and a glossary of the technical terms used in it is prefixed, except the muscles, which are explained in the table given of them. One hint may not be amiss here: knowledge and pedantry are perfectly distinct. Terms of art must be used to convey the former, but the female who shall introduce them into conversation will hardly escape a charge of the latter. Let her get acquainted with her heart, and she may venture

to talk of its expansion, but she must never form her tongue to the pronunciation of its diastole and systole.' P. vii.

ART. 59.—*A Letter to Abraham Goldsmid, Esq. containing Strictures on Mr. Joshua Van Owen's Letters on the present State of the Jewish Poor. Pointing out the Impracticability of ameliorating their Condition, through the Medium of Taxation and Coërcion. With a Plan for erecting a Jewish College, or Seminary, &c. By Philo Judæis, 8vo. 1s. Blacks and Parry. 1802.*

The writer reprobates the proposed plan of securing to the Jewish poor a provision under an act of parliament. He advances an argument *ad verecundiam*, which is very common; and we quote it only to mark its absurdity.

'The system of poor-laws founded upon the 43d of Elizabeth, and the subsequent statutes enacted, for perfecting that system, have been found wholly inadequate to effect the salutary purposes for which they were projected and framed, by the greatest men of this, or perhaps any other age or kingdom.—And do you expect to find among your nation, men capable of improving upon the collected wisdom of Great-Britain, and her most eminent and distinguished senates?' P. 17.

A dwarf on a giant's back sees farther than the giant himself; and we perceive no reason why there may not be found in any large collective body some person or persons capable of improving upon an antecedent system. We agree, however, in general with our author, and particularly so in his recommendation to the very opulent and worthy character to whom these pages are addressed, the erection of a proper college or seminary for the education of Jewish youth, and of an asylum for the lame, blind, and infirm Jews, who are thereby rendered incapable of procuring the means of subsistence.

ART. 60.—*Answer to Mr. Joshua Van Owen's Letters on the present State of the Jewish Poor in London; in which some of his hasty Mistakes are rectified, with a Word to P. Colquhoun, Esq. on the Subject of the Jews as treated in his Police of the Metropolis, with an Introductory Letter setting in a conspicuous View some of the Jewish Bye Laws as observed at present; and an exact Copy of the Bill now before Parliament for bettering the State of the indigent Jews. By L. Alexander. 8vo. 1s. 6d. Jordan. 1802.*

Mr. Alexander is a Jew printer, who, having suffered from the very arbitrary conduct, according to his own account, of the rulers of the synagogue, is very unwilling that they should be vested with greater powers by an act of parliament. It is astonishing, if Mr. Alexander be correct in this statement, how little encouragement is given to each other by Jews in their arts and professions: in all this they differ, as materially as in their creed, from Christian sectaries, who are too prone to make religious concord the grounds of their attention to worldly considerations, to the utter exclusion of the worthy and industrious who may not happen to exist within their own pale. The Jews, as a body, are far from being rich, though

there are some very wealthy individuals among them; and the tax proposed for the support of their poor will be found, it is apprehended, oppressive and burdensome. By voluntary contributions, as among the Portuguese Jews, the end to be obtained by the act in question might perhaps be effected with less difficulty and vexation.

CORRESPONDENCE.

MR. PENN having introduced the following *corrigenda* into his own copy of the GREEK INSCRIPTION, and favoured us with a transcript, we with much pleasure insert them.

* * These corrections are referred to the lines on the stone, as numbered in the printed inscription. ⁽⁸⁾ Μεμφει—⁽¹⁰⁾ Οσιριός—⁽¹³⁾ προσωφειλον—⁽³⁵⁾ απο τε της—⁽¹⁸⁾ εγλελειμένα—⁽¹⁷⁾ προεταξεν—⁽²²⁾ τῶν Βουσιριτη—ωχυρωμενη—⁽²⁷⁾ τὴν χωραν—⁽³¹⁾ προσδιωρισατο—⁽⁴¹⁾ χρ[υσειν—⁽⁴⁴⁾ Μεμφει—⁽⁴⁵⁾ χρ[υσεα—⁽⁴⁵⁾ dele τε—⁽⁵²⁾ συνλεγον . . .

WE have to announce the receipt of ZOEGA's splendid work *De Origine et Usu Obeliscorum*—the third number of MILLIN's *Monumens Antiques*—AKERBLAD's *Inscriptionis Phœnicia Oxoniensis nova Interpretatio*, and HIS *Lettre sur l'Inscription Egyptienne de ROSETTE*, containing an *alphabet* thence taken, of the ancient Egyptian language. These, with other interesting communications from abroad, will be the subjects of articles in our next APPENDIX.

WE beg to state to our Readers, that the 'Letter addressed to Mr. Fox, in consequence of his Speech on the Character of the late Duke of Bedford,' was given *anonymously* to the world; and that the appearance of Mr. Cartwright's name in the Contents of our number for August last was owing to an oversight, easily explained by a reference to the long title-page of the Letter; in which Mr. Cartwright's name is introduced, not as the author of the Letter, but of a Sermon preached upon the death of the duke of Bedford.

THE
CRITICAL REVIEW.

NOVEMBER, 1802.

ART. I.—*Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge. Vol. IV. 4to. 1l. 11s. 6d. Boards. Philadelphia. Imported by Johnson.*

WE regret that we have so long delayed our account of this volume; but the fault is not wholly our own. American publications are seldom advertised in this country, and not always regularly imported; so that accident, which brings some works to our hands, often prevents us from receiving others. We, nevertheless, at all times lament that from any cause we should overlook a valuable, and in some measure a national, publication. The third volume was noticed in the 24th of our New Arr. p. 399; and we feel some satisfaction in reflecting that the delay of the present is not so long as that of the last.

The usual history—which contains the distribution of the prizes, new prize-questions, a list of new members, and the several donations—precedes. We then commence with the articles, which we shall follow in order.

‘I. Experiments and Observations relating to the Analysis of Atmospherical Air. By the Rev. Dr. J. Priestley.’

‘II. Farther Experiments relating to the Generation of Air from Water. By the Rev. Dr. J. Priestley.’

These essays have already appeared in a separate publication; and we have announced them in our journal. They were neither sufficiently decisive nor interesting, with respect to the system in dispute, to induce us to analyse them at that time; and we shall now therefore pass them without a remark; nor shall we enlarge on the author’s appendix to these two articles in the forty-third number, for a similar reason. That we may have no occasion to return to the subject, we shall step forward, and notice Dr. Woodhouse’s very able and candid reply.

‘LXXII. An Answer to Dr. Joseph Priestley’s Considerations on the Doctrine of Phlogiston, and the Decomposition of Water; founded upon demonstrative Experiments. By James Woodhouse, M. D. Professor of Chemistry in the University of Pennsylvania, &c.’

This gentleman follows Dr. Priestley very closely; and the results of his experiments are very different from those of the latter: in some parts he points out the sources of the error. The detail of these experiments is peculiarly clear and candid; and we shall extract some pharmaceutic information which we think of importance. Chemists have differed respecting the turbith mineral: by some it is considered as a vitriolated mercury; but Fourcroy and Baumé declare that it contains no acid. Our author's analysis we shall add.

‘First. One ounce of pure turbith mineral was exposed to a red heat, in a long glass tube, which communicated with an hydro-pneumatic apparatus, when thirty-three ounce measures of oxygenous gas were obtained. Upon breaking the glass, a quantity of fluid mercury was found in the tube. Two drachms of the sulphate of mercury, of a white colour and strong acrid taste, had sublimed on the sides of the glass. A part of the sulphate of mercury was coloured by an immense number of minute particles of revived mercury, which gave it the appearance of mercurius cinereus.

‘Secondly. One ounce of turbith mineral was boiled fifteen times, six hours each time, in half a pint of distilled water, which was renewed every time; and it could not be freed from the sulphuric acid, for the water always precipitated a solution of muriated barytes.

‘Thirdly. One ounce of turbith mineral was boiled three hours, in a solution of caustic potash, when it lost its yellow colour, and was converted into a calx of the colour of brickdust. Upon being dried it was found to have lost one hundred and sixty grains in weight.

‘The liquor in which it was boiled, by spontaneous evaporation in the open air, gave crystals of vitriolated tartar.

‘These experiments were repeated with turbith mineral, made by precipitating a solution of the sulphate of mercury by potash, with the same result.

‘They clearly prove, contrary to what has been advanced by Lavoisier, Monnet, Bucquet, Fourcroy, Chaptal and other French chemists, that turbith mineral is not a pure oxyd of mercury, but contains sulphuric acid, and may be considered as a sulphate of mercury.

‘The reason that those gentlemen were deceived in regard to the composition of this substance must have been, either that they did not break the vessels in which their experiments were made, to discover any residuum, or from the circumstance of obtaining oxygenous gas from the turbith, equally as good as from any acknowledged calx of mercury.

‘The reason that turbith mineral yields oxygenous gas, when it is exposed to a red heat is, that the sulphuric acid quits one part of it and joins to another, which sublimes in the form of a white salt. That part which the sulphuric acid leaves, is converted into a calx, is revived without addition, and yields oxygenous gas.’ P. 453.

‘III. To determine the true Place of a Planet, in an Elliptical Orbit, directly from the mean Anomaly, by converging Series. By David Rittenhouse, LL.D. President A.P.S.’

‘IV. On the Improvement of Time-keepers. By David Rittenhouse, LL.D. President of the Society.’

The first of these articles will not admit of abridgement, and the second requires the assistance of the plates. The improvement relates to the means of correcting the errors arising from the varying density of the air.

‘V. On the Expansion of Wood by Heat, in a Letter from David Rittenhouse, LL.D. President of the Society.’

Dr. Rittenhouse found that wood would expand when heated, and that the variations in its length were the compound effects of heat and evaporation. The contractions from cold were, however, less than the same degrees would have produced in glass or metals, but still so great as to render it unfit for pendulums, to which it had been applied.

‘VI, VII. A Letter from Mr. Andrew Ellicott, to Robert Patterson; in two Parts.—Part first contains a number of Astronomical Observations.—Part second contains the Theory and Method of calculating the Aberration of the Stars, the Nutation of the Earth’s Axis, and the Semiannual Equation.’

It will be obvious that these papers are incapable of abridgement. The only part that might admit of notice in this place, is the author’s method of laying out the plan of the new foederal city, and the foederal territory, which is ten miles square; but these operations are by no means novel, and would not be interesting.

‘VIII. A Letter from Mr. Andrew Ellicott, to Mr. Robert Patterson.—A Method of calculating the eccentric Anomaly of the Planets.’

‘IX. Method of raising the common Logarithm of any Number immediately. By David Rittenhouse, President of the Society.’

These articles, though valuable, are also incapable of abridgement.

‘X. Experiments on Evaporation. By C. Wistar, M.D.’

This is a supplement to a diffuse and somewhat tedious paper in the last volume *, and contains a practical application, in the author’s opinion, of his doctrine. For the illustration, he distils æther in a retort of the heat of 50° into a receiver cooled to 10° . The quantity of visible vapour, as will be in a moment obvious, must depend on the degree of cold; and

* See Crit. Rev. New Arr. vol. 24, p. 402.

æther, we know, evaporates in a much lower degree of heat than 50° .

‘XI. A Memoir concerning the fascinating Faculty which has been ascribed to the Rattle-Snake, and other American Serpents. By Benjamin Smith Barton, M. D.’

This is a very pleasing and scientific memoir, though somewhat wire-drawn. The author first traces the fact as mentioned by different travelers, and shows that it has been circulated, chiefly by credulity, without a sufficient foundation, since it is scarcely known among the Indians. He then examines the causes that have been assigned by different authors; the most philosophic of which are, the mephitic breath of the snake, or the probability that the little animals which are in appearance fascinated had been previously bitten by the serpent, and yielded at last to the influence of the poison. Neither is probable, from the different experiments and examinations which Dr. Barton has made. His own opinion—apparently a probable one—is, that the birds, in these actions attributed to fascination, are only anxious about their young; that they fly towards the serpent to intimidate it from approaching their nests, and sometimes advance too far; when they are caught. After showing that the birds, usually supposed susceptible of fascination, are such as build their nests on the ground and in low bushes, he adds—

‘My inquiries concerning the season of the year, at which any particular species of birds has been seen under the fascinating power of a serpent, afforded me still more satisfaction. In almost every instance, I found that the supposed fascinating faculty of the serpent was exerted upon the birds at the particular season of their laying their eggs, of their hatching, or of their rearing their young, still tender, and defenceless. I now began to suspect, that the cries and fears of birds supposed to be fascinated originated in an endeavour to protect their nest or young. My inquiries have convinced me that this is the case.

‘I have already observed, that the rattle-snake does not climb up trees. But the black-snake and some other species of the genus *coluber* do. When impelled by hunger, and incapable of satisfying it by the capture of animals on the ground, they begin to glide up trees or bushes, upon which a bird has its nest. The bird is not ignorant of the serpent’s object. She leaves her nest, whether it contains eggs or young ones, and endeavours to oppose the reptile’s progress. In doing this, she is actuated by the strength of her instinctive attachment to her eggs, or of affection to her young. Her cry is melancholy, her motions are tremulous. She exposes herself to the most imminent danger. Sometimes she approaches so near the reptile that he seizes her as his prey. But this is far from being universally the case. Often she compels the serpent to leave the tree, and then returns to her nest.

‘It is a well known fact, that among some species of birds, the

female, at a certain period, is accustomed to compel the young ones to leave the nest; that is, when the young have acquired so much strength that they are no longer entitled to *all* her care. But they still claim some of her care. Their flights are awkward, and soon broken by fatigue. They fall to the ground, where they are frequently exposed to the attacks of the serpent, which attempts to devour them. In this situation of affairs, the mother will place herself upon a branch of a tree, or bush, in the vicinity of the serpent. She will dart upon the serpent, in order to prevent the destruction of her young: but fear, the instinct of self-preservation, will compel her to retire. She leaves the serpent, however, but for a short time, and then returns again. Oftentimes, she prevents the destruction of her young, attacking the snake, with her wing, her beak, or her claws. Should the reptile succeed in capturing the young, the mother is exposed to less danger. For, whilst engaged in swallowing them, he has neither inclination nor power to seize upon the old one. But the appetite of the serpent-tribe is great: the capacity of their stomachs is not less so. The danger of the mother is at hand, when the young are devoured. The snake seizes upon her: and this is the catastrophe, which crowns the tale of fascination!'

P. 105.

In fact, to find either squirrels or serpents in the stomach of the rattle-snake is very uncommon. Its chief food is a large species of frog; but, had it the power of fascinating these little animals, it might be supposed they would be its constant prey. We have said the doctrine is highly probable; but we remember a story, though we cannot recollect the authority, where a man had fixed his eyes on those of a rattle-snake, and found it difficult to remove from the spot; and when drawn away by his companion, felt much anxiety and agitation. We well know the power of a fixed look on maniacs; and we believe the thief-catchers have some influence by this means, on those who are objects of their suspicion: but this is no place for such speculations.

'XII. Some Account of an American Species of *Dipus*, or *Jerboa*. By Benjamin Smith Barton, M. D.'

Within a few years, many species of this peculiar genus, the *dipus*, have been discovered; and our author thinks that he has added to the number. It is of the order *glires*, and approaches very nearly to the *dipus meridianus*, from which it is very properly distinguished. It is, also, not very unlike the *Labrador-rat* of Pennant, but differing probably from it in some essential points. Though many animals are common both to the old and new world, our author thinks that America possesses a variety of species of animals and vegetables peculiar to herself, and that, 'with respect to many of the living existences, there has been a separate creation' in each. If the question be, that all the animals of the new world have not been carried from the old, it may be admitted; for who could convey the caiman, the

rattle-snake, or the puma?—and if these had ever been inhabitants of the old world, it would not be easy to say how they were lost. If a separate creation be meant with respect to time, we should think it unfounded—as contrary to Scripture, and to every appearance of nature within our observation. If with respect to place only, we can easily conceive, that, in this, as in other instances, what is spoken of in sacred history as universal is meant, in reality, in a more limited sense. The species in question is very small in size, extensive in its range, and probably hibernates in the colder regions; though this is by no means certain.

‘ XIII. A Letter from Mr. John Heckewelder, to Dr. Barton, giving some Account of the remarkable Instinct of a Bird called the Nine-Killer.’

This singular little bird catches grasshoppers, and, by an apparent foresight, seems to lay in a previous store—for she sticks them on thorns. She, however, does not feed on insects, but on birds; and she fixes the grasshopper exactly in its natural posture. In fact, they are only decoys to bring its natural prey nearer. The nine-killer is the *lanius excubitor* of Linnæus, the great-shrike of Pennant.

‘ XIV. An Inquiry into the Causes of the Insalubrity of flat and marshy Situations; and Directions for preventing or correcting the Effects thereof. By William Currie.’

Dr. Currie supposes the insalubrity of the air of marshes to be owing to the want of oxygen, which was found by M. Vanbreda to amount only to 0.14 or 0.15, instead of the usual proportion of 0.28. The carbonic acid air and hydrogenous gas are not, he thinks, highly injurious or equal to the effects produced. He has by no means, however, shown that, though not discoverable by chemical analysis, there may not be some other substances of a deleterious nature in these miasmata; nor is the union of hydrogen with azote a combination free from suspicion. It is highly probable, whatever the nature of the miasmata may be, that they do not affect any of the senses. His mode of preventing their effect, by increasing the quantity of oxygen, is very inadequate; and what he recommends respecting either draining or overflowing the marshes, is much more judicious and philosophic.

‘ XV. Description of a Machine for saving Persons from the upper Stories of a House on Fire. By Nicholas Collin, D.D. the Inventor; with a Drawing from the Model.’

The machine introduced in this number is apparently convenient; but we cannot render its construction intelligible without the plate.

‘ XVI. A Disquisition on wool-bearing Animals. By Dr. James Anderson, of North Britain, in a Letter dated 6th December, 1794.’

‘ XVII. Later Communication by the Author on this Subject,

with a Sample taken from the Fleece of a Sheep brought from Jamaica to England.'

The great object of these papers is to show the superiority of breed to climates;—in other words, to prove, that, even in the warmest climates, some species are found covered with a soft fine wool, while, in cold ones, the hair may be truly hair, and not peculiarly fine. We shall select the description of the different kinds of covering, as belonging to various species of sheep; and add, that some dogs are described as having a woolly covering; while the goat also, particularly that of Thibet, carries some wool of peculiar fineness mixed with the hair. A sheep from Jamaica, with a fleece of extraordinary softness and subtilty, is described in the last of these articles. The breeds of sheep are—

' 1st. Those that carry short stiff hair only, and nothing that resembles wool, or that can be employed in manufactures for the same uses as wool; the Madagascar sheep, and also the Boucharian sheep of Pallas, which I am now satisfied is of this sort.

' 2d. Those that carry wool properly so called.—The sheep of this sort are distinguished into a vast variety of breeds, including most of those reared in Europe and Asia. Some of these breeds have among their wool a quantity of a particular kind of opaque white hair, called *kemps* in England, and some have none of it at all; and so in various proportions.

' 3d. Sheep that carry long hair, that may be shorn like wool, and may also be employed in coarser fabricks in the place of wool. Though this be in fact hair, yet it has been in general confounded with wool, and so denominated. Many breeds of European sheep may be referred to this class: as also the argali of Asia. There seem to be two varieties of this class, viz. one that carries a fine kind of wool among the hair, as the argali: the other that never has any of that fine wool among the hair; as the European sheep of this class.'

P. 150.

'XVIII. An easy and accurate Method of adjusting the Glasses of Hadley's Quadrant, on Land for the Back-Observation, by Robert Patterson, in a Letter to Dr, David Rittenhouse, President of the Society.'

' XIX. An Essay tending to improve intelligible Signals, and to discover an universal Language. From an anonymous Correspondent in France (probably the Inventor of the Telegraph), translated from the French.'

It is impossible to abridge these articles; and indeed the latter, either from the obscurity of the subject or some omissions by the translator, is to us unintelligible.

' XX. Memoir on the Subject of a new Plant, growing in Pennsylvania, particularly in the Vicinity of Philadelphia, by Mr. Beauvois.'

This plant is a common one, though it has not been particularly described, nor its relations carefully ascertained. It approaches nearly to the pontederia, and resembles the narcissi of Jussieu; but differs from both, and is called, by the author, heterandria, from its different kinds of stamina. Mr. Beauvois objects to denominating plants from authors, since it is unreasonable to give plants the names of those who were unacquainted with botany; and philosophers of real character want not this mean of perpetuating their memories.

‘XXI. A Letter from Colonel Winthrop Sargent, to Dr. Benjamin Smith Barton, accompanying Drawings and some Account of certain Articles which were taken out of an ancient Tumulus, or Grave, in the Western-Country.’

‘XXII. A Drawing of some Utensils, or Ornaments, taken from an old Indian Grave, at Cincinnati, County of Hamilton, and Territory of the United-States, North-west of the River Ohio, August 30th, 1794. By Colonel Winthrop Sargent. Communicated by Benjamin Smith Barton, M. D.’

‘XXIII. Observations and Conjectures concerning certain Articles which were taken out of an ancient Tumulus, or Grave, at Cincinnati, in the County of Hamilton, and Territory of the United-States, North-west of the River Ohio: in a Letter from Benjamin Smith Barton, M. D. to the Rev. Joseph Priestley, LL.D. F. R. S. &c.’

Dr. Barton, in his examination of these articles, found in a tumulus in the north-western country, revives the former disquisition respecting a once numerous and civilised race on the American continent. The subject is, as usual, tediously expanded, without sufficient discrimination; and, with little logical precision, what is proved of one part is extended to all. We shall endeavour to be more exact.

America is divided by a vast ridge of mountains, which run from north-east to south-west, denominated the Alleghany. These spread from the high grounds in the neighbourhood of Lake Erie, in about 42° of N. latitude, till they are lost in the Apalachian mountains, which have a westerly direction till they reach the united streams of the Mississippi, Missouri, and Ohio rivers, whose sources are more than 40° of longitude distant. On the north of this irregular westerly chain lies Kentucky, and on the south are the most enlightened Indian nations—the Creeks, the Chicasaws, the Chactaws, and the Cherokees. The only European establishment in the south is the Floridas. What are called the United States lie on the east of the Alleghany mountains, which, in the neighbourhood of New York, approach very near the sea; while, on the west, the stream of the Mississippi bounds, almost exclusively, the European settlements.

Those who have spoken with disrespect of the Indian nations

have chiefly directed their views to those which inhabit the east of this continent. The Indians on the south are of a superior race. When Dr. Barton attempts to transfer the advantageous character of the southern and western races to the eastern, he fails. The population of these could never have been considerable, whatever may be alleged of the prevalence of epidemics previous to the arrival of the European colonists; for the country was still full of woods, the inhabitants were still hunters, without any traces of sciences or the arts. Had the number been reduced to 300, from as many thousands, by war or disease, the remains must have possessed a knowledge of the former arts, or the memory of them; and the objects of their skill could not have died with them. The eastern nations, therefore, were a race with little civilisation, and inhabited a country from which the sea had, in a comparatively late period, receded. Whence they originated, is not our present object, though we may return to it.

Those who have most attentively considered the population of America, have derived it from Asia. When the continents were found to approach so near to each other in the higher latitudes, the triumph was considerable, as the dispute was supposed to be decided. We however found, from the accounts of different navigators, that this northern Asiatic race extended but a little way, and that European or Asiatic features could not be traced beyond the migrations of the Esquimaux. In the year 1787, we remarked, on reviewing Dr. Barton's first inquiry, that, if it be necessary to fix the source of the population of America from Europe or Asia, we must look to the south rather than the north. We find that Dr. Barton considers us as mis-representing him, when we said, in that article, that he thought America was peopled by Danes, who landed on the coast of Labrador. We meant, that this was one source only;—we may add, however, that we think it a doubtful one.

In short, the remains discovered in the north-eastern territory evidently show that a race which had made some advances in civilisation and the arts, had existed in this country. So few remains, however, have been discovered, that we cannot attribute them to a numerous nation: nor do the mounds or walls, as we have had occasion to observe, prove the existence of civilisation. The Mexicans always traced their origin from a north-western colony; and their great legislator came from the same part of the globe. Their arts and their religion were evidently Asiatic; so that, not only by some chance, but by concerted plans, colonies from Asia had at different times reached the western coast of America. Since this is certain, and since those remains have been found only in the north-western territory, we are inclined to consider them as traces alone of some of those colonies, whose chiefs have died in their journeys, and been burned on the spot. In the north-western countries, remains have been found of

nations somewhat more civilised than those who now possess them; nor is it highly improbable that some Scandinavian horde may have penetrated from the American lakes to the northern branches of the Ohio. There is, however, no evidence, either in the north or south-west territory, of any numerous or permanent establishment; and the workmanship of the objects discovered is rude, and shows no very considerable progress in the arts. We need not stay to describe them.

We consider America, therefore, to have been chiefly peopled from the west; and we conceive the migrating colonies to have penetrated southward and eastward, till they gradually reached the shores of the Atlantic, losing their arts and civilisation as they advanced: for we believe it to be a fact, that, as we proceed northward, between the Atlantic and the Alleghany mountains, the native inhabitants are proportionally less civilised. We have laid no stress on the reputed hieroglyphics on the Virginian mountains; for they seem to be only the rude scrawls of an untutored race, designed either to fix boundaries, or to point out to their companions a prior residence.

In these points we differ from our author's view, chiefly with respect to the number and extent of the establishments. No traces of civilisation are found, except in the track described in the Mexican records or traditions; and these we consider as transitory only. The same race, we conclude, migrated eastward to the south of the Apalachian mountains; and we agree with our author, that the Chactaws are of this family. Further eastward these traces are lost; and all beyond is conjecture. These Asiatic colonists brought with them, pretty certainly, the method of hardening copper, which was very probably effected by means of tin. On the whole, this paper contains many marks of accurate research and extensive knowledge.

'XXIV. Barometrical Measurement of the Blue-Ridge, Warm-Spring, and Alleghany Mountains, in Virginia, taken in the Summer of the Year 1791.'

When, in reviewing the former article, p. 248, we spoke of the Alleghany mountains, we mentioned them as consisting only of a single chain, to avoid confusion. They are composed, however, of many ridges, of which the most easternly is called the Blue Ridge. The height of the loftiest point is said, from these observations, to be 2760 feet above Richmond: the elevation of the latter, however, is not mentioned. We much wish for this and some other elucidations of this somewhat confused description. From the height actually mentioned, the rivers, it is said, run westward; which evinces a considerable ascent.

'XXV. Miscellaneous Observations relative to the Western Parts of Pennsylvania, particularly those in the Neighbourhood of Lake Erie. By Andrew Ellicott.'

The country round Lake Erie is greatly elevated, as will be

obvious when we remark that from this neighbourhood arise the Ohio and Susquehannah rivers, the streams that add to the majestic waters of the Mississippi, and those which convey their less important tribute to Lakes Erie and Michigan. The air around is peculiarly damp, as may be expected, from the extensive waters on the north; and the country is wholly alluvial. The following account of those ridges which form the cataracts of Niagara is new and interesting;—

‘ This stupendous cataract of water infinitely excels all other natural curiosities of the country, and exhibits a spectacle scarce equalled in grandeur by any object in the physical world. Lake Erie is situated upon one of those horizontal strata in a region elevated about three hundred feet above the country which contains Lake Ontario. The descent which separates the two countries, is in some places almost perpendicular, and the immense declivity formed by these strata occasions both the cataract of Niagara and the great falls of Cheneseco. This remarkable precipice generally runs in a southwestern direction from a place near the Bay of Toronto on the northern side of Ontario, round the western angle of the lake; from thence it continues its course generally in an eastern direction, crossing the strait of Niagara and the Cheneseco river, till it is lost in the country towards the Seneca Lake.

‘ The waters of this cataract formerly fell from the northern side of the slope, near the landing-place; but the action of such a tremendous column of water falling from such an eminence, through a long succession of ages, has worn away the solid stone for the distance of seven miles, and formed an immense chasm which cannot be approached without horror. In ascending the road from the landing to Fort Slauser, the eye is continually engaged in the contemplation of the awful and romantic scenes which present themselves, till the transcendent magnificence of the falls is displayed to view; the imagination is then forcibly arrested, and the spectator is lost in silent admiration! down this awful chasm the waters are precipitated with amazing velocity after they make the great pitch, and such a vast torrent of falling water communicates a tremulous motion to the earth, which is sensibly felt for some poles round, and produces a sound which is frequently heard at the distance of twenty miles. Many wild beasts that attempt to cross the rapids above this great cataract are destroyed; and if geese or ducks inadvertently alight in these rapids, they are incapable of rising upon the wing again, and are hurried on to inevitable destruction.’ p. 227.

‘ XXVI. Observations made on the Old French Landing at Presqu’ Isle, to determine the Latitude of the Town of Erie. In a Letter from Andrew Ellicott, to Robert Patterson, Secretary of the Society.’

This article admits of no abridgement.

(To be continued.)

ART. II.—*Abdollariphi Ægypti Historiæ Compendium, &c.* (Continued from Vol. 35. p. 251.)

WHATEVER interest we might feel in the perusal of this work, and how great soever the pleasure we expected to convey by our continuation of it, we have nevertheless waited till we could, from the most authentic sources, give some account of the present remains of that singular country, which, from some fatality—from a merit certainly not its own—has claimed so much attention. This, by the splendid publication of Denon, we have been able to attain; and we shall now pursue the descriptive narrative of its intermediate state—at the æra when its ancient monuments began to decay, before its columns and statues were mingled with the dust.

The fifth chapter of Abdollariph is less captivating by its splendor, but more interesting from the familiarity of its details. It carries us to the private houses, to the little ornaments and conveniences of different ranks—of ranks which no longer exist, and houses whose ruins have disappeared. There are some difficulties and some imperfections, however, in these descriptions. We cannot comprehend the construction of a ‘perpendicular sewer’ leading to the neighbouring water; and the particular appearance of the *jets d’eau*, the euripi, as well as the ultimate contrivance, are not noticed. These the author, perhaps, might suppose to be well known. Their mode of boring was ingenious. A tube of sycamore wood was placed on the spot where, after digging some depth, marks of the spring appeared. A miner then dug below it, and cleared out the mud, while the mason raised the stones above it: thus, from the increased weight and diminished resistance, the tube gradually sunk down to the spring, and the sycamore under water is still more durable than oak.

The description of the baths is peculiarly satisfactory; and the colours must, we suspect, from their situation, be the effect of inlaid marbles. The water comes cold into the first boiler, is somewhat warmed in the second, and still more in the third and fourth, where it attains the proper temperature. The object of this, according to the historian, is to imitate the concocting powers of nature; but we can perceive a design more obvious still—the hot and cold waters are in this way more intimately blended; for they mix with difficulty, as the one communicates, and the other receives, heat slowly. If hot and cold water be well combined, and the body soon immersed in it, the feeling is not that of the intermediate temperature, but a peculiar sensation of heat and cold united. These boilers will certainly be worn in time; but it is singular that the vessel which contains the cold wants more frequent repair than that

which receives the warm water.—The description of the shipping is almost wholly confined to the splendor and ornaments of the barges destined for the higher ranks.

The remarkable viands of Egypt are those only of the most distinguished noblemen or princes. The food of the common people is plain and simple, though sufficiently pleasing and salutary. Their more luxurious dishes are, even at this time, tempting, and very different from the dainties of Rome—the *mensæ Nasidiemi*, from which we turn with disgust. We must remark, however, that, while we read their receipts, we cannot judge of the merit of the composition, because we are ignorant of the proportions of their ingredients. Asafoetida, for instance, gives the flavour of garlic, if used in a very small degree; and to many affords even a superior flavour. Soy is the fluid of a bean advancing to putrescency; and the highest flavour imparted to soup is often from a smoked herring not in the purest state of preservation. The Romans undoubtedly prized many things because they were peculiarly rare; as we know from this circumstance, that, when the same things could be easily procured, they were despised: thus Lucullus would only eat oysters when 300 miles from the sea. The Egyptian cookery is however very palatable; and they have a vast pie, composed of a great variety of meats, which they carry in their hunting parties, from which every one may select what is most suitable to his palate. It is called a *sinia* pie, from the name of the large brazen vessel in which it is baked. We remember to have seen a similar pie in the west, made for that (*quondam*) season of hospitality—Christmas, and set out to every visitor. Its basis was a ham, and it was thence called a *gammon* (*jambon*) pie; but hares, rabbits, and fowls, with other articles, were commonly added. It is already, we are told, forgotten; and on that account, and from gratitude—for we well remember its pleasing flavour, since it is now brought to our remembrance by the *sinia* pie—we wish to preserve its memory. In Upper Egypt, it is said the inhabitants devour serpents and the carcasses of asses that have died naturally. Their drink is a fermented liquor procured from wheat. In Lower Egypt they extracted a kind of wine from green melons. This subject concludes the first book.

The causes of the increase of the Nile are now well known; nor can we stay to compare the accounts of Abdollariph with the observations of later travelers. This forms the subject of the first chapter of the second book:

It appears from this work that the Nile is more often deficient than excessive in its rise—and that eighteen cubits is the point of greatest fertility. When it reaches a greater height, the lower grounds are too much drenched; and though the higher be hence fertilised, the increasing fertility of these bears no

proportion to the loss on the others. A green stinking mud is a mark of a defective overflow, which arises from the stream not being sufficiently rapid to carry off the moss collected on the banks and in the lakes during the dry season. We see evident traces of Abdollariph's considering the Abyssinian fountains as the real source of the Nile. Our historian speaks with much contempt of the knowledge of the Egyptians in astrology, which he thinks not surprising, as they are so imperfectly acquainted with astronomy. We must however add, that this chapter is peculiarly tedious and tautologic. We shall translate one of the most interesting parts.

• The increase of the Nile commenced this year with the month Abib. Two months before, there had appeared in the water a green substance, like beet, which, being afterwards found in greater quantities, was perceived to have a disagreeable and fetid smell, and a rottenness like that of moss, or the juice of beet, when left for some time to putrefy. I poured some water, impregnated with this substance, into a phial which was narrow at the neck; and upon its surface I perceived a green scum, which, being carefully removed and dried, I found to be a real aquatic moss. The water which I had skimmed was clear from its former green tincture, but the disagreeable taste and smell remained; and I observed that it contained small herbaceous particles, which floated like atoms, and did not subside. People of condition would not touch it, but drank water which had been preserved in cisterns. Expecting to give it a better quality, as physicians correct their waters, I boiled it; but then it became still more nauseous and fetid. This unusual consequence of boiling I attribute to the greater commixture of those herbaceous particles, which are thereby rendered more minute. The same may be said of waters in which beet or radish has been boiled; for it is the property of fire to communicate the essence of plants to waters. Water which has been corrupted by a mixture of earthy particles may be corrected by boiling, which separates them so that they subside.

• The green colour of the Nile continued during the months of Rejel Phaaban and Ramadan; and at length disappeared in Shawal; it was accompanied with worms and reptiles that are found in marshes. This corruption of the water is more common and remarkable in Upper Egypt, which lies nearer the source and cause of it. On the eleventh day of the month Toth, the Nile having reached the degree of twelve cubits and twenty-one digits, ceased to rise, and the decrease ensued.

• In the month of Shawal an ambassador arrived from the king of Abyssinia, with letters announcing the death of the Abyssinian metropolitan, and requiring the appointment of a successor. The same letters signified that little rain had fallen there this year, and assigned this as the reason of so considerable a failure of the Nile's increase.

Yet the consequences of the failure of the Nile are so dreadful, that every resident in Egypt cannot be satisfied with a ge-

neral or a superficial account of this river. The two next chapters furnish narratives which excite feelings of commiseration the most acute, and horror the most affecting, from such deficiency. Within these few years, it was almost doubted whether cannibalism could *ever* have existed; and the banquet of human flesh was referred to the age of fable, or the more modern fictions of romance. Yet, among the mild inhabitants of the tropical islands of the Pacific Ocean, the custom has probably been not long obsolete; and in the more inhospitable regions of New Zealand it yet prevails. In Egypt, we are told by Diodorus Siculus, that during a famine the inhabitants devoured human flesh, while their sacred animals were protected; so that they could feel no great horror at an action so flagitious (lib. i. p. 94 Wesseling; 53 Hanau). Juvenal, who had a military command in Egypt, accuses them of devouring dead bodies raw:

‘ — Contenta cadavere crudo.’ Sat. xv. 83.

We own that we have spared no pains to find some other meaning for ‘*cadaver*’ besides a human corse, but without success; and such were the actions of the humane and polished Egyptians, even when *not* pressed by famine. The testimony of Juvenal is unexceptionable; for he commanded a cohort at Oasis in the year 837, *ab urbe conditâ*, in the consulship of Appius Junius Sabinus, who was colleague of the emperor, and whose consulship was satirically called the *perpetual*. Junius was in this instance the Cambaceres of modern times; for nothing is new; and the *first* consul possessed the undivided power, though he admitted of the title in his colleague.

The testimony of Abdollarip is also indisputable: he professes to relate what he saw. He treats of the events of the year 598 (A. D. 1200), and he addresses the historic Compendium to the caliph, and publishes at Cairo a narrative concluded in the year 600, only two years after the events. Those whom the famine had spared were yet alive; those who had been sustained by this horrid banquet were unable to deny the imputation: the subordinate governors, who were said to have punished the culprits, still remained to claim the justice of the caliph for the slander, if such it had been found. Herodotus, who relates the military events of his country, has been peculiarly entitled to our praise, because he challenged contradiction by reciting them at the Olympic games. Abdollarip’s narrative, for a similar reason, demands our assent.

There is yet another circumstance, which, while in one view it renders the character of the Egyptians more odious, in another relieves the gloom of the picture. The practice began in the early period of the famine. The cannibals did not wait till they were oppressed by hunger and had no other alternative. They

hastened to procure the horrid banquet, and anxiously sought for children, whom they secretly devoured. It seems, from this history, that, in a time of greater distress, they feasted on adults, and even on those whose miseries death had shortened; but what appears peculiarly strange, after some time the practice ceased. It was not from the horror it excited; for they fell into it with little hesitation, as nothing uncommon. It was not from the punishments inflicted; for in the height of the enormity these had no effect; and, indeed, no effect could be expected, if it be once considered that by their crime only they escaped death in its most horrid form. The cause of the sudden cessation of the crime (which was at no period committed by the higher ranks who were supplied by *dépôts* of corn at home, or were able to procure it from foreign countries) was probably that when the common people had yielded to their distressful fate, the crime was necessarily at an end from the mortality with which it was accompanied. Hence the practice became gradually more rare, and the price of corn fell. It was certainly then to be procured without great difficulty, and the diminished consumption continued to reduce its value. Hens also were imported from Syria, so that corn must have found the same track. The mortality has scarcely a parallel in the famines on the banks of the Ganges.

‘ The number of those who died in Cairo, whose names were entered in the register of the divan, and who were interred in shrouds with the customary funeral rites, amounted, in the space of twenty-two months—beginning with Shawal 596 and ending with Rejeb 598—to a hundred and eleven thousand. But these were few, compared with those who died in their respective houses, and in the skirts of the city, and at the foot of the walls. Much greater was the number of the persons who died at Mesr and in its neighbourhood, but still inferior to the number of those who were devoured in the two cities. Yet these computations are infinitely short of the number that died naturally or by violence in the other cities and provinces, and in the public ways, particularly in the road to Syria.

‘ Every traveler who came from foreign parts, with whom I had an opportunity of conversing, described the country through which they had passed as a field sown with the limbs of the dead.

‘ Faioumé, Garbia, Damietta, and Alexandria, were afflicted, particularly in the season of tillage, with a grievous pestilence and mortality. In those parts it frequently happened that many labourers died at one plough;—those who ploughed did not live to sow, nor those who sowed to reap. I had just wished a good season of tillage to a person of rank who had sent ploughmen to his fields, when news came that they were all dead. He then sent other husbandmen to cultivate his lands, most of whom likewise perished in the employment. These events were frequent in various places.

‘ The following relations concerning Alexandria I received from persons of credit in that city:—The imam on one Friday prayed over seven hundred funerals. One inheritance in the space of a month

passed through the hands of fourteen persons. More than twenty thousand of the inhabitants emigrated to Barca and its neighbourhood, to restore it.'

The following observations also deserve notice:

' On Monday, the twenty-sixth day of Shaaban, or the twenty-fifth of Beshensa, early in the morning, a great earthquake happened, which was so violent, that men leaped from their beds in the utmost consternation, and began to call upon the Almighty. It lasted a considerable time, and resembled in its motion the shaking of a sieve, or the undulation of the wings of a bird. Three violent shocks were felt. The houses shook, the doors jarred, the roofs and beams creaked, and every high building that was not very solidly constructed was threatened with destruction. It was again felt the same day about noon, but was perceived by few, being less violent, and of shorter continuance than before. The following night was so extremely and unusually cold, that an upper garment became necessary. The next day was as remarkable for a fierce heat and a burning wind, that took away the power of respiration. So violent an earthquake was never known before in Egypt.

' Successive accounts were now received from distant parts and foreign countries, that the earthquake had every-where happened at the same time, from Kous to Damiata and Alexandria, and along the sea-coasts, and the whole extent of Syria.

' Many cities were entirely destroyed, and left behind them no traces of their former situation. An immense multitude of inhabitants, as well as innumerable herds of cattle, perished.'

A singular result of these calamities we may be allowed to add. The human remains were in many places accumulated; and as, from the ravenous beasts and the heat of the sun, the bones were soon left without any covering, our author, who was a physician, and whose religion prevented him from touching a dead body, did not, however, scruple to avail himself of this opportunity of information. He makes some apology for presuming to differ from Galen, but contends for the privilege of describing what he saw. He then corrects the commentator on Hippocrates in different points of osteology. He contends, for instance, that the lower jaw consists of one bone, though described by Galen as consisting of two, united at the chin. It is singular that this is true in the adult only; yet of 2000 subjects which he professes to have examined, it is also singular that not one infant occurred; and in a work written so soon after the events, even the tender bones of an infant could not have been destroyed. The structure of the os sacrum differed in different subjects, though described by Galen as consisting always of six bones. In two or three instances, the smaller bones were united into one.

' I now proceed to a short account of the state of the Nile during this year. It began to be dried up in the month of Tuba; and grow-

CRIT. REV. Vol. 36. November, 1802. T

ing continually more shallow, at length it became fordable to men and beasts. In Jomadi ul achir, or Barmohat, the green colour was perceived in it, and in the month of Rejeb had increased so much, that it strongly affected the taste and smell of the water. It then diminished, and afterwards entirely disappeared. The Nile was lowest in the month of Ramadan, and had fallen away to the distance of eight hundred cubits from the nilometer. Ibn Ali Redad observed, that in the year 598 the Nile fell to its lowest mark on the fifth day of Bauna, or the fourth of Ramadan, when the basin of the nilometer, which at this time of the preceding year held two cubits of water, contained only one cubit and a half. In the preceding year its increase began this day; but in this it was delayed till the twenty-fifth of Abib; in all which time it rose only four digits: so that the inhabitants were filled with despair, and began to fear that the source of the Nile was obstructed. From that day an increase commenced, which at the end of the month reached the degree of three cubits. It then ceased for two days, and the inhabitants were seized with new and aggravated apprehensions at so premature an event. The Nile then rose suddenly and unexpectedly, and with prodigious violence, rolling down an immense body of water, and waves after waves successively like mountains. It increased eight cubits in the space of ten days; in which time three cubits were accumulated almost instantaneously. On the fourth of Toth, or the twelfth of Dhaul Hojja, it reached the degree of sixteen cubits, wanting one digit. At that point it stood two days, after which a gradual decrease ensued.*

Such is the work of Abdollariph, the son of Joseph, the son of Mohammed of Bagdat! It contains, as the reader will perceive, much curious information; yet, as a history of Egypt, it is in a great measure imperfect. The natural productions are, by far, more numerous than the author has described: the manners, the arts, and the learning of the Egyptians are scarcely noticed. It must, however, be remembered that this is a compendium only, and exhibits an account of nothing that his own eyes had not witnessed. The manners of all the eastern nations were nearly the same; and the learning, which could be with propriety called exclusively Egyptian, was very little. But the mummies, the pyramids, the Nile, were its own; and the horrors of a famine like the present were perhaps no-where to be found.

We must not conclude without recurring to the editor and translator, to offer him our thanks for bringing this very curious and valuable work within our reach. At this time, when Egypt claims so much of our attention, an English version might also be acceptable*: but much of the eighth chapter should be omitted. We have forbore to transcribe any portion of the narrative even from the original; for, though the disgust would be confined to a few, yet to these it would be disgust still. We

* We perceive it is designed for a Second Part of the *Ægyptiaca*.

trust that the present work is a forerunner only of one more valuable still; and, if we may be allowed to direct the choice, we would end, as we began, by naming *Matrisi*.

ART. III.—*Philosophical Transactions abridged. Part I. Vol. I.*
4to. 1l. 1s. Boards. White. 1862.

WE hasten to announce this publication; as, on a work so vast and so expensive, we should with caution offer any criticisms at a more advanced period. If our remarks render the abridgement more valuable and useful, it will give us considerable satisfaction.

The ninety-second volume of the *Philosophical Transactions* is now concluded; and, though of unequal merit in its different portions, the entire work still forms a body of science unrivaled, except by the *Memoirs of the Royal Academy at Paris*. The bulk, the value, and the rarity of this complete collection, make a judicious abridgement highly useful; but it should be such an abridgement as will in most respects supersede the necessity of the original, or at least supply its place, except in very minute discussions and inquiries.

On such a subject we are not without resources. The abridgements of Lowthorp, Motte, Jones, and Martin, succeeded each other in order, and are in general esteem. The articles, however, are arranged under particular heads; and the references to the numbers of the original are not so clear and pointed as to facilitate comparison. We must explain. In general, the *numbers* of the early volumes are referred to by almost every author, and each number contains many articles on a variety of subjects. When, therefore, we turn to a number in the Abridgement, it is not easy at once to find the article.

In 1738, Mr. Baddam published the first volume of his Abridgement, which was continued in ten volumes octavo, the last of which appeared in 1741, including 450 numbers. This work, so far as we have examined it, is faithful and judicious, though perhaps less known and less valued than it deserves. The editors therefore should have said that no abridgement of the *Philosophical Transactions* had appeared for more than sixty, instead of 'nearly fifty, years.'

About the time of the conclusion of Mr. Baddam's Abridgement, M. Bremond published an excellent Index to the Transactions in French, down to the period in which the Abridgement terminated, though without referring to it. As a supplement, a list of the works published in each year is added, of

which an abstract has been given by the secretary in the successive volumes. There are two other parts subjoined to this catalogue; viz. first, the articles, arranged according to the subjects, of which the titles are enlarged, comprehending often the scope and object of the author, referring not only to the number, but to the article itself; secondly, an alphabetic index of the authors, with a list of the articles communicated by anonymous correspondents.

The only other abridgement that we are acquainted with, deserving the slightest notice, is that of the Medical Papers by Dr. Mikles, published in 1745, in two volumes octavo. It is said to extend to the present time; but it exceeds only by twenty numbers Dr. Baddam's Compendium, and, so far as we have compared it with the latter in its more limited extent, is a literal copy. This work has attained a greater share of credit than it merits; for the only claim to originality is the addition, to a very few articles, of short uninteresting remarks.

Our authors' plan we shall select in their own words.

‘It only remains, that we lay before our readers, in few words, the principles on which this Abridgment of the Philosophical Transactions proceeds, and in what respects it differs from the preceding.

‘The idea of abridgment includes that of dispatch; for selections from valuable works are intended to shorten labour, and to save time, as well as expence. We have kept this idea in view throughout these volumes. Perhaps no work admits of an abridgment more readily than the Philosophical Transactions. A large part of the earlier volumes is now quite uninteresting, on account of more recent discoveries, or of succeeding writers, who have written more clearly and scientifically on the subjects. Of course, we have thought ourselves justified in wholly omitting many entire essays. We retain such only as still preserve their importance; and such papers as contain matters that succeeding writers have treated so much better, we have curtailed. The titles of such treatises as are wholly omitted, will either be noticed in their respective places, or be thrown into an appendix, at the end of each volume.

‘We retain the original words of the authors, but as the mode of spelling in some instances is now obsolete, we spell them in the modern way. Thus we preserve the air and shape of the work, but dress it after the more approved fashion.

‘We shall differ in our arrangement from all those that preceded; but so differ, as to render, we hope, our work more agreeable to the present times. Mr. Lowthorp's Abridgment in 1705, Mr. Motte's in 1720, Mr. Jones's in 1721, Mr. Martin's in 1733, &c. all follow one method, which was not in the way, in which they were delivered, in the form of independent subjects; but in the way of arrangement, bringing together the different papers on the same subject under one head. We have rather chosen to pursue the order, in which the several papers were delivered; conceiving, that this va-

tiety will be infinitely more agreeable to the generality of readers, and better adapted to the present taste. The increase of periodical publications has rendered us familiar with this sort of variety; the public expect it; and the expectation is reasonable. For, as one number of the work will appear every week, in the form of a periodical publication, who does not see the inconvenience of having one art or science continued through so many numbers, and broken, as it were, into a variety of disjointed pieces? This method, as it falls in the natural order of the original experiments, so will it, we doubt not, meet the approbation of the generality of our readers.

‘We have only to add, that as this difference in our plan is, we apprehend, a very considerable improvement on the method of preceding abridgments, so, from the very nature of a work greatly enlarged, will the present volumes carry with them a recommendation, on which it is unnecessary for us to dwell. Suffice it to say, that as there has been no abridgment of the *Philosophical Transactions* for nearly fifty years, and as we mean to comprehend the experiments, inventions, and discoveries made during that long period, our work professes to be a selection of the most important, edifying, and entertaining subjects discussed by the Royal Society, from its commencement to the present day. We have not, we trust, been defective in our duty; but have made it our serious study, to render the work every way worthy of the public encouragement.’ p. xiv.

We have already remarked that the abridgements of Lowthorp and his successors are often inconvenient, from the number and the article appearing only indistinctly in the margin. The present abridgement will be found much more inconvenient, from the omission of both. This we should not perhaps have so strongly urged, were it not in the author’s power to supply the defect in an index; and we would recommend another index, similar to that of M. Bremond, in which the different articles are arranged according to the subjects,

In an abridgement, however, a more arduous task remains; viz. the choice of the articles which merit preservation, in opposition to such as may be permitted with propriety to remain undistinguished in their former mass. This is a point which requires very mature consideration; and we doubt not that the authors have examined the desert of each article with a scrupulous minuteness. Yet, on comparing the articles retained with those rejected, we cannot often think with them. In general, we may remark that too many are omitted; nor are those retained devoted always to subjects the most interesting, or the most satisfactorily treated.

We suspect also—but we hope that we are mistaken—that some are omitted to save the expense of plates. In the eight numbers before us, we find four engravings only, though two contain more than one subject. The print of sir Isaac Newton in the beginning is engraven from a very indifferent likeness, and ex-

hibits not a single trait of 'calm patient thinking,' his chief characteristic, so conspicuous in the same painter's portrait of Newton prefixed to the third edition of the *Principia*.

On the subject of the choice of articles, we must be a little more diffuse. When we took up these numbers, we were led to a much wider range of inquiry than we designed to engage in, and examined not only the early volumes, but the histories of Dr. Spratt and Dr. Birch. If we do not fatigue the reader, we shall not regret the labour on our own account.

Bishop Spratt, though not one of the first, was a very early member of the society, as he was elected in April 1663, two years previous to the first publication. His history of the society, however, is superficial, as the first part contains a review of ancient and modern philosophy*, and the third a defence of experimental philosophy. The second, however, though slight as a history, affords some valuable information, communicated previous to the first publication of the *Transactions*. Dr. Birch's history was published within the period of our own records; and an account of it occurs in our first volume, p. 41. Few, however, will be able to refer to it so far back; and we may remark that the secretary's design was to trace the object of the society from its first step, and to preserve minutes of various experiments, as well as the substance of some valuable communications previous to their publication. Dr. Spratt's history was published in 1667; and the *Transactions* commenced, as we have observed already, in 1665. The publication was discontinued for four years, from 1679 to 1683, though this defect was in part supplied by Dr. Hook's *Philosophical Collections*; and afterwards for three years, from December 1687 to January 1691. Other little irregularities occurred in the publication, which occasioned another hiatus of a year and half; so that the *Transactions* have only appeared without interruption since October 1691. The number of papers, therefore, in Dr. Birch's history is by no means inconsiderable, and many of these merit a sedulous attention. We mention these facts partly to suggest the propriety of introducing the supplementary papers, and partly as the perusal of this work affords us a clue by which we think such abridgements might be most advantageously conducted.

It is impossible to read the history of the society without perceiving the very low ebb of experimental philosophy, the first object of the institution, at the period of the first meetings. Observations, suggested by fancy and superstition, exaggerated by credulity and ignorance, were often communicated as the

* This part Dr. Spratt apologises for as somewhat irrelative; yet the present authors have been indebted to it for a part of their introduction.

subjects of their inquiry. Many objectionable articles are undoubtedly admitted; but, from their minutes, it appears that they received with caution, and in general examined each proposal with judicious discrimination. As this, however, was the dawn of experimental philosophy, an abridgement should perhaps furnish *its* history, and the articles selected for this purpose be rendered subordinate to its progress. The same may be said of natural history and of geography. Of medicine we cannot equally trace the progressive improvement. Credulity is the fault of every age; and the sympathetic powders, transfusion of blood, animal magnetism, and the cure of diseases by tractors, are perhaps only different signs of mental imbecillity.

We have already remarked that the articles abridged in this publication are few, in proportion to the number in each volume; and some, which contain very interesting information or curious facts, are omitted. Those which are retained are occasionally trifling, even in the early numbers. The absurd or exaggerated account of the 'odd monstrous calf;' the biographic sketch of M. Farmal of Toulouse; the experiments on May dew; the stone found in the head of a serpent, which extracts the poison that any venomous animal has inflicted by a wound*; the means by which salamanders resist fire, with some others, might, without injury, have been omitted. There are others which should perhaps have been inserted; but, according to the plan before us, the work will be sufficiently extensive; and, in the present state of science, some of even the more important papers are supplied by common volumes.

Independently, however, of conducting a work of this kind, as subordinate to the progressive improvement of philosophy, we would suggest, as on a similar occasion, whether, in proportion to the difficulty of obtaining the original, it would not be proper to be more extensive in the abridged account? Very large libraries only are supplied with complete sets of the Transactions; but many possess the volumes subsequent to the publication of Martin's Abridgement. Of this, however, the authors will consider, and must determine for themselves. We sincerely wish them success in their undertaking, and have only engaged in this inquiry to contribute in some degree to its attainment.

* The author rests much on the co-incidence of M. Thevenot; but he was almost exclusively a compiler, and not very attentive in his choice of authorities.

ART. IV.—*Annals of Medicine, for the Year 1801. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. By Andrew Duncan, Sen. M.D. and Andrew Duncan, Jun. M.D. Fellows of the Royal College of Physicians, Edinburgh. Vol. I.—Lustrum II. 8vo. 8s. Boards. Robinsons. 1802.*

WE have frequently had occasion to observe that this work, though on the whole valuable and often instructive, is far from giving a proper view of the annual progress of medicine. The choice of books is partial, and the attention greatly disproportioned to their merit; and we have often to regret that private friendship, the predilection for first doing what may be most easily done, with the wish to fill by *voluntary* original communications the space which the numerous publications of the year require, render the *Annals* very different from what the title indicates. It seems, however, by the continuation, to answer the authors' purpose; and they are probably indifferent to the rest. Perhaps we should add, that the choice of works is, on the whole, more carefully conducted in this than in the former volumes: the proportion of attention is still, we think, partial.

The publications analysed are Mr. Bell's first volume of the 'Principles of Surgery;' Fourcroy's 'Synoptical Tables of Chemistry,' translated by Mr. Nicholson; Fourcroy's 'Système de Connoissances Chymiques;' Dr. Beddoes's 'Observations on the Medical and Domestic Management of the Consumptive, &c.' Dr. John Cheyne's 'Essay on the Croup;' Cuvier's 'Lectures on Comparative Anatomy;' Dr. Loy's 'Account of some Experiments on the Origin of the Cow-Pox;' Mr. Pearson's 'Observations on the Effects of various Articles of the *Materia Medica* in the Cure of *Lues Venerea*;' Mr. Astley Cooper's 'Two Papers on the Effects arising from the Destruction of the Drum of the Ear;' and Dr. Struve's 'Treatise on the Physical Education of Children, during the early Period of their Lives.' These already have been, or shortly will be, the subjects of our observations. We have indeed noticed all, except Mr. Bell's first volume and Dr. Loy's Account of the Origin of the Cow-Pox. To both we shall soon attend. It is singular that not one foreign medical publication occurs in the list, though many have appeared both in France and Germany, independently of medical articles in the different volumes of *Memoirs*, particularly those of the Institute. Will it be contended that the practice of physic has been wholly neglected in every part of the world except England?

The medical observations are numerous, but not particularly important. We will mention them in their order.

I. Singular Termination of a Case of Enteritis. By Dr.

Thomas Sanden, Physician, Chichester. Communicated to Dr. Duncan senior.'

This paper is peculiarly curious. The subject has lately attracted much of our attention, as it has occurred in another work. The event was fortunate: the stricture was so great, that the edges of the introsuscepted portion were destroyed by gangrene, and a part of the intestine was separated. The union was completed by the adhesive inflammation, probably connecting that part of the intestine to the peritonæum and mesentery around. As a peculiarly sharp seed of an orange was found in the portion of intestine separated, Dr. Sanden supposes this may have acted as the irritating cause of the introsusception, an effect which Morgagni has attributed to the irritation of worms.

'II. History of a Fracture of the Skull, with very considerable Injury to the Brain, terminating in complete Recovery, without any Operation. By Mr. John Goodsir, Surgeon, Largo. Communicated to Dr. Duncan senior.'

It has been long pretty well known that fracture without depression was by no means dangerous, or required any remedies but those of depletion and antiphlogiston. It was equally known that large portions of the brain may be discharged without danger. In this case, the fracture was in the temporal bone, from the horn of a cow.

'III. Cases of Chorea Sancti Viti, terminating successfully, under the use of Zinc. By Mr. David Alexander, Surgeon, Montrose. Communicated to Dr. Duncan senior.'

This article, also, is wholly uninteresting, as the remedy is common.

'IV. A Letter from Mr. R. W. Taylor, Surgeon, London, to Dr. Duncan senior, giving an Account of two Cases of Vaccina, attended with Eruptions.'

'VI. Observations on Cow-Pox. By Dr. Robert Hall, Physician, St. Pancras, London. Communicated to Dr. Duncan senior.'

'VII. Extract of a Letter from Dr. Hall to Dr. Duncan senior: containing further Observations on the Cow-Pox.'

'VIII. Extract of a Letter from Dr. John Rook, of Montpellier Old Works, Jamaica, to the Hon. Fr. R. Brodbelt, of Spanish-Town: giving an Account of the Success of Vaccine Inoculation in some Districts of Jamaica.'

'IX. Account of the Benefit derived from Vaccine Inoculation, in combating an Affection of a very different Nature, a singular disease of the right Arm. By Mr. Robert Stevenson, Surgeon, Gilmerton. Communicated to Dr. Duncan senior.'

'X. Cases of Vaccine Disease. Communicated by Mr. Ranken, Surgeon, Douglas, to Dr. Gillespie, Physician, Edinburgh.'

'XI. Account of a Deception with respect to Vaccine Inocu-

lation. By Dr. John Forrest, Physician, Stirling. Communicated to Dr. Duncan senior.'

We shall consider these articles respecting the cow-pox together, to avoid repeating under each head how little interesting and how little useful or applicable the information is. Mr. Taylor gives two cases in which the vaccina was attended with eruptions; but the eruptions were common, and such as any fever would excite in the habits he describes. Dr. Hall's two papers only tell us that the cow-pox is known in Scotland; but, under what appellation, he has not been informed. The small-pox, we now know, *does* protect the constitution from the cow-pox. Dr. Rook informs us that the vaccina may be communicated to negroes as well as Europeans with success, in Jamaica; and Dr. Stevenson mentions a case in which a painful nervous affection of the arm was relieved by inoculating with the cow-pox. It is of more consequence to add, that the cow-pox seemed to proceed in a regular course, though the person *had* experienced the small-pox, and that the fever came on in a proper time. The case, however, is not very clearly or distinctly described, and the permanence of the cure has not been ascertained by a sufficient trial.

The tenth and eleventh numbers are peculiarly uninteresting.

' XII. History of a Case of imperforated Hymen. By Mr. Francis Kæymer, of Henrietta Street, Covent-Garden. Communicated to Dr. Pearson, Physician, London.'

' XIII. Account of a Case in which the Anus was wanting, successfully cured. By Dr. William Kennedy, Physician, Inverness, and Fellow of the Royal College of Physicians, Edinburgh. Communicated to Dr. Duncan senior.'

Instances of this kind are already sufficiently numerous.

' XIV. Account of Diseases of the 88th Regiment, during their passage to India, and at Bombay, from December 1798 till June 1800. By Mr. J. Macgrigor, Surgeon. Communicated by Dr. Garthshore, of London.'

This paper contains some facts of curiosity and importance, from which we shall make some extracts; premising only, that the barracks of Culabah, a peninsula near Bombay, are in a low swampy spot, though the peninsula is, in general, dry and healthy.

' It appears, that, on the whole, the months in which the changes of the seasons fall are the most unhealthy. July and August, when the rains set in, are the most so. October is the most fatal month; and September the next to it in destructive influence.

' In the weekly return of sick, including the end of July and the beginning of August, there were eighty, or one-fifth of our strength, at that period in the hospital.

' In the first week in March, our total sick was twenty-five, or one twenty-third of our then strength.

‘ As to our diseases, the catalogue of them is not long. We landed with a few cases of dysentery. We have had a considerable number of fever cases, and mostly continued: in general, they were neither severe, nor of long continuance. In many cases, fatigue in the sun seemed to be the only cause; and rest, and clearing the bowels, were in general all the requisite treatment. In November, December, and January, we had many catarrhal cases, when diluents and venesection were highly serviceable. In the few intermittents that occurred, though other remedies were tried, Peruvian bark was found by far the most successful.

‘ In cholera morbus and jaundice, the internal and external use of nitric acid effected speedier cures than any treatment I have ever seen tried.’ P. 361.

The diseases were chiefly dysentery and hepatitis, which seemed nearly allied; and it appeared that the latter was often occasioned by the former. Bleeding early in both was found useful; and the nitric acid was often of service.

‘ In cases where the acid and mercury were extensively used, and persevered in, but where a flow of saliva could not be induced, I do not recollect a single instance terminating favourably.

‘ With mercury we have failed in affecting the gums, and have afterwards succeeded with acid; and, again, we have failed with acid, and have succeeded with mercury; and, in some cases, have failed with both separately; and have succeeded by conjoining these remedies.

‘ One fact we are clear and decided in, that the injury to the constitution is infinitely less from the acid than from the mercurial ointment; and that men are not half the time convalescent from the first that they are from the last remedy.

‘ The causes of dysentery and hepatitis are, by medical men, pretty generally agreed on. Our limited and short opportunities of observation only shew, that heat, moisture, exposure to the sun, and intemperance, were, with us, very active as causes.

‘ One circumstance we cannot omit mentioning, that of twenty-two cases, which we inspected, eight, or more than one-third, were sergeants, who, of course, are the most steady and temperate, but who, from a particular regulation, are the most exposed to fatigue and exercise in the sun.’ P. 367.

‘ XV. Observations on the Use of the Muriat of Barytes, in Scrofulous Affections of the West Indies; and in a singularly painful Disease, arising from the Bite of a Negro. By Dr. Simon Armstrong, of the Island of St. Vincent. Communicated to Dr. Duncan senior.’

This remedy has been found of service in a peculiar disease of the negroes, in which a swelling of the lymphatic glands becomes ulcers of a peculiarly unfavourable kind, the ichorous discharge of which induces debility and death. It is singular that the bites of negroes will produce lymphatic swellings, and numerous sores in the extremity bitten. Our author suspects them to arise from

the tartar of the teeth, and adduces one experiment in support of this idea. The muriated barytes was successful in relieving these sores also.

‘XVI. On the Use of the Cuprum Ammoniacale, in the Cure of Epilepsy. Communicated in a Letter from Dr. William Batty, Physician in Genoa, to Dr. Duncan junior.’

The cuprum ammoniacale is well known to be useful in epilepsy. The only singularity in this paper is, that, of six children, two only inherited epilepsy from the father; and these were the children with whom his lady was pregnant when she saw her husband in two fits. Yet we think we have seen the seminum propagated, though the disease had not appeared. A daughter, born before the husband had experienced a fit, had epileptic paroxysms, induced by a very slight cause, in advanced life. Yet the father must have had the seminum of the disease, as his epilepsy was peculiarly severe and obstinate, from a cause apparently inadequate to such a violent effect.

‘XVII. Observations on a Case of Zona; on the Cow-Pox; and on Angina Pectoris. By Dr. Albers, Physician at Bremen. Communicated to Dr. Duncan junior.’

We can select nothing from this paper, but that 2000 have been inoculated with the cow-pox at Bremen, without one having experienced the small-pox during the prevalence of a severe epidemic of the latter which followed.

‘XVIII. Extract of a Letter to Dr. Duncan senior, from Mr. James Anderson senior, Surgeon in Edinburgh, concerning the Use of the mild Muriat of Quicksilver in the Cure of Croups.’

We are happy to hear that the calomel has been so successful. Our author has given, to a child of three years old, two or three grains every hour with great advantage.

‘XIX. Observations on a Case of Diabetes insipidus, with an Account of some Experiments on the Urine. By Mr. Thomas Jarrold, from Essex, Student of Medicine at Edinburgh.’

The case is carefully related: but the disease appears not to have been diabetes; it was excessive thirst; and the urine was diluted rather than changed. The muriatic acid was often in excess; but this sometimes occurs in healthy urine. It was singular that in one day the urine became ammoniacal and somewhat putrid. The disease was cured by gall-nuts and lime-water. It was certainly a disease of the stomach, and should have been treated as such, without the parade of experiments. It was too strongly marked to be for a moment mistaken.

‘XX. Observations on Bilious Disorders. Extracted from a Letter, dated from the River Ganges, in September 1770, written to a Friend in London. By John Sherwen, M. D. formerly Surgeon in the Service of the Honourable East-India Company, now Physician at Enfield. Communicated to Dr. Duncan senior.’

The author's observations are truly original, and expressed in the strong energetic language of a man who scorns to copy from books. He traces the diseases of Europeans in India from their habits and diet; and guards against bilious complaints by pointing out the influence of these causes. Are not spices, however, necessary in warm climates? or are they only requisite as condiments of *vegetable* food? We ask the question without attempting to controvert the author's observations, which appear to be dictated by judgement and experience.

'XXI. Letter from Dr. Paisley of Madras, on the Bilious Disorders of that Climate. Written in 1771. Communicated by Dr. C. Smyth of London.'

This letter is a judicious one. It treats of the use of mercury in bilious diseases of warm climates; but the most important part of it is where the author urges an attention to the state of the liver, both in cases of flux and cough. Each frequently originates from disorders of this viscus, and is to be cured by the appropriate remedies.

'XXII. Letter from Mr. Young, relating his own Case, in which an enlarged Spleen was cured by the Application of the actual Cautey. Communicated by Dr. Carmichael Smyth of London.'

The case is singularly curious. The proposed plan of the native practitioners was to puncture the tumor, and with a horn suck out the blood. Mr. Young refused to submit to it; and the cautey was applied in several places, on the spot and around. The external inflammation was considerable, but the swelling was removed; the appetite was restored; the anasarca disappeared; and the paroxysms of the remittent, to which all the complaints were owing, no longer returned. Perhaps a blister or a potential caustic might have been equally effectual.

In the section of Medical News, we find a judicious description of the late epidemic at Cadiz and its neighbourhood. It was a truly asthenic fever, terminating with putrid symptoms; which has often occurred in places that are besieged, where depression of spirits unites with poor living to diminish the strength. The immediate infection was probably from an American ship: but the constitutions were predisposed to receive it; and, as in America, it co-incided with the autumnal epidemics. Evacuations of the intestines were requisite; but afterwards the bark was given, united with antimonials. The fatality of the disease was considerable. Of 279,000, the population of nine towns, 79,500 are said to have died, *i. e.* nearly the 0.285th part.

In the other articles of Medical News, we find that the vac-cina prevails among the cows at Milan. The inoculation for the cow-pox proceeds successfully in Italy, in America, and in Scotland. In Edinburgh, though averse to the inoculation of the small pox, the common people have received that of the

vaccina with readiness. The new Edinburgh Pharmacopœia may, we find, be soon expected; and perhaps the London Pharmacopœia might receive with advantage a further revision: it is, at present, a very inadequate stock of pharmaceutical remedies. As we shall so soon receive the work, we need not enlarge on the statement given of it in this volume. A biographic account of the late Dr. Fowler is also inserted in this part of the Annals, with some shorter sketches of the lives of the late Mr. Warner and Dr. Pulteney.

From the meteorologic register, we find the range of the thermometer to be from 83° to 15° , the mean 50° , which was also the mean heat of April: that of the barometer from 30.11 inches to 28, the mean 29.56 inches. The rain amounted only to 15.657 inches.

ART. V.—*A Voyage up the Mediterranean in his Majesty's Ship the Swiftsure, one of the Squadron under the Command of Rear-Admiral Sir Horatio Nelson, K. B. now Viscount and Baron Nelson of the Nile, and Duke of Bronte in Sicily. With a Description of the Battle of the Nile on the First of August 1798, and a Detail of Events that occurred subsequent to the Battle in various Parts of the Mediterranean. By the Rev. Cooper Willyams, A. M. &c. 4to. 3l. 13s. Boards. White. 1802.*

AMONG the events of the late war, distinguished at it was by brilliant exploits and acts of heroism dictated by the most trying emergencies, none appear so peculiarly striking and interesting as those which occurred in the Mediterranean. Two powerful nations here struggled with uncommon energy for an object involving the most important consequences. The chiefs on each side were distinguished not only for a bravery bordering on rashness, but for that good fortune which had not then subjected them to any signal defeat, nor indeed to any considerable disappointment; and, had they contended on the same element, the ascendancy of one star must have been truly triumphant. At present, that of each appears equally brilliant; for lord Nelson never personally contended with Bonaparte, who was only defeated in Syria by sir Sidney Smith. While the eyes of the whole world were bent on the contest—for every nation was more or less remotely interested in the event, and nearly on a single battle hung the fate of Europe, Asia, and Africa—it might be expected that some silent spectator would be collecting materials concerning it for the future historian. Our present author, to whom we are indebted for an account of the Campaign in the West Indies in 1794* was again engaged in the present expedition, and has given, apparently, a faithful and accurate ac-

* See our 22d Vol. New Arr. p. 535.

count of what he saw, particularly of the glorious victory in the Bay of Aboukir. The descriptions are illustrated by numerous views, drawn by the author, who speaks of himself as a self-taught artist. They are tinted plates, apparently characteristic, but very deficient in drawing, and can scarcely be considered as additional ornaments to the work.

The most striking part of the volume is the voyage from Toulon to Alexandria, and the battle that ensued. The secrecy and dispatch with which the French expedition was fitted out was met with equal alacrity by the British government; but the good fortune of Bonaparte enabled him to escape from Toulon; and, as the object was then unknown, pursuit could only by accident be crowned with success. An armament of this kind might have had various destinations; and perhaps it was, at first sight, more probable that Naples or Constantinople was its object than Egypt. Bonaparte sailed about eleven days before commodore Trowbridge joined lord Nelson; and on the twelfth and twenty-third of May the rival fleets were to the north of Corsica respectively. The British, however, hastened first to Naples, rushed with impetuosity through the famous straits of Messina, pursuing a southerly course, till it arrived, on the morning of the twenty-second of May, to the south-east of Cape Passoro, and to the west of Malta. The French fleet had pursued the southern track from the time they left the northern shores of Corsica; and, after having coasted that island and Sardinia, steered for Malta, which lies on the south-west. The events of Malta are well known; and there is not the slightest doubt—not only from our author's narrative, but from many antecedent accounts—that the island was treacherously surrendered, and that the catastrophe had been planned previous to the attempt. To the west of Malta the fleets passed each other in the night; and it is still a subject of hesitation, whether the escape of the French was, or was not, fortunate for England? We cannot greatly enlarge on this point, but shall offer a few observations, which will at least facilitate the decision.

We now know that the French fleet sailed in a very confused manner—the ships of war, the transports, and merchant vessels, were intermixed with much irregularity. The vessels of war were equal to the British fleet in number; the frigates not inferior. Let us suppose for a moment that the fleets had met on the morning of the twenty-third of June, and, what we believe to be the fact, that no plan of battle in the French armament had been projected. We know that lord Nelson *had* given orders adapted to such circumstances, and that certain ships were to have pursued the transports, while the rest had contended with the men of war. It requires little seamanship to perceive, that, with the utmost address and most scientific manœuvres, only a certain portion of the transports could have been captured, and

these at the expense of the ships of war being overpowered by numbers. If the greater part had been taken, the men of war must have escaped in the same proportion, and we must then inquire into the facilities with which each armament might have been recruited. In this respect there could be no competition; for we must recollect that Malta was already taken. If then we consider, that, *in the event*—for of events only can we speak with certainty—the whole of the French fleet was burnt or taken, we shall consider this as the most important consequence. The armies might have been recruited in a moment by willing victims, or conscripts in chains: the navy was formed with difficulty and imperfectly. If therefore we calculate on the first impression only, we shall perceive that the destruction of the naval armament was more than equal to any defeat of the combined forces that could have taken place at sea, whatever was the difficulty of dislodging the army from Egypt in the subsequent period. To this we may add the force of the impression which the unprovoked and unjustifiable attack on the dominions of the grand signor must have produced in every civilised country—an impression, which, however suppressed in the moment of victory, will be felt in every future period, while memory or historic records remain. To calumniate an enemy because he is such, we consider to be base and cowardly; but, independently of this stigma, which we regard as a national one, we may observe that our author relates many instances of the most cruel and ungenerous treatment of prisoners by the French officers, as well as the most unjustifiable conduct in open warfare, which cannot but be attributed to cool deliberate plans. These are published in the volume before us, authenticated by a respectable name. They should be refuted by one equally respectable, or the stain will continue. Two instances we shall select.

• While on the Egyptian coast, we had frequent communications with the enemy. At one time the commander in chief sent two officers to offer us a supply of vegetables: from our long cruize on this inhospitable coast, he concluded we must be in want of such refreshments; yet we had the ingratitude to think that his civility was only a cover for his curiosity; it was natural to suppose he wished to know the state we were in, and how we bore the privations attendant on such a long and unprofitable cruize. Being aware of this, all possible civilities were shown to the French officers; and that they might be the better able to judge of our abilities to continue on that station, they were conducted into the several parts of the ship, even to the lower decks. They could not conceal their surprise at the healthiness of our people, the cheerfulness that appeared on their countenances, and the regularity and good order that reigned throughout.

• In the course of conversation after dinner one of them remarked, that we had made use of unfair weapons during the late action, by which, probably, the admiral's ship *l'Orient* was burnt: and that general Bonaparte had expressed great indignation at it. In proof of

this assertion he stated, that, in the late gun-boat attacks, their camp had twice been on fire, occasioned by balls of unextinguishable matter which were fired from one of the English boats. Captain Hallowell instantly ordered the gunner to bring up some of those balls, and asked him from whence he had them. To the confusion of the accusers, he related that they were found on board the Spartiate, one of the ships captured on the 1st of August.

As these balls were distinguished by particular marks, though in other respects alike, the captain ordered an experiment to be made, in order to ascertain the nature of them.

The next morning I accompanied Mr. Parr, the gunner, to the island; the first we tried proved to be a fire-ball, but of what materials composed we could not ascertain. As it did not explode, which at first we apprehended, we rolled it into the sea, where it continued to burn under water, a black pitchy substance exuding from it till only an iron skeleton of a shell remained. The whole had been carefully crusted over with a substance that gave it the appearance of a perfect shell. On setting fire to the fuse of the other, which was differently marked, it burst into many pieces: though somewhat alarmed, fortunately none of us were hurt.

People account differently for the fire that happened on board of the French admiral; but why may it not have arisen from some of these fire-balls, left, perhaps, carelessly on the poop, or cabin, where it first broke out? and what confirms my opinion on this head is, that several pieces of such shells were found sticking in the *Bellerophon*, which she most probably received from the first fire of *l'Orient*.
P. 144.

The utmost exertions were now to be made, to render the captured ships fit for a voyage, that they might be transported to the harbours of Britain as memorials of the prowess of her sons. Our own ships too required repair; most of them were severely crippled in their masts and rigging, many of them damaged in their hulls, and all so completely shaken, that much was to be done before they could with safety venture on so long a voyage. Sir Horatio Nelson sent captain Troubridge and captain Hallowell with a flag of truce to Aboukir to offer an exchange of prisoners; and it was agreed on the part of the French commander, that receipts should be given for all the French prisoners sent on shore, who should also engage not to serve or bear arms against us, until regularly exchanged. They were also to find boats to transport them from the ships to the shore, as most of the boats of the two fleets were destroyed or damaged in the action. Accordingly the treaty on our part was put in execution without delay; the wounded, who had been treated with the utmost humanity and kindness, were first landed, and the rest followed; but no sooner had they reached the shore, than, by orders from the commander in chief, they were formed into a battalion, and called the nautic legion. It is needless to comment on this breach of a solemn engagement: none but the abettors of French principles will attempt to justify it; that such there are on British ground is melancholy to reflect; but if they had witnessed, as I have done, the various mischiefs

arising from them, they surely would blush to think they could ever have defended such conduct!" P. 74.

"We must now return to the narrative, and shall select the account of the battle of Aboukir, abbreviated as well as we are able. We shall not soon meet with another equally authenticated.

"The Goliath, commanded by captain Foley, had the distinguished honour to lead the fleet into battle. The water was smooth, and a pleasant breeze soon brought him within reach of the guns of the enemy. By a quarter past six *p. m.* the French commenced the engagement; in two minutes he returned their fire, and then doubled their line and anchored alongside of the second ship in the van.

"Captain Hood, in the *Zealous*, followed close and took his station on the bows of the *Guerrier* with great judgment; and in twelve minutes the *Guerrier* was totally dismasted. The Goliath, who had, as I before observed, anchored alongside of the *Conquérant*, shot away her opponent's masts in ten minutes after. The third ship that doubled the van of the French line was the *Orion*, commanded by sir James Saumarez. A frigate, *La Sirriouse*, fired upon him as he passed, and sir James ordered a few guns to be pointed at her; a broadside, however, was discharged, and the frigate instantly sunk. He then proceeded and took his station on the larboard bow of the *Franklin* and quarter of the *Peuple Souverain*, receiving and returning the fire of both. The *Audacious*, commanded by captain Gould, next followed, and dropped anchor on the bows of the *Conquérant*, where he commenced a spirited and galling fire. Captain Millar, in the *Theseus*, was the last that anchored between the French line and the shore. Passing between the *Guerrier* and *Zealous*, he could not resist the opportunity which offered, as he brushed the Frenchman's sides, of pouring in an effective broadside: he then took his station on the larboard side of the *Spartiate*. The *Vanguard*, distinguished by the flag of Admiral Nelson, now entered the battle. Aware of the impossibility of the rear of the enemy (being to leeward) coming to the assistance of their van, he determined to redouble his efforts to conquer one part before he attacked the rest. In pursuance of that resolution, he himself set the example to the rest of his fleet, and anchored without side of the enemy's line, who were, in consequence, completely between two fires. The *Vanguard* anchored within half-pistol-shot on the larboard side of the *Spartiate*, and began such a severe and well-directed fire, that, totally dismasted, and having lost a great number of her crew, the Frenchman was obliged to call for quarter, which was immediately granted. Captain Louis, in the *Minotaur*, anchored next a-head of the admiral, and engaged the *Aquilon*, which was also obliged to strike to his superior fire. The *Bellerophon*, commanded by captain Darby, now entered the conflict, and running down the line, dropped anchor alongside of *l'Orient* of 120 guns, bearing the flag of the French commander in chief, admiral Brueyes. The *Defence*, captain Peyton, followed close, and took his station, with great judgment, a-head of the *Minotaur*, by which the line remained unbroken; he engaged the *Franklin* of 80 guns on the starboard bow. This ship bore the flag of contre-amiral Blanquet Du

Chelard, second in command. The *Majestic*, commanded by captain Westcott, next came into action, and closely engaged the *Heureux* on the starboard bow, receiving also the fire of the *Tonnant*, an 80 gun ship, next astern of *P'Orient*. The superior weight of metal pouring in from these two ships, soon made dreadful havoc in the *Majestic*. Captain Westcott fell by a musket shot at the time he was exerting himself with great gallantry to counteract the advantages possessed by the enemy in size and number, by the energy and vivacity of his fire. Mr. Cuthbert, the first lieutenant, continued to support the unequal conflict with determined courage and resolution. The *Alexander* and *Swiftsure* now came in for their share of glory. Having been (as I before observed) prevented assisting at the commencement of the battle, by bearing down to reconnoitre Alexandria, and afterwards being obliged to alter their course to avoid the shoal that had proved so fatal to the *Culloden*, it was eight o'clock before they came into action, and total darkness had enveloped the combatants for some time, which was dispelled only by the frequent flashes from their guns, the volumes of smoke now rolling down the line from the fierce fire of those engaged to windward, rendered it extremely difficult for the rest of the British ships who came in last to take their station: it was scarcely possible to distinguish friend from foe. To remedy this evil, admiral Nelson directed his fleet to hoist four lights horizontally at the mizen-peak as soon as it was dark. The *Swiftsure* was bearing down under a press of sail, and had already got within the range of the enemy's guns, when captain Hallowell perceived a ship standing out of action under her foresail and foretopsail, having no lights displayed. Supposing that she was an enemy, he felt inclined to fire into her; but as that would have broken the plan he had laid down for his conduct, he desisted: and happy it was that he did so; for we afterwards found the ship in question was the *Bellerophon*, which had sustained such serious damage from the overwhelming fire of the French admiral's enormous ship *P'Orient*, that Captain Darby found it was necessary for him to fall out of action, himself being wounded, two lieutenants killed, and near two hundred men killed and wounded. His remaining mast falling soon after, and in its fall killing several officers and men, (among the former was another of his lieutenants,) he was never able to regain his station. At three minutes past eight o'clock the *Swiftsure* anchored, taking the place that had before been occupied by the *Bellerophon*; and two minutes after began a steady and well directed fire on the quarter of the *Franklin* and bows of *P'Orient*. At the same instant the *Alexander* passed under the stern of the French admiral and anchored withinside on his larboard quarter, raking him, and keeping up a severe fire of musketry on his decks. The last ship which entered the bloody conflict was the *Leander*. Captain Thompson bore up to the *Culloden* on seeing her strike, that he might afford any assistance in his power to get her off from her unfortunate situation, but finding that nothing could be done, and unwilling that his services should be lost where they could be most effective, he made sail for the scene of action, and took his station with great judgment athwart hawse of the *Franklin*; by which manœuvre he was enabled to do considerable damage to the enemy without exposing his own ship to the greatest danger. In the van, four of the

French ships had already struck their colours to the British flag. The battle now raged chiefly in the centre. The Franklin, l'Orient, Tonnant, and Heureux, were in hot action, making every exertion to recover the glory that had been lost by their comrades. At three minutes past nine o'clock a fire was observed to have broken out in the cabin of l'Orient; to that point captain Hallowell ordered as many guns as could be spared from firing on the Franklin to be directed; and, at the same time, that captain Allen of the marines, should throw in the whole fire of his musketry into the enemy's quarter, while the Alexander on the other side was keeping up an incessant shower of shot to the same point. The conflagration now began to rage with dreadful fury: still the French admiral sustained the honour of his flag with heroic firmness; but at length a period was put to his exertions by a cannon ball, which cut him asunder: he had before received three desperate wounds, one on the head, two in his body, but could not be prevailed on to quit his station on the arm-chest. His captain, Casa Bianca, fell by his side. Several of the officers and men seeing the impracticability of extinguishing the fire, which had now extended itself along the upper decks, and was flaming up the masts, jumped overboard; some supporting themselves on spars and pieces of wreck, others swimming with all their might to escape the dreaded catastrophe. Shot flying in all directions, dashed many of them to pieces; others were picked up by the boats of the fleet, or dragged into the lower ports of the nearest ships: the British sailors humanely stretched forth their hands to save a fallen enemy, though the battle at that time raged with uncontrolled fury. The Swiftsure, that was anchored within half-pistol-shot of the larboard bow of l'Orient, saved the lives of the commissary, first lieutenant, and ten men, who were drawn out of the water into the lower-deck ports during the hottest part of the action. The situation of the Alexander and Swiftsure was perilous in the extreme. The expected explosion of such a ship as l'Orient was to be dreaded, as involving all around in certain destruction. Captain Hallowell, however, determined not to move from his devoted station, though repeatedly urged to do so. He perceived the advantage he possessed of being to windward of the burning ship. Captain Ball was not so fortunate; he twice had the mortification to perceive that the fire of the enemy had communicated to his own ship. He was obliged therefore to change his birth and move a little further off.

Admiral Nelson, who had received a very severe wound on his head, and was obliged to be carried off the deck, was informed by captain Berry of the situation of the enemy. Forgetting his own sufferings, he hastened on deck, impelled by the purest humanity, and gave directions that every exertion should be made to save as many lives as possible. All the boats of the Vanguard, and of the nearest ships that could swim, were sent on this service, and above seventy Frenchmen were saved by the exertion of those so lately employed in their destruction. The van of our fleet having finished for the present their part in the glorious struggle, had now a fine view of the two lines illumined by the flames of the ill-fated foe; the colours of the contending powers being plainly distinguished. The moon, which had risen, opposing her cold light to the warm glow of the fire be-

neath, added to the grand and solemn picture. The flames had by this time made such progress that an explosion was instantly expected, yet the enemy on the lower deck, either insensible of the danger that surrounded them, or impelled by the last paroxysms of despair and vengeance, continued to fire upon us.

At thirty-seven minutes past nine the fatal explosion happened. The fire communicated to the magazine, and *l'Orient* blew up with a crashing sound that deafened all around her. The tremulous motion, felt to the very bottom of each ship, was like that of an earthquake; the fragments were driven such a vast height into the air that some moments elapsed before they could descend, and then the greatest apprehension was formed from the volumes of burning matter which threatened to fall on the decks and rigging of the surrounding ships.

Fortunately, however, no material damage occurred. A port-fire fell into the main-royal of the *Alexander*, and she once more was in danger of sharing the same fate as the enemy, but by the skill and exertions of captain Ball it was soon extinguished. Two large pieces of the wreck dropped into the main and foretops of the *Swiftsure*, but happily the men were withdrawn from those places.

An awful silence reigned for several minutes, as if the contending squadrons, struck with horror at the dreadful event, which in an instant had hurled so many brave men into the air, had forgotten their hostile rage in pity for the sufferers. But short was the pause of death: vengeance soon roused the drooping spirits of the enemy. The *Franklin*, now bearing the French commander's flag, opened her fire with redoubled fury on the *Defence* and *Swiftsure*, and gave the signal for renewed hostilities; the latter being disengaged from her late formidable adversary, had leisure to direct her whole fire into the quarter of the foe that had thus presumed to break the solemn silence; and in a very short time, by the well directed and steady fire of these two ships, and the *Leander* on her bows, the *Franklin* called for quarter, and struck to a superior force.

The *Alexander* and the *Majestic*, and occasionally the *Swiftsure*, were now the only British ships engaged; but the commander of the latter finding that he could not direct his guns clear of the *Alexander*, who had dropped between him and the *Tonnant*, and fearful lest he should fire into a friend, desisted, although he was severely annoyed by the shot of the *Tonnant* which was falling thick about him. Most of our ships were so cut up in their masts and rigging that they were unable to set any sail or move from their stations. About three o'clock on the morning of the 2d of August the firing ceased entirely, both squadrons being equally exhausted with fatigue. At four, however, just as the day began to dawn, the *Alexander* and *Majestic* recommenced the action with the *Tonnant*, *Guillaume Tell*, *Généreux*, and *Timoleon*. The *Heureux* and *Mercure* had fallen out of the line and anchored a considerable distance to leeward.

Captain Millar, perceiving the unequal contest, bore down to assist his friends, and began a furious cannonade on the enemy. The *Theseus* had as yet fortunately received but little damage in her masts and rigging, and that had been repaired by the active exertions of her commander as soon as the first part of the action in the van had terminated in our favour.' P. 47.

The length of this extract must make us more concise in the remainder of our author's narrative. Indeed much that follows consists of the dull cruise on the coasts of Egypt, enlivened chiefly by the treachery of an Arab, or the cowardice of the Turks. When the *Swiftsure* reaches the coast of Syria, the narrative becomes more entertaining; and the visit to Mount Carmel offers many passages truly interesting. Nothing, however, can exceed the misery of the inhabitants, those victims of delegated despotism, though the climate is beautiful and fertile. Our author's descriptions of Rhodes, and the country round Palermo in Sicily, are often new, and generally impressive. We regret that the engravings are not more worthy of the descriptions.

The events at Naples can only be contemplated with a mixture of disgust and indignation. Sicily was the Capua of the noble admiral; and, on the continent, the depravity, cowardice, and impolicy of the Neapolitan government prove the nation worthy of wearing the chains of France. We cannot wish it a more abject degradation, as its worst punishment.

While the *Swiftsure* was engaged in the siege of Civit  Vecchia, our author was permitted to visit Leghorn, Florence, and Rome. The imperial city, however, he was obliged to leave unseen, for the French were still in possession of it; and he passed through Padua, Venice, Verona, Mantua, and Bologna; but we find nothing peculiarly new or interesting in his delineation of these places. Indeed we perceive little of the animation, the enthusiasm, which scenes so truly beautiful and classic might have been expected to inspire. The lovely and romantic scenery of the Apennines scarcely offers a single description which we can with advantage select.

Before our author's return to Leghorn, the *Swiftsure* had sailed for Minorca; and he follows her in another vessel. A good picture of the island is introduced; but the account of the siege is very imperfect. A delineation of Gibraltar, in which that of the caverns has the greatest pretension to novelty, is the only remaining part of the volume which merits particular notice.

On the whole, we have been greatly entertained by this work; for, though a large part of it be by no means new, yet the events which gave it birth, and the anecdotes with which it is replete, render it very interesting. The drawings and engravings are, as we have already observed, extremely indifferent; they still enliven the text, and are, sometimes at least, characteristic representations of spots celebrated for their present, or rendered illustrious by former, events.

ART. VI.—*Faber's Hora Mosaica; or, a View of the Mosaical Records. (Continued from p. 450 of our last Volume.)*

HAVING had our attention to this work divided by the claims of other authors, which we have faithfully endeavoured to discharge, it is time to resume Mr. Faber's second volume.

Beginning it with the title of a second book, which professes to exhibit *a view of the connexion between JUDAISM and CHRISTIANITY*, the learned author divides it, as before, into *sections and chapters*. Of the sections, which are four, the first points out the erroneous opinions which have been entertained respecting this connexion by certain gentile converts, such as the *gnostics, Cerinthus, Manes*, and other *similar heretics*. In respect to these, however, we meet with nothing that is not trite; nor does the passage, cited from Porphyry in the twelfth page—though exceedingly interesting in another point of view, and as it stands in its own context—apply to the subject in question, further than an assumed analogy can warrant. In the same light the subsequent quotations from Virgil should be viewed.

The second source of error—and which, in order of time, should have been stated first—is peculiar to the Jews, and is referred to the great body of the nation—those who embraced Christianity during our Lord's ministry, and the Jewish Christians after his death. Having, under these heads, pointed out the errors of the first converts to Christianity, and of the Jews who remained obstinate in their unbelief—errors, however different in point of malignity, yet all contributing to destroy the true mode of connexion between the law and the gospel—Mr. Faber proceeds to exemplify the *connexion between Judaism and Christianity by means of TYPES*, the explanations of which are introduced by a declaration that the end of the establishment of the law of Moses, was—

‘—a shadow of good things to come, ordained by angels in the hand of a mediator; and a schoolmaster to bring us unto Christ, that we might be justified by faith,

‘ From these assertions of the apostle two propositions may be deduced.

‘ I. That the law contains a sort of scenical representation of all the benefits enjoyed by Christians; such as, the gracious offer of mercy held out to them in the Gospel, their redemption and justification by the blood of a Redeemer, and the continual support and influence of the Holy Spirit.

‘ II. And that it is appointed to teach us our need of a Saviour, to act the part of a preceptor to all, who are willing to submit with humility to its divine instructions.’ Vol. ii. p. 42.

‘The whole result of which is’ asserted to be,—

‘that the fathers firmly believed the doctrine of salvation solely through the merits of a Redeemer; and that we may expect to find the Gospel of the Messiah darkly shadowed out under the types and ceremonies of the law of Moses. These premises being laid down, I may now proceed to a more particular consideration of the typical language of Scripture; which, I apprehend, will be found to have a very close connection with the prophetic hieroglyphics.’ Vol. ii. P. 45.

As preliminary more immediately to the types of Judaism which are held forth as having their antitypes in the Christian system, Mr. Faber begins with observing, that—

‘The language of the inhabitants of the East appears, from the earliest ages, to have been replete with metaphor and allegory. Unable to express their thoughts with the phlegmatic tameness of the West, they were accustomed to clothe every idea in the most vivid and luxuriant imagery. Since the different virtues or vices, which elevate or degrade human nature, may easily be represented by different animals, the oriental princes were accordingly sometimes dignified with the names of those fierce and warlike beasts, which they were supposed most to resemble in their qualities; while their females bore names expressive of those virtues, which were deemed most becoming in the weaker sex.

‘At other times, the whole host of heaven was employed to furnish suitable emblems of kings, princesses, and nobility. This species of symbolical representation probably owed its origin to the astronomical reveries of the ancient Chaldeans. Their blind veneration for their deceased monarchs early introduced the custom of supposing them to be translated into certain of the heavenly bodies, from which lofty stations they still overlooked the affairs of mortals. Hence, the mighty hunter of men, the tyrannical Nimrod, rules to this day a conspicuous constellation under the name of Orion; and every planet is designated by the appellation of some deceased monarch or princess. The earliest worship of the pagan world seems to have been Sabianism; and in after ages the veneration of deified heroes was engrafted upon the ancient system. The two became gradually confounded together; and a mixed idolatry, consisting partly of sidereal, and partly of hero worship, succeeded. The same notion prevailed even in the West; and the obsequious flattery of the later Romans translated the soul of their first emperor into that star, which from him was denominated the Julium Sidus.

‘Both these modes of description are frequently adopted by the inspired writers; and the vicissitudes of empires, and the characters of mighty nations, are symbolically represented by confusion among the heavenly bodies, and by prophetic visions of warlike animals.’ Vol. ii. P. 46.

Proceeding on this ground, Mr. Faber assumes that the language of metaphor prevailed immemorially in Egypt and the

East, and thence appears to have been derived to the Pythagoreans. This position he founds on a passage from Clemens Alexandrinus, who represents the Egyptians as accustomed to apply their hieroglyphics to the praises of their kings; and, after referring to this authority for the mode of symbolising the heavenly bodies, adds, from the same author, *τους γουν των βασιλεων επαινους θεολογουμενοις μυθις παραδιδυντες, αναγραφουσι δια των αναγλυφων**. From a consonant position of Jamblichus, 'that the symbolic theology of the Egyptians consisted in representing the superior operations of the deity by things which are inferior and sensible,' he draws the like conclusion from another passage of the same writer, with other additional authorities in respect to the Pythagorean mode of instruction, referring the origin of it to the same local source.

Jamblichus also accurately points out the sources, from which Pythagoras derived his discipline. He resided during a considerable space of time in a temple upon Mount Carmel; he conversed with the sages of Phenicia, Chaldea, and Syria; and was initiated into the Egyptian mysteries by certain prophets, who were the successors of Mochus†. Porphyry gives nearly the same account upon the authority of Diogenes, adding however, that Pythagoras derived part of his knowledge from the Hebrews‡; and he particularly mentions his having learnt the symbolical mode of writing§. Theodoret asserts, in a similar manner, that the doctrine of Pythagoras was borrowed from the Hebrews and Egyptians||. And Eusebius maintains, that all the learning, of which the Greeks were possessed, was received from those, whom they proudly styled *barbarians*; and introduces Plato as candidly confessing it¶. Vol. ii. p. 50.

* Strom. lib. v.

† Εξεπλευσεν εις την Σιδωνα, φυσει τε αυτου πατριδα πεπειτμενος ειναι, και καλως οιομενος εκειθεν αυτω ρηνα την εις Αιγυπτον εσεσθαι διαβασιν. Ενταυθα δε συμβαλυν τοις τε Μαχην τε φυσιολογου προφηταις απογονοις, και τοις αλλοις, και Φοινικοις ιεροφανταις, και πατας τελεσθεις τελετας, εν τε Βυβλω και Τυρω, και κατα πολλα της Συριας μερη εξ αιρεσεως—διεπορθμευθη αμελλητι υπο τινων Αιγυπτιων πορθμεων, καιριωτατα προσορμιταντων τοις υπο Καρμηλον το Φοινικον ορος αιγιαλοις· ενθα εμοναζε τα πολλα ο Πυθαγορας κατα το ιερον—κ. τ. λ. De Vita Pyth. c. iii. Ετι δε φασι και συνθετον αυτον ποιησαι την Δειαν φιλοσοφian· α μεν μαθοντα παρα των Ορφικων, α δε παρα των Αιγυπτιων ιερων, α δε παρα Χαλδαιων και Μαγων. Ibid. c. xxviii. Cudworth is inclined to think that this Mochus or Moschus is no other than the Jewish Lawgiver. Intell. Syst. p. 12. But Hottinger considers the word as only a corruption of Magus. Hist. Orien. lib. ii. c. 6.

‡ Αφικετο δε και προς Αιγυπτιους, φησιν, ο Πυθαγορας, και προς Αραβας, και Χαλδαιους, και Έβραιους, παρ' ων και την περι ονειρων γνωσιν ηκριβωσατο. De Vita Pyth. sect. xi.

§ Εξεμαθε—γρημματα δε τρισσας διαφορας, επιστολογραφικων τε, και ιερογλυφικων, και συμβολικων· των μεν κοινολογουμενων κατα μισησιν, των δε αλληγορουμενων κατα τινας αιγιμους. Ibid.

|| Αναξαγορας δε και Πυθαγορας εις Αιγυπτον αφικομενοι, τοις Αιγυπτιων και Έβρειων αυτοθι σοφεις ζυγεγενεσθην, και την περι τε οντος πρανισασθην γνωσιν. De Prin. adv. Gen. serm. ii.

¶ Και ουτος δε ο Πλατων τοις εν Ιταλια Πυθαγορειοις σχολαστας, ου μοις τη παρε

Upon the principle then of figurative language and symbolic representation, Mr. Faber infers the ceremonial law was delivered to the Israelites, taking that which, in the writings of the prophets, is a metaphor or an allegory, to have been, in the Levitical ordinances, a practical hieroglyphic.

This basis we conceive to be well laid; and we are sorry that we cannot equally commend the superstructure raised upon it.

‘I know not whether we may venture to call the Jewish church an *absolute type* of the Christian church; but their respective histories have certainly a very singular resemblance to each other.

‘The Jewish church was planted among the heathens by a miraculous interference of divine power.

‘Such also was the case of the Christian church.

‘For a short space of time it remained pure and uncontaminated.

‘So did the Christian church.

‘But it gradually corrupted itself, and fell into the idolatrous practices of the nations, which it had subdued.

‘Thus also the Christian church fell by degrees from its original purity; and embraced under another name the idolatry of the Romans, particularly their demonolatry.

‘The sins of the Jewish church were visited by the calamities of war, and subjugation to the neighbouring princes.

‘The sins of the Christian church occasioned the success of those two dreadful woes, the Saracenic and Turkish invasions.

‘Before the Babylonian captivity, and the reformation effected by Ezra, the Jews were remarkably prone to idolatry; but afterwards they never were guilty of a repetition of that crime.

‘Such also was the case of the Christian church before the Reformation; but since that period, the reformed part of it has never shewn the least tendency to relapse into their former idolatry.

‘In the course of a few generations, the now exploded sin of idolatry was succeeded by those of infidelity and self-righteousness. While the Sadducee denied the immortality of the soul; the Pharisee was too much wrap-

‘It is almost superfluous to observe, that protestant countries are now but too notorious for sins of a similar nature.

π τοις πρεσβυτοι διατριβη. Λεγεται δε απραι εις Αιγυπτον, και τη τετην φιλοσοφια πλειστον αναβαιναι χρον. Τητο και αυτες τοις βαρβαροις πολλαχη των ιδιων λογων μαρτυρει, ευ, μοι δοκει, ποιων, και τα καλλιστα εμπορευθηναι εις φιλοσοφιαν παρα των βαρβαρων, ευνοημονας εκ απαραιτου. Prep. Evang. lib. x. c. 4. See also Clem. Alex. Strom. lib. i. Philostratus mentions, that the barbarians were accustomed to represent their deities symbolically. Το δε ειδο; αυτο μαργαριτιδος ξυγκειται, ευμεβολικον τροπον, ο βαρβαροι παντες εις τα ιερα χρονται. Philos. Vit. Apollon. Tyag. lib. ii. c. 24. See also Ammian. Marcell. lib. xvii. c. 4. and Hierocles in Aur. Carm. Pythag. ver. 61. Vol. ii, p. 51.

ped up in his own meritoriousness, to feel any need of the pardoning grace of God.

‘At length, as we are informed by Josephus, these hardened sinners dared to ridicule the oracles of their ancient prophets, which they had already defied by crucifying the Lord of life. (Joseph. de Bell. Jud. lib. iv. c. 6.) The power of the Romans was then raised up against them; and almighty wrath, like an overflowing torrent, swept them away.

‘Thus have we seen a formidable power, which in its polity affects to imitate the ancient Romans, raised up for the punishment of apostate Christendom. God grant, that our latter end may not be like that of the Jews! The church of Christ indeed can never be entirely overthrown: but most awful is the question of our Lord, “When the Son of man cometh, shall he find faith on the earth?” Vol. ii. p. 58.

Mr. Faber, entering into the detail of the ceremonial law, applies—in a way which appears, in our opinion, very often fanciful, and frequently frivolous—his mode of interpretation, which must be acknowledged to require great judgement, in ascertaining antitypes in Christianity accordant to the Levitical sacrifices—the scape-goat, the high-priest, the passover, legal impurity, the red heifer, cities of refuge, unclean meats, the passage through the Red Sea (which leads him to the subject of regeneration, &c.); eminent typical characters of Christ, in Adam, Melchizedek, Ishmael, Isaac, Joseph, Moses, Marah, Manne, Massah and Meribah, the brazen serpent, Aaron, Elijah, David, and Solomon; Solomon’s Song, compared with other specimens of oriental poetry; concluding with the professed opinions of the Jews.

On the topic of Solomon’s Song, Mr. Faber, we think, is perfectly right in rejecting the simply literal sense, as the true one; but when he advances beyond the legitimate bounds of a well-grounded allegory into mysticism, we cannot forbear stopping short; for, beyond this limit, the door of interpretation opens to the wildest and most luscious fancies. We are led into the gardens of Armida spiritualised, or the mussulman’s paradise with a hourie.

When, in respect to the opinions of the Jews, Mr. Faber interprets the Mosaic dispensation by the writings of St. Paul, we think him perfectly correct in following such a guide; but we would ask him, however, if the declaration in the Epistle to the Hebrews, that ‘the law is a *shadow* of good things to come, and NOT *the* VERY IMAGE of the THINGS,’ be a sufficient authority for his interpretations, which consider them as SUCH? Had this, which Mr. Faber makes his fundamental principle of explanation, been adhered to, many a type would have been differently treated, and their illustrations deduced from the

Christian scriptures, instead of the *unwarranted*, and, we will add, UNWARRANTABLE, absurdities of Jewish rabbis.

The connexion of the Jewish and Christian dispensations, by means of prophecy, is next traced from the predictions which define the family of the Messiah, delivered to Eve; the prophecy of Noah; with those to Abraham, Isaac, Jacob, Judah, and David. These, however, being considered as rather declarative of the birth of the Messiah in some particular family, than descriptive of his office and character, Mr. Faber proceeds to those of the two latter descriptions, particularly such as relate to the call of the Gentiles, and the rejection of the Jews, contained in the Psalms, Isaiah, Jeremiah, Ezekiel, Daniel, Amos, Micah, Haggai, Zechariah, and Malachi. In the discussion of these prophecies, we are compelled to observe, that we meet with nothing of importance which has not been long ago written and often repeated. We regret to see an intermixture of Hutchinsonian fancies, which, like frost-flowers on a window, will melt under the first beam of criticism; and should have been glad to have applauded him, if Mr. Faber had given us room, for concentrating the argument of prophecy, and bringing its application to a point.

The rest of the volume is taken up with considering the practical connexion between the law and the gospel, under the view of the former as 'a schoolmaster to bring us unto Christ,' and with an argument founded on the necessity of a perfect dispensation like the Christian, deduced from the imperfection of the Mosaic, and exemplified in considering it but as part of a whole; calculated only for a small nation; having its typical rites accomplished and superseded by their realities; in regarding Christianity perfect; by being, in every necessary point, the reverse of the law; not burdened by ceremonies; designed for all mankind; having its ritual left to the discretion of each particular church; requiring internal purity in opposition to the various washings of the law; forbidding divorce, except for adultery; and prohibiting revenge. The enlargement on these characters is followed by St. Paul's parallel between Moses and Christ, and by a statement of the perfection of Christianity, as evinced in the three following particulars:—

• Whether we consider, that a way was prepared for it, by the sure word of prophecy, both verbal and figurative, exactly fulfilled in this dispensation and its divine author; and therefore proving, that it was predetermined by, and that it originated with, an all-wise God. Whether we call to recollection the numerous and wonderful miracles, wrought in attestation of its truth, at the time of its first promulgation, both by Christ and his apostles; miracles, which we cannot, without a mixture of blasphemy and absurdity, suppose that the Father of truth would have permitted to be wrought in confirmation of a falsehood; miracles, the real existence

of which the bitterest enemies of Christianity, the Jewish priests, and the pagan philosophers, never dared to deny, though they maliciously attributed them to demoniacal agency. Or lastly, whether we examine the holiness of its doctrines, and the spirituality of its precepts, every way worthy of that God, who is of purer eyes than to behold iniquity.' Vol. ii. p. 341.

From a retrospect of the whole work, whatever commendation we allow the author for his intention, which we sincerely applaud, we are sorry that we cannot say as much of the execution. Considering him, however, as a young writer, when his mind has been more disciplined, and his judgement confirmed, we indulge the hope of conferring our best praise.

ART. VII.—*The Constitution of the United Kingdom of Great-Britain and Ireland, civil and ecclesiastical.* By Francis Plowden, Esq. Barrister at Law. 8vo. 9s. Boards. Ridgway. 1802.

THE constitution is a word in every person's mouth; but very few will give themselves the trouble of forming a correct idea of its import, and the essential qualities in which its superior excellence consists. A variety of rights are said, at times, to belong inherently to our constitution; yet, when it is convenient to the ruling party to infringe on these, a sufficient excuse is ever at hand for such infringement; and they who are the most active in destroying our supposed constitutional rights, are generally the loudest in the praises of the constitution itself. The constitution, also, is said to have existed for many centuries; and maxims are often laid down which may be very pleasing to the fancy of the writer, but are generally contradicted by the practice both of the present and former times. Thus, observes our author, 'it is a first principle of our constitutional policy, that every law is the free, unbiassed, and deliberate act of every individual member of the community.' Whether the government of a country would be better conducted in which this principle were established as the foundation of its laws, is one question; Whether it be the actuating principle in our own country, is another: on which latter query, the appeal must be necessarily made to general experience;—and this, instead of demonstrating such a principle in the mode of enacting any law, proves decidedly that it never was thought of, much less universally acknowledged. And here lies, perhaps, the basis of the grand difference between reformers, as they are called, and those who contend for existing circumstances; or, in other words, between men who wish for an improvement in the constitution, and men who support the silent innovations of time, and reject every attempt to withstand its powerful influence. The river which took its rise

from a small fountain, and in its course was enriched by tributary streams, requires, as its waters accumulate, stronger bounds;—but if the banks be weaker where the water accumulates in strength, the beauty of the stream will be destroyed; and, instead of fertile fields and pastures, the country will be converted into bogs, fens, and marshes.

‘Nothing is more clear’ (it is asserted in this work), ‘than that our constitution is formed of true liberty, which consists in the preservation of order for the protection of society, not in the abandoned licentiousness of confusion and anarchy. The liberty of a nation is ever proportioned to the perfection of its government; the perfection of government is known by its energy, and that is nothing more than the efficacy and facility, with which the executive power can enforce the laws. The laws are the direct emanations of the sovereignty of the whole; the consent of every individual of the community is formally included in every law; and the contempt and violation of them is therefore more properly insulting to the nation, who have made the laws, than to the magistrates, whose duty it is to execute them. In this great truth is engendered the peculiar vigor of our constitution. Because our laws are framed *totius regni assensu*, as Fortescue observes, therefore is the whole kingdom indispensably bounden to the observance of them. From this assent of each individual arise the right and interest, which the community possesses collectively and individually, in the actual performance of the covenant and engagement, which at the passing of every law each individual enters into for the performance and observance of it. Although the government itself be said to be founded in the original compact between the governors and governed; yet the subsistence of the government depends not only upon the continuation of that original contract, but in this mutual and reciprocal covenant, engagement, or contract of every individual to abide by and enforce his own voluntary act and deed; for it is a first principle of our constitutional policy, that every law is the free, unbiassed, and deliberate act of every individual member of the community.’ P. 33.

In this passage is contained much of speculation, which might well pass current in some Utopian system of government; but, how remotely it wanders from the forms established in our own country, the slightest examination of British laws and customs will evince. ‘The laws are the direct emanations of the sovereignty of the whole; the consent of every individual of the community is *formally* included in every law.’—Formally! What is the meaning of this word? If an individual consent, he must do it either by himself or by others; if he cannot do it by himself in person, which cannot easily take place in a large country, he must do it by proxy; and his proxy must be vested with his authority, or he cannot give his consent to the law proposed. Now, in the united kingdom of Great Britain and Ireland, the great majority of the inhabitants have no vote, either in person or by proxy, in the creation of laws; which is confined entirely

to three descriptions of persons, to the king, to the house of peers, and to the house of commons—the latter being so called, less because they represent the commons of Great-Britain, than because only commoners can have a seat in the house. These commoners, of whom a majority must concur in the passing of a law, are elected by a comparatively small body of the general inhabitants, to whom such power has been entrusted, for various causes, and in different periods of our history.

If, however, we take away the boastful principle of this work, we still with pleasure assert, that ‘it is our happiness and boast that we enjoy a constitution which has, for centuries, been the admiration and envy of surrounding nations.’ The causes of this admiration might have been sufficiently investigated without entering into the disputed question of the nature of contracts between the governors and the governed, and a subject of still greater perplexity—the sovereignty of the people. It was by no means necessary to insinuate ‘that all the political power possessed by the king, lords, and commons, in this nation, is the free gift of the people;’ for when did the people meet to bestow the grant? or when were the people supposed to have this gift to confer? It was by degrees only that part of them were brought to the exercise of the high privilege of voting; and to the disputes between the king and the barons are they indebted for a privilege bestowed upon themselves, instead of ever having been in the capacity of conferring so transcendent a gift on others. It is to the limitation of kingly authority, by the constitutional guards of the two houses, that the admiration of foreign countries is justly due; for these two bodies, though not elected by, nor being representatives of, the people at large, are sufficiently connected with them to feel a common interest on most points; while in others, where the interests are separate, that of the people will be necessarily sacrificed. Thus it is the interest of the people that no one should be excluded from a seat in the legislature merely because he has not a certain income: it is their interest that parliaments should be of short duration; it is their interest to be masters of their own fields, and to shoot game upon them: though the possession be but small, yet it is too much to expect from human nature, that, if the laws be the emanation of the will of persons possessing upwards of three hundred pounds a-year in landed property, the rights of persons in possession of inferior property should be the object of their highest consideration.

If, however, the principles of the constitution be laid down on a broader basis than history will warrant, in the examination of the powers held by king, lords, and commons, much judgement is exercised; and the privileges of these several branches of our legislature are pointed out to be highly favourable to the general good. The deviations also from ancient usage, where such

usage has been beneficial, are justly censured; and one topic is well worthy of the consideration of electors, though at present they seem rather inclined to pick, than to fill, the pockets of their representatives.

Members of parliament were originally chosen to *serve* in parliament, and such is still the formal language of elections. They were considered the *servants* of their constituents, and accordingly received *wages* from those who employed them. Even the attendance of the barons, who were the most honourable members of the state, though not paid for, was due to the king as a *service*. Unfortunately the system is reversed, and may now be thought incorrigible. There is no instance, in which original right, founded in common sense and sound reason, and supported by long usage, has been more successfully invaded, or more completely dispossessed of its station, than by the fact as it stands. The only remedy for a disorder, which poisons the constitution of parliament at its source, is to re-instate the constituent and the representative in the places that belong to them, and in their natural relations to each other, according to the simplicity of the ancient constitution. Were the nation to pay their representatives, and liberally too, in proportion to their actual attendance, even money, to a considerable amount, would be saved. But the question is, whether it be better for the public that they should be paid by the people, or rewarded by the crown; that they should be retained to defend, or corrupted to betray. It is fundamental and essential in a prudent government, that every real charge should have a direct benefit annexed to it, that no serviceable office should be exercised without an avowed proportionate salary. The men are not to be trusted, who offer to serve for nothing. Their views may be remote, or money may not be their principal object. In whatever shape they are paid, whether they take their equivalent in power or in profit, in specie or in kind, it must be some way or other at the public expence; and, whatever pretences they may set up, the safest and cheapest course is by avowed and immediate payment. He, who faithfully performs the service he undertakes for a certain acknowledged reward, and will not betray it for a greater, does all that ought to be expected of him. The traitor and the hypocrite are generally righteous over much. Every measure, that tends to make the office of a member of parliament more and more a *service*, and less and less an object of competition, is a step gained towards securing the independence and integrity of the house of commons.' P. 130.

From the discussion on the separate rights and duties of the king, lords, and commons, and the joint exercise of their powers in legislation, we proceed to a subject that, within the last ten years, has become extremely delicate—the revolution in 1688. That any men could be so base, as well as absurd, to be ashamed of that revolution—to which we are indebted, not only for our present liberties, but for the establishment of the reigning family on the throne—might appear a paradox, if the effects of prejudice and fear were not sufficiently satisfactory causes. It is fortunate, however, that we once more live in times in which an ampler field

for discussion is allowed; and the true friend to the constitution may assert his right against those infamous men whose sole aim and wish seemed to be to undermine it.

‘ To libel any one of the three constituent parts of the constitution is certainly to libel the constitution: and no man, who admits the mixed form of our government can deny, that the popular or democratical part is one of the three component essential parts of the British constitution. I blame not therefore rigor and severity in punishing (according to law) the libeller of the regal power of the constitution: but neither can I commend laxity and remissness in prosecuting the libeller of the popular power of that same constitution: still less can I panegyryze such a system of discountenancing, vilifying, if not criminalizing, the asserters of the rights and liberties of the people, as I before observed, existed in this kingdom in the year 1687.’ P. 153.

With these principles the author investigates the benefits derived from the revolution; into which, however, his favourite maxim, ‘ the great pervading maxim of our constitution—that the sovereignty of all power not only originated from the people, but continues unalienably to reside with them,’ is unnecessarily intruded. In this revolution, it is said that ‘ the transcendency of this sovereign right’ was clearly demonstrated, whereas the sovereign people were never called in to assist at any deliberations; and the final settlement of the whole was arranged by a parliament, in the formation of which not one tenth part of the people was invited to co-operate.

The civil part of our constitution is described in 184 pages: to the ecclesiastical are dedicated upwards of 300. In this latter branch of history our author is well read; and his manner of treating the subject indicates the principles in which he has been educated. A member of the church of England troubles himself very little with the many distinctions introduced into this part, to settle the limits between the ecclesiastical and civil powers. The encroachments of popery are almost forgotten; and the idle pretensions of priestcraft to the power of the keys, and the alliance between church and state, are objects of derision rather than of serious argument. The performance of certain services in our churches; the faith required by those who officiate; the authority which the ministers have in their respective churches or dioceses; the funds whence their revenues are derived, are all established by acts of parliament; and the church of Scotland is as much the established church of the united kingdom of Great Britain and Ireland as the church of England. In former times, when there was a struggle between the civil and ecclesiastical powers for pre-eminence, much of this discussion might have been very useful;—at present, when the subordination of the ecclesiastical power is acknowledged, and the king is justly declared to be in all matters, ecclesiastical as well as civil, supreme, little need is

there for discussion on our ecclesiastical constitution. The whole might easily have been contained in one chapter. By the constitution of the united kingdom, two forms of worship are established in different parts of the kingdom; the ministers of each are provided for; and the limits of the established faiths—as far as temporal advantage is derived by either party—are assigned. Persons belonging to other churches are tolerated: they may meet to perform their services in places licensed by law; and every one who disturbs their worship is liable to prosecution, in the same manner as if he had committed an outrage in an established church. Thus every advantage is afforded to Christians of all denominations, except that of authority; and, from the natural course of events, divisions in religion are continually taking place, and large bodies of new religionists are formed, which, without any injury to the civil or ecclesiastical powers, meet together for the celebration of divine service. Thus there is scarcely a large town in England without a chapel belonging to one of the denominations termed methodistical, which all owe their birth to the last or the present century; and, from the non-interference of the civil magistrates in their religious discussions, the harmony of society is preserved. The preservation of the present establishments of religion is an object of concern to the legislature, because the majority of the people belong to one or other of these establishments; but if a change were to take place in the opinion of the people, and a very small part of them adhered to the present established faiths, the revenues of the churches would be doubtless appropriated to other purposes, and a small portion alone would be reserved for the payment of the small body of ministers which would then be required for such diminished congregations.

If, however, this part of the work be uninteresting to the generality of readers, from the insight it gives into the ecclesiastical discussions of former ages, as well as for the soundness of the reasoning on some points on which a difference of opinion still prevails, it may be well recommended to the catholic. Indeed, a great proportion of the English catholics is approaching every day nearer and nearer to protestantism; and if every restriction were removed—if the bugbear of popery were never again permitted to be conjured up, except for derision, in our parliamentary debates—it is probable that in less than half a century scarcely one catholic chapel would be seen out of the metropolis. The cloak of prejudice, which is more closely pressed to the body in the storm of persecution, is thrown off in the sunshine of indulgence and national benevolence.

We have already done justice to the talents of this writer in his very judicious examination of church authority*. In the present work there is much room also for commendation. We have taken the liberty of calling in question some of his political

* See our 15th vol. New Arr. p. 121, &c.

maxims; but, with such exception, we are highly pleased with the view he has taken of our civil constitution. He is, in fact, in his civil politics, a whig approaching to the contrary extreme—to toryism; in his religion a catholic, but a moderate, or, we may say, a Cisalpine catholic. His doctrine will not be relished at Rome, but will meet with approbation from the greater part of the catholics in England.

ART. VIII.—*Letters on the elementary Principles of Education*. By Elizabeth Hamilton. Vol. II. 8vo. 8s. Boards. Robinsons. 1802.

WE noticed the first volume of these letters in our 34th volume, New Arr. p. 181, and then paid a willing tribute to the judgement and talents of the author. We were compelled, however, to remark, that her observations were not the result of extensive experience, and that they were not always comprehensive, nor skilfully compacted. This it was necessary to point out in our professional character; but the defects did not greatly lessen the merit of the whole. A new edition of the first volume has been demanded by the public, who seem to have adopted our own opinion of the general merit of the work, and to have overlooked these little blemishes. In this new edition the title is somewhat altered, and is now certainly more appropriate to the nature of the design.

The second volume contains an examination of the principles on which we ought to proceed in the improvement of the intellectual faculties, if it be admitted that the ‘true end of education is to bring all the powers and faculties of our nature to the highest perfection of which they are capable.’ These principles undoubtedly consist in an examination of the faculties of our minds: but the author means not to immerge us in the depth of metaphysical disquisition; her object is to examine the progress of our intellectual functions, and to trace their gradual evolution, in order to conduct such progress with the best success. ‘Genius’ (she properly observes) ‘is not the partial vigor of a single faculty,’ but ‘the possession of all the powers of the mind in an eminent degree.’ Miss Hamilton is not equally exact in her definition of taste. She characterises it as ‘that faculty of the mind, whereby we are enabled to perceive and to feel whatever is beautiful or sublime in nature and art.’ It is perhaps rather the faculty which leads us to discriminate what is beautiful, elegant, or sublime, in the objects presented to us, in opposition to the contrary qualities. The feelings of delight must accompany the nice sense of discrimination, when the objects are pleasing; but taste essentially consists in distinguishing what is pleasing from what is less so.

The order in which Miss Hamilton considers the faculties of the mind, is that of their appearance or evolution. Thus 'perception' is first noticed; which is followed by 'attention.' 'Conception,' which succeeds, means the impressions left by perception, and fixed by attention. 'Judgement,' the next faculty treated of, should perhaps have been the last, as it is the result of the whole; but this arrangement is by no means greatly erroneous, since the first appearance of judgement is early, and sometimes, in a very early age, on common subjects, peculiarly correct. Yet, even in the maturest period, it is subject to such frequent biasses, is sometimes so widely misled by the most unsuspected causes, or warped by the least perceptible impressions, that this most perfect faculty of the human mind should be much distrusted before its dictates are finally obeyed. Every man of real judgement trusts it with the greatest caution, conscious of its frequent errors; yet every wild democrat in politics, and zealot in religion—for even impiety has its zealots—appeals to the exercise of this faculty in those whose intellectual functions have not, from instruction or reflexion, received the slightest improvement.—After considering 'judgement,' Miss Hamilton examines the faculties of 'abstraction,' 'taste,' and 'imagination,' concluding with some remarks on 'reflexion.'

The subjects of the two first chapters, 'perception' and 'attention,' should perhaps have been considered together, or 'attention' should have preceded. Perception requires attention; for without it the ideas are transitory. We fully agree with Miss Hamilton in the propriety of rousing the attention early. Every thing which can excite curiosity should be offered; and easy explanations, adapted to the age and the state of intellect, adjoined. At an early period these ideas are indeed transitory; but enough remains to prevent an ignorant astonishment, when similar objects are again presented, and to connect, in general, the new objects with the former impressions. We have even found that a child could understand those great lines of distinction which discriminate families of plants, and some of the more natural orders of animals; but particular care should be taken not to instil error in these early instructions. Miss Hamilton will excuse us for observing that the mother, whom she in general praises very deservedly, has confused two distinct objects—the screw of the lid of a box, and other screws, which act as mechanical powers. We know that the screw-lid really acts in that manner, but so imperceptibly and weakly that a child cannot distinguish or understand the cause of it. The subject was rather an unfortunate one. The general principle, however, is indisputable; and the automata of the nursery are well contrasted by our author with the spirited sensible children of attentive parents.

The three next letters relate to 'conception'—which, together with many other mental qualities, is by no means clearly defined—in which the author, by limiting it to past impressions, differs a little from preceding ontological writers, and confounds it, at least in appearance, with memory. 'Conception' (she observes) 'not only presents to the mind distinct notions of the absent objects of perception, but likewise possesses the power of combining ideas, so as to give us distinct notions of objects we have never seen.' We suspect that Miss Hamilton means by conception what metaphysicians have called abstract ideas; for memory, she remarks, has for its object sensible impressions; conception, those ideal images formed by combination; or, as seems by some of her instances, abstraction. The accuracy of conception must depend on the vivacity and clearness of the original impression; and our author, in this view, traces the consequences of distinct and accurate, as well as of confused, perception. She is perhaps right in inculcating repeated impressions on the minds of children; not only as the ideas are more transitory, but as the understanding is slow. What relates to the kind of books adapted for children is very judicious; and on the consequences of the slowness of intellect, which attends the melancholic temperament, we shall copy Miss Hamilton's remarks.

'Before I conclude the present letter, I must beg leave to recall your attention to one of the instances I have given of the partial and limited power of conception, in a person of languid spirits and much sensibility. This melancholy temperament is sometimes hereditary, sometimes occasioned by disease, and sometimes also is born of mismanagement in early life. From whatever cause it originates, it is a misfortune of such magnitude, as calls for our utmost exertion to prevent its progress, and, if possible, to effect its cure.

'Mothers, I apprehend, are seldom aware of the important consequences which result from their conduct to beings of this description. There is something so amiable and endearing in the gentleness which commonly attends this languor of spirits, that it naturally inspires tenderness. This tenderness is increased by that helplessness which clings to the maternal bosom for support. But if this tenderness be not enlightened and guided by reason, it will prepare a never-ending fund of misery for its unhappy object.

'The inevitable effect of indulgence in generating selfishness, I have explained at large in the former volume: and as selfishness is the never-failing concomitant of the disposition above described: it follows, that it is the particular duty of the parent to guard against nurturing and increasing this natural tendency.

'From the languid flow of ideas in the low-spirited proceeds an indolence of mind, which terminates in torpid apathy. Selfishness is then the sole spring of action: benevolence may dwell upon the tongue; but no feelings, no affections, but such as are connected with self-love, ever touch the heart. Such an one finds friendship

necessary to his support, to his comfort, nay to his very existence. He therefore clings to his friends with fondness; but what consolation, what comfort, what support, does he afford them in return? Does he enter with the same interest into the feelings of others, with which he expects others to enter into his? No. But this deficiency of feeling does not proceed from a want of benevolence or of attachment. It proceeds from a want of conception with regard to every thing that does not concern self. How would many of our acquaintances start at the picture that is here drawn, if applied to themselves! Let us make a more useful application of it to those who are yet at a period of life, when the evils I have here pourtrayed admit of remedy.' p. 119.

The means of obviating this languor, and its effects, are properly noticed; and the subject is pursued in another and more important view; viz. the necessity of removing this languor, and substituting more active and discriminated ideas, in order to inculcate a firm adherence to truth. Weak minds catch at first impressions, with little pains to ascertain the facts with accuracy; and relate what they most early felt, without any intention to deceive, but with little exertion to attain a discriminated exactness. Thus common people, from want of having cultivated their minds, often unintentionally mislead, both from inaccuracy of ideas and of language. We shall add the following observations in our author's own words, merely to suggest the propriety of a more correct examination of the fact. We rather suspect that the contrary effect will be found to take place,

'It at first view appears extraordinary, that where the power of conception is very dull, the memory should, with respect to some things, be tenacious; while, with respect to others, it is altogether deficient. A very slow child will often be found to get lessons by heart as soon as, nay sometimes sooner, than one who is ten times as intelligent. But let such time elapse, as that the *words* of the lesson are forgotten by both, and then examine them upon its substance, you will then find, that the child of slow conception has not one idea remaining upon the subject; all is obliterated, as completely as if the lesson had never been heard of. The child of quick capacity, on the contrary, though it has likewise forgotten the exact words, remembers something of the meaning which they conveyed. Does not this clearly prove, that the memory of the first was entirely confined to its perceptions; while the second, who had exercised upon the subject of its lesson some degree of conception and judgment, could recall the ideas conveyed by those, when the particular sounds of the words had escaped the memory.' p. 146.

Miss Hamilton distinguishes with accuracy the memory of perceptions from that of ideas; but, in our opinion, does not point out with sufficient care the advantages of the former. The rules of grammar, and many of the lessons of our younger years, are of the first kind—the application of which we under-

stand only at a future period. We recollect, that, in our mathematical studies, we were unable to comprehend that problem of Euclid, quaintly entitled the *Pons Asinorum*; and yet we learnt to repeat the whole *memoriter*. At this moment it is the only proposition that we can demonstrate in Euclid's manner, without his Elements in our hands, though with little hesitation we could demonstrate all the others in our own. This subject the author returns to with much accuracy.

Lively tempers, it is remarked, are seldom accurate in their perceptions or their conceptions; and different means of correcting their errors are pointed out. We have seldom seen minds of this kind succeed, but in the profession of the law. Their spirit animates the dry subject of jurisprudence; while this very subject corrects eccentricity, by confining much of their attention to words. Numerous are the instances that occur to us of this fact; and we may perhaps mention without offence, at this time, a striking one in the late sir Francis Bul-
 ler. We must however hasten forward.

The three next chapters are on 'judgement;' and the subject is treated with proper discrimination. We would chiefly object to our author's illustration of the method of strengthening the judgement, by applying her rules to the attainment of arithmetic. This, on the contrary, is one of those sciences which, to be readily employed, must be learnt early, and by rote. It may be more fully understood in the way recommended; but we never found a *ready* arithmetician formed in this manner. The whole science is the doctrine of sums and differences, and may be taught in an afternoon; but a common school-boy, not possessing a single abstract idea, would overpower this philosophic scholar, without any seeming competition. With respect to history, the judgement, in Miss Hamilton's opinion, is not improved by abridgements. She would rather prefer for her pupil a pretty full and comprehensive view of some chosen portions of historic research. Works of imagination, also, are by no means adapted to the improvement of this faculty. It is indeed justly remarked, that, to lead the infant mind, the minds of mothers should be more enlightened than modern fashion permits; but if we were to pursue this subject minutely with our author in her eighth letter, we should more frequently differ from her than either our inclination or our limits would allow us to do. What relates to the education of the poor we acquiesce in more cordially; but the subject would detain us too long; nor can we even admit of an extract, as a mutilated view of the argument might, without any design on our part, injure the reasoning, which should be considered with its mutual connexions.

The tenth letter is on 'imagination and taste.' By imagination, the author means that power of the mind which is exerted in

forming new combinations of ideas, while the power of calling up at pleasure any particular class of ideas is properly denominated fancy. For the proper regulation, however, of the imagination, clear vigorous conceptions, a strong judgement, and profound reflexions, are necessary. The rival authors brought forward to illustrate the unrestrained and well-regulated imagination are Kotzebue and Shakspeare.—Let us take this opportunity of announcing that the emperor Alexander has taken off the prohibition against the importation of Kotzebue's account of his banishment by Paul. Our author's own recapitulation we shall transcribe.

‘ From the tenor of these observations, I hope it has been made clear, that a taste for the fine arts can only be cultivated by the same means which must be employed to lay the foundation of taste in general, viz. a careful improvement of all the intellectual faculties. If the conceptions have not been rendered clear and accurate, and the attention roused to give them constant employment, so as to lay in a large stock of ideas upon every subject; if the judgment has not been exercised upon the agreement and disagreement of ideas; and if the powers of abstraction and imagination have not been called forth; it is impossible that the emotions of taste should ever be experienced. It is not by constantly practising at a musical instrument, or by handling the pencil, that taste for painting or for music can possibly be acquired. But let the basis of taste be fixed, and then by rendering your pupils capable of the practical part of these accomplishments, you enlarge the sphere of their innocent enjoyments, and afford them the opportunity of communicating pleasure to others.’ P. 328.

Some very judicious observations on the regulation of taste are subjoined.

The two next chapters are on ‘abstraction’—according to Miss Hamilton's explanation, the generalisation of ideas; which though it do not precisely accord with metaphysical accuracy, is yet sufficiently exact for her purpose. She attempts to explain its use and advantages, shows it to be essentially necessary for both sexes in the conduct of life, and offers some hints for its improvement. On this subject we cannot be diffuse, but shall select a passage which merits very attentive consideration.

‘ My sentiments upon filial obedience have been too fully explained, to leave any doubt concerning the reverence which I think due to the parental character. It is by habits of implicit obedience, that children must, as I conceive, be taught the subjection of self-will, long before the powers of reason begin to operate: and by habits of obedience I believe it is, that they can only be preserved from the many dangers attending youth and inexperience. But as life advances, and parental authority frequently opposes that which is impetuously urged by inclination, will the tribute of obedience be

yielded without murmuring? Authority may be capricious; and against caprice, united with tyranny, judgment itself revolts. Confined to the examination of particulars, judgment weighs, and decides against the parental dictate. But abstract reason takes up the question upon other grounds; it considers trifles, not separately, but in the aggregate; it weighs them, not one against another, but opposes them to the principles of duty, and to the preservation of domestic peace, amity, and concord.

‘The child who is taught thus to reason and thus to act, while under the authority of a parent, will be prepared to fulfil the character of a parent with propriety. Capable of taking comprehensive views of her own duty and interest, as well as of the duties and interests of her children, she will never exert her prerogative in acts of petty tyranny, nor exact compliance with her will, merely to gratify caprice. It is the love of power which renders parents tenacious of authority, at a period when authority should cease. With children who have been properly educated, a parent who is capable of enlarged and comprehensive views will seldom have occasion to exert it.’ p. 366.

The necessity of generalising the ideas is particularly inculcated on the fair-sex, who may become mistresses of families and mothers; but Miss Hamilton errs in her language. The instances adduced prove only the necessity of reflexion and judgement: abstract ideas have little influence. Her defence of the learned ladies, and the absurd conduct which ‘a little learning’—that ‘dangerous’ acquisition—inspires, is judicious. Yet we own we are rather willing to rest on our prior views, and to deny even the best informed ladies that strength of mind which will enable them to lead in doubtful and difficult emergencies. It has been our lot to meet with women of stronger minds than the generality of the sex can boast; yet from these have our opinions been derived. We are sorry that our limits will not enable us to pursue this subject as minutely as we could wish; but we have often had occasion to glance at it.

The volume concludes with some observations on ‘reflexion,’ which need not detain us. On the whole, they are perspicacious and appropriate; nor can slight differences of opinion blind us to the merit of these remarks, and of the work in general. The observations are judicious, the morality unexceptionable, and the religious lessons * rational and pure. We sincerely

* This observation reminds us of an admirable remark that escaped us in our progress, which we believe to be as original as it is just and valuable. Perhaps it will gain more attention by being added in this form. It is as follows:—As abstraction is an intellectual faculty subsequent to perception and conception, the pure religion of the earlier ages, which consists so essentially in abstract ideas, must have been the result of divine inspiration, as at that time the cultivation of the human mind had not reached the degree of perfection when abstraction so pure could be expected. In fact, after many centuries, dogmas, merely human, were in the highest degree gross and sensual.

wish Miss Hamilton that success which she has so well merited in her respective walks of literature.

ART. IX.—*The Holy Bible, containing the Old Testament and the New: translated out of the original Tongues, and with the former Translations diligently compared and revised, by his Majesty's special Command. Appointed to be read in Churches. Published for John Reeves, Esq. 10 Vols. 8vo. 7l. 17s. 6d. Boards. Nicols. 1802.*

THE avowed design of this publication is to provide the public with such an edition of our CHURCH BIBLE as, according to the taste of the time, may be deemed more convenient than any hitherto in use. With this view the editor has divided it into volumes, for the reader's accommodation as to size; and as the common subdivisions into chapters and verses were, by the unnatural breaks they occasioned, often prejudicial to the sense, these are managed in a way that removes the evil without destroying their use.

What Mr. Reeves has remarked on this subject is well deserving of attention.

‘The sacred books, whether Hebrew or Greek, came from the pen of their writers, and were in the hands of those, for whom they were originally composed, without any division of this sort. The first need of any thing like such a division, was after the Babylonish captivity; the Jews had then mostly forgotten the original Hebrew; and when it was read in the synagogue, it was found necessary to have an interpretation into Chaldee for the use of the common people. To make this interpretation intelligible, and useful, the reader of the Hebrew used to pause at short distances, while the interpreter pronounced the same passage in Chaldee; such pauses became established, and were marked in the manuscripts, forming a sort of verses, like those in our present Bibles. This division into verses was confined to the Hebrew Scriptures, and to the people for whose use it was contrived; no such division was made in the translation of the Seventy, nor in the Latin version; so that the Bible used in the Greek and the Western churches was without any such division, either in the Old or New Testament.

‘It was, however, found necessary, in after times, to make a division and subdivision of the sacred books; but it was for a very different purpose; it was for the sake of referring to them with more ease and certainty. We are told that cardinal Hugo, in the 13th century, made a concordance to the whole of the Latin Bible, and that, for this purpose of reference, he divided both the Old and New Testament into chapters, being the same that we now have. These chapters he subdivided into smaller portions, distinguishing them by the letters of the alphabet; and, by those means, he was enabled to make references from his concordance to the text of the Bible. The

utility of such a concordance brought it into high repute; and the division into chapters, upon which it depended, was adopted along with it, by the divines of Europe.

‘ This division into chapters was afterwards, in the 15th century, adopted by a learned Jew, for the same purpose of reference, in making a concordance to the Hebrew Bible. This was Rabbi Mordecai Nathan, who carried the contrivance a step further; for instead of adhering to the subdivisions of cardinal Hugo, he made others, much smaller, and distinguished them, not by letters but by numbers. This invention was received into the Latin Bibles, and they make the present verses of the Old Testament. In doing this, he might possibly have proceeded upon the old subdivisions long before used for the interpretation into Chaldee. We see, therefore, that the present division of the Old Testament into chapter and verse, is an invention partly Christian, and partly Jewish, and that it was for the sole purpose of reference, and not primarily with a view to any natural division of the several subjects contained in it.

‘ The New Testament still remained without any subdivision into verses, till one was at length made, for the very same purpose of a concordance, about the middle of the 16th century. The author of this was Robert Stephens, the celebrated printer at Paris. He followed the example of Rabbi Nathan, in subdividing the chapters into small verses, and numbering them; and he printed an edition of the Greek Testament so marked. This division soon came into general use, like the former one of the Old Testament, from the same recommendation of the concordance that depended upon it; and Latin Testaments, as well as Bibles, were ever after distinguished into chapters and verses.

‘ It remained for the translators of the English Bible to push this invention to an extremity. The beginning of every chapter had been made a fresh paragraph in all the printed bibles; but the verses were only marked by the number, either in the margin, or in the body of the matter; such minute sub-divisions did not then seem fit to be made into distinct paragraphs. But the English translators, who had fled to Geneva, during the persecution of queen Mary, and who published there a new translation, famous afterwards under the name of the Geneva Bible, separated every one of the verses, making each into a distinct paragraph. This new contrivance was soon received with as much approbation as the preceding; and all Bibles, in all languages, began to be printed in the same manner, with the verses distinguished into paragraphs; and so the practice has continued to the present time. A singular destiny, to which no other book has been subjected! For in all other works, the index, or concordance, or whatever may be the subsidiary matter, is fashioned so, as to be subordinate to the original work; but in the Bible alone, the text and substance of the work is disfigured in order to be adapted to the concordance that belongs to it; and the notion of its being perused, is sacrificed to that of its being referred to. In consequence of this, the Bible is to the eye, upon the opening of it, rather a book of reference than a book for perusal and study; and it is much to be feared, that this circumstance makes it more frequently used as such; it is referred to for verifying a quo-

tation, and then returned to the shelf. What book can be fundamentally understood, if consulted only in such a desultory way! Those, who extend their reading, but still regulate their efforts by the chapters, are not more likely to see the Scriptural writings in the true view.' P. ii.

Having finished this account, he proceeds to the objections which he apprehends might be made. These being obviated, he adverts to another disadvantage incident to Bibles in common, which is, the want of explanatory notes. Of these he has collected, chiefly from our earlier commentators, such as were deemed most essential to his end. As to the rest of his design, he will speak best for himself.

'The plan is, to give to the text of Scripture the appearance which the different characters of it claim. Thus the greater part of it is unquestionably prose; but a part of the Old Testament is judged by the best critics to be, what may be called metrical, for want of some other word to distinguish it from prose. These respective parts are distinguished in this edition. All the historical books of the Old Testament, and all the New, are of the former kind; the Psalms, the writings of Solomon, most of Job, some songs in the historical books, and the greater part of the prophecies, are of the latter kind. The prose parts are here printed as prose compositions are printed in all other books, without regard to the division of chapters and verses; which, however, are preserved for their original purpose, that of reference, but concealed in a manner not to obstruct the progress of the reader. The metrical parts are printed in the old division of verses. This appeared to me sufficient to mark the distinction between metre and prose; and I judged it more prudent to retain a division already in use, than to hazard any new one that might be made into lines or versicles, according to some late theories of Hebrew poetry; for I wished merely to distinguish what is metrical, without presuming to decide what is the metre. In this manner, I have been able to furnish novelty without innovation; and those who are inclined to criticise the metrical part of the work, should recollect, that the singularity is really not in that, but in the prose.

'In the historical books, the metrical parts are easily known, for they are distinguishable by the very subject of them; as the Song of Moses, and the like. In the books that are wholly metrical, as the Psalms, there is no distinction to be made. The difficulty is in the prophetical books; where, it is acknowledged, there is a mixture of prose and metre, but where the subject all through is so similar, that some other criterion becomes necessary; this criterion can only be sought in the original itself. Metre, strictly speaking, is a syllabic measure; but none such is now discoverable in the Hebrew; there is, however, often discernible a peculiarity in the language and style, consisting of something rhetorical in the choice of words, and something rythmical in the collocation of them. Such artificial passages ought surely to be regarded, and distinguished. They continually recur in the prophets; and it appears from this view of their

writings, that they often change from one tenor of composition to another, giving the whole an air of something rhapsodical, analogous to a transition from prose to verse, and from verse to prose.

‘The prophets would not thus have varied their strain, unless it was to produce some different effect; and if this change can be represented, or even notified to the English reader, it helps to make a still closer resemblance of the prophetic writings. I found this to be a critical attempt of some nicety, and that there might be various opinions and feelings about it. I hope, the experiment which I have ventured upon, will at least be thought temperate, and accordingly be received with candour. In making up my mind on this part of the work, I have relied much on the judgment of a learned person, in whose knowledge of Scripture, and Scriptural Hebrew, I have great confidence, and who is alluded to in my Collation of the Hebrew and Greek Texts of the Psalms.

‘It was only in the Hebrew Scriptures, that any such variance in the language and style could make a distinction between metre and prose. The Greek language has confessedly no metre, but such as is expressed in a syllabic measure; every other composition is prose, however elevated the style may be; and as there is no syllabic measure in the Greek Scriptures, they must therefore be treated as plain prose. But there are other considerations, which inclined me to give a metrical appearance to some parts even of these. The Hymns in Luke i. ii. which we are used to see divided into verses in our Common Prayer Book, under the titles of *Magnificat*, *Benedictus*, and *Nunc Dimittis*, I have for that reason printed here in verses; I have done the same, for the same reason, with The Song of the Three Children; it seemed consistent to print the Song of Judith in the same manner. The books of Wisdom and Ecclesiasticus, being imitations of Solomon’s writings, and consisting of sentences, that are co-extensive with the present verses, I thought could not be printed in a better way, than in our common Bibles.

‘The whole of the Bible, whether prose or metre, is divided in this edition into sections, without any regard to the present chapters and verses. These sections are intended to conform to the divisions of the several subjects; and it is hoped, they will exhibit the whole of the Bible in an order, system, and coherence, which will throw new light upon every part of it. To make way for this sectional division I have been obliged to discard the arguments of the chapters; but I have done this with the less scruple, because they do not appear to me to be a part of the original work; for the translators, after they had completed the revision of the text, by the joint and several labours of the whole body, delegated to two only of their number the office of making arguments to the chapters. Later editors have, no doubt, observed this, and have for that reason taken liberties with these arguments, adding to them, or diminishing them, according to their fancy; in some late editions from the Cambridge press, the arguments of the chapters are reduced to a single line. With this history, and these examples before me, I felt less difficulty in rejecting the arguments intirely, and substituting for them the sectional heads, and the marginal abstracts;

thinking that these will be found to do more than compensate for the loss.

‘ In planning this edition, I constantly kept in view the original work of the translators, and the practice of the two universities in their editions of it ; and I have always endeavoured to adapt my design so as to be justified either by one or the other. Wishing to give a plain text, to look like other English books, I was desirous of disincumbering the margin from the numerous parallel passages, that seem to load the page, while they contribute little that is useful to the generality of readers. I found, that these parallel passages were very few in the first edition in king James’s time, and that the present number had grown by gradual additions, derived from the industry of successive editors. The much greater part of them, therefore, might be discarded without interfering with the original work ; and the Oxford and Cambridge editors have dismissed the whole of them, in some of their late octavo Bibles. This was authority enough for me to do the same ; but, in this case, as in that of the arguments of the chapters, I have provided a substitute ; for in the notes will be found all the references to parallel passages, which appeared to me necessary for explaining the text. Some might, indeed, be added, that would be of use ; but for many of the others, they conduce more to a curious comparison of words and phrases, than to any true illustration of Scripture.

‘ The other branch of marginal matter appeared to me of a much more important nature ; I mean the Hebrew and Greek renderings, as they are called. These are such translations of the original as give another, or a more literal, sense of a word or phrase in the original, which could not properly be introduced into the text itself ; these were wisely placed in the margin by the translators, in order to afford additional light to the reader. I considered these, as a real part of the translation, no less than the text itself, and that no Bible was fairly given to the public, that was without them. I have, therefore, retained the whole of the Hebrew and Greek renderings in this edition ; and I regret that there is any example of disregarding them in others, which, for that reason, I cannot look upon as genuine editions, though coming from authority. Extricated as these renderings are, in this edition, from the heap of parallel passages, with which they are confounded in the quarto editions, they will, I hope, attract the reader’s notice, and thus contribute their share towards conveying the true sense of the words and phrases of the original language.

‘ Such is the plan upon which I have exhibited the text of our Church Bible. For the text itself, I made choice of the Oxford Bible, which was adjusted with great care in the year 1769, and which the university has made the copy in all reprints, ever since. I directed the printers to follow that copy implicitly ; and if there is any deviation, even in the punctuation, it is from an error in the press, and not by design.

‘ To the text of the Psalms I have added, in another column, that of the Psalms in the Common Prayer Book. These two texts are of different characters ; the former is nearer the Hebrew, but the latter

seems to have less difficulties; those will become still less by a comparison with the Bible text; and the two will reflect a light upon each other, that must make both better understood.

‘Although I persuaded myself, that the Bible was more likely to be read, and would be read with more interest, and intelligence, if the text was presented to the reader in the form in which it is disposed in this edition, yet it seemed to me necessary, that the text should be accompanied with some explanatory notes, before it could be said to be upon a footing of equal advantage with other ancient writings. In order, therefore, to make the work as complete as I could, I resolved to compile some short notes both to the Old Testament and the New; I did not feel courage to bestow the same pains on the Apocrypha. The rule I laid down to myself for framing these notes was this; that they should be very numerous, and very short; so that nothing might be passed over that appeared in the least to need annotation; and that no annotation should digress from the text; but, on the contrary, that every note should keep the text closely in view, and should bring the reader back to it, as soon as it had served the purpose of explaining the difficulty that occasioned it. Further, I resolved to keep out of these notes every thing that was learned, or curious, or novel. Formed upon this principle, they aim at nothing, but to give a plain interpretation of Scripture, such as has been known and well received for many years; and, as they are intended for English readers of every class, so both learned and unlearned, I should think, may find something in them that will be useful.

‘In giving this new form to the English Bible, I claim little merit to myself beyond that of the labour and expence; the authorship is of a very humble sort; it is that of bringing forward the works of others, and placing them in a situation, where they may be more useful to the public. The substance of every thing, that may be thought valuable in this edition, is to be found in books a century old; little of it is mine, but the selecting, adapting, and wording. If there has not always been judgment in the choice, nor every where success in the execution; if I have done too much in one place, and too little in another; I hope allowance will be made for such inequalities, considering that the work is long, and various, and the attempt new.’ P. viii.

After having carefully considered both the design and execution of the editor, we cannot but approve the one and commend the other. His labours will materially tend to make the Scriptures better known, and, we trust, will be gratefully received.

ART. X.—*Nerëis Britannica; continens Species omnes Fucorum in Insulis Britannicis crescentium: Descriptione Latinâ et Anglicâ, necnon Iconibus ad vivum depictis. Auctore J. Stackhouse, Arm. Soc. Linn. Socio. 3l. 13s. 6d. Boards; with Plates, 5l. 15s. 6d. White. 1801.*

THE two preceding portions of the *Nerëis Britannica* were honourably mentioned by us at the different periods of their publication *. That they have been favourably received by the public there can be no reason to doubt, as we are informed that the impressions are nearly all sold. Nothing more remains therefore for us than to announce and give some account of the *third fasciculus*, which completes the work; and which, we do not hesitate to assert, in no respects falls short of the former numbers. It improves, indeed, in some measure upon those which have preceded it; forming, together with them, a splendid volume; in which all the known species of **BRITISH FUCI** are accurately described; and all those figured, with their proper colours, which had not before appeared in any British publication.

The present fasciculus commences with an English preface, being ‘a continuation of the physiologic observations on the structure and fructification of fuci;’ which is followed by a short Latin address to the reader; after which we have descriptions in Latin and English of the following species:—*FUCUS ceranoides—Sherardi—pinastroides—hypoglossoides—laceratus—atatus—fibrosus—coronopifolius—barbatus—abrotanifolius—amphibius—fastigiatus, Linn.—radiatus—ciliatus—crispatus—roseus—dentatus—conferoides—diffusus—longissimus—gracilis—palmetta—palescens—undulatus—opuntia—plumosus—coccineus—lycopodium—discors—costatus—pedunculatus, and viridis.*

The appendix contains those species, alphabetically arranged, which have been recently delineated, and are therefore not engraven in this work; a list of references to the authors quoted; and a general index, with such foreign synonyms as were omitted in the body of the work, or have occurred to the author since the publication of the former parts.

Having thus given a concise view of the contents of this last fasciculus, we shall next permit the author to speak for himself. The preface commences thus:

‘A considerable interval has elapsed since the publication of my second fasciculus. This delay has been occasioned partly by the arduous nature of the undertaking, and partly by the remoteness of my situation. This interval, however, notwithstanding any seeming inattention to the public on my part, has not been misemployed by me. I have been enabled very carefully to revise and correct what I have already published; and what is a far more important object, I

* See Crit. Rev. New Arr. vol. 18, p. 419; and vol. 23, p. 378.

have pursued my investigations on the different species of *fuci* during their respective seasons of fructification in succeeding years.

‘ The present *fasciculus*, together with the appendix, contains all the species comprised under *genus* *Fucus* which have been hitherto discovered in the British islands; and will terminate, for the present at least, a work which cogent reasons have induced me to contract. I have availed myself of all the assistance which personal examination of the *Linnaean Herbarium*, the *Horti Sicci* of Dr. DILLENIUS and BOBART at OXFORD, and the copious and scientific collections of Messrs. WOODWARD, TURNER, PITCHFORD, and WIGG, made on the NORFOLK coast, as likewise the communications of my various correspondents and friends in other parts of the kingdom could afford me, in order, as much as possible, to settle every disputed point.

‘ I have been much assisted, with respect to fructification, by the Calendar of Marine Plants, published by my friend Mr. TURNER, in the fifth volume of the LINNÆAN TRANSACTIONS. Many species of *fuci* do not begin to fructify till late in the autumn, and the process is not mature till the middle of winter, when most marine botanists have quitted the sea-side. This has been the reason why the fructification of many species has been hitherto unnoticed. I am happy to inform my readers, that they will find this important point very considerably elucidated in the following pages. A circumstance of a curious nature has occurred in pursuit of these investigations. Many species of *fuci* exhibit a remarkable variety in the mode of fructifying—*F. articulatus*; *F. coccineus*; *F. hypoglossum*; *F. incurvus*; *F. diffusus*, are among the number. Sometimes these dimorphous fructifications, if I may so call them, are found on different branches of the same plant, but more frequently on specimens from different shores. This circumstance attracted the notice of Messrs. GOODENOUGH and WOODWARD, under the article *F. hypoglossum*, and they solicit the attention of future botanists to investigate the cause. Dr. SOLANDER, in his manuscript in the Banksian library, expresses a doubt whether they are not male and female of the same species. This idea is combated by the learned authors of the dissertation, “who think that both appearances are that of female fructification; that the granules are the first visible appearances of the female fructification; and that some of them swell into tubercles, whilst others are abortive and disappear.” They however start an objection as to the local situation of these different appearances: Linn. Tr. p. 45. My friend Mr. WOODWARD, in the course of my correspondence with him, suggested that the granules are the ripe seed after the tubercle has been burst and the coats fallen off; but the regularity of their position, like the dots on the leaves of *polypodium*, forbid that idea. As to the hypothesis above mentioned, of the granules becoming tubercles, it is completely destroyed by some of my recent discoveries, more particularly by the fructified summits of *F. coccineus*. This species at times is found with large lateral orbicular tubercles; at other times there is a small panicle, generally branching into three or four heads, but sometimes quite racemose. I have discovered minute granules in these branching seed-vessels; but my friend Mr. PIGOTT, who contrived with a part of his telescope a microscope of high powers, assures me that these branches are furnished with regular rows of blood-red orbicular

granules; and he has favoured me with a specimen wherein many of these seed vessels appear to have discharged their seeds, and to have become yellow and in a state of fading. This, therefore, proves that they are real capsules. The differences in the form of fructification in *F. pinastroides* and *F. diffusus* are not less remarkable, as may be seen in their respective articles. These facts are undoubted: but in what manner shall we solve the difficulty in reasoning on the analogy between these cryptogamous fructifications, and the economy of nature in the classes of land plants? We must have recourse either to *monœcious* or *diœcious* fructification, or we must admit fructification of different kinds in one and the same species. There are, however, difficulties attending other genera of cryptogamous plants. Many *lichens* are known to produce shields very rarely, though they are propagated as abundantly as those which abound with them—most probably from seeds matured on the surface without the assistance of shields. One instance of two kinds of flowers, both hermaphrodite, is asserted to obtain in the same individual species. Sig. MARATTI is the discoverer of this fact, and the instance adduced is the *filix lonchitis*?

How far future observations may confirm or refute this theory, we cannot determine. The idea of a double fructification existing on the same plant is so contrary to analogy, that we cannot mention it without expressing great doubt; and we must have positive proof before we can give entire credit to what is so contrary to that simplicity with which all the works of nature are carried on. A *monœcious* or *diœcious* fructification does not militate against this simplicity; but two different sorts of hermaphrodite fructification on the same plant seem to be so completely a work of supererogation, that we must have better authority than the single one of sig. MARATTI, however respectable that may be, before we can be induced to admit it. That the fructification of *F. hypoglossum* was simple, we have always thought, as also that the different appearances of tubercles and granules were nothing more than the seeds left naked after the coat of the tubercle had disappeared. We have seen a specimen in which each series of granules was surrounded by the ragged remains of the epidermis, which had formed the coat of the tubercles: the same appearance has been observed in *F. punctatus*, which was thence pronounced a *fucus*, and not an *ulva*, to which it had been at first referred. It is certain that the granules generally appear disposed in two lines, on each side of the nerve; but this regularity, if constant, is not greater than that with which the seeds of *F. subfuscus* are disposed in their tubercle; and if we conceive them either fixed by ligaments, or adhering by their glutinous quality to the interior and under surface of the tubercle, they would certainly retain their regularity of disposition till they dropped or were displaced. The arguments adduced from *F. coccineus* are not more satisfactory. We have frequently seen and examined these plants, and have

been constantly of opinion that they were distinct species. The single orbicular, and branched or paniculate lanceolate, tubercles are never found on the same plant; and there is no other reason to suppose the plants to be of the same species, but that the ramifications are so perfectly similar, that no specific distinctions can be hence pointed out: still this can be no conclusive argument. Is it not possible for nature to have formed two plants with perfectly similar stems, branches, and foliage; and yet not only of different species, but even of different genera? Nevertheless to advance further: There are distinctions, in our opinion, sufficient to constitute two species, provided the idea of this double fructification were relinquished. The common *coccineus* is a much larger plant than the other, in all its parts—the latter rarely exceeding two inches in height, and its panicled bunch of tubercles being scarcely bigger than the single tubercle of the larger species. Let the idea, then, of double fructification—which we again protest against, as contrary to all analogy, and as aiming a deadly blow at the foundations of the philosophy of botany in general, and that of the Linnæan system in particular—be done away; and these *very* dissimilar fructifications themselves will afford sufficient specific distinctions, notwithstanding the similarity in the habit and ramifications of the two plants. We could state forcible objections to the other species brought forward in support of this theory, but that our limits forbid us to proceed further in this discussion.

Having thus declared our opinion in contradiction to that of the learned and ingenious author—and, we trust, with the same spirit of candor with which his own opinions are promulgated—we leave them both before the public for decision. In few authors, indeed, is this spirit of candor so conspicuous as in Mr. Stackhouse, who every-where declares that his only object is the promotion of science, and that, where he differs from preceding authors, or proposes any new opinions, it is with a view to promote an investigation which may lead to certainty. The succeeding paragraph of the preface is very important.

• Doubts have been expressed as to the fact mentioned in my note, p. xi. respecting the experiment of sowing the seeds of *F. canaliculatus*; and it was suggested that pebbles which had never been in sea-water should have been made use of. If my situation for a proper length of time would have admitted it, I should have gladly repeated the experiment; but when it is considered that the pebbles were taken from the beach, where by means of their constant friction it was impossible for any previous seed to have remained affixed, and that the seeds vegetated on the precise spot where the drops of water containing the seeds were poured, I think those doubts can no longer be entertained. The seeds of *F. vesiculosus serratus*, and other punctured coriaceous *fuci*, were found to be pear-shaped. I have since discovered that different *fuci* produce differently shaped seeds, and from thence, surely,

generic distinctions may hereafter be obtained. The smooth-skinned opaque *fuci* have orbicular seeds. *F. lumbricalis*, *fastigiatus*, &c. have kidney-shaped or curvilinear ones, and probably still further discoveries will be made towards establishing *genera*.'

We cannot help thinking this a perfectly satisfactory reply to the author of the doubts, and that the fact that the seeds did really vegetate on the spot where they were placed is sufficiently established to convince every unprejudiced person.

'On inspection of this and the preceding *fasciculi*, the catalogue of British *fuci* will appear to have increased since the publication of the paper of Dr. GOODENOUGH and Mr. WOODWARD, in the third volume of the Linnæan Transactions; and there can be no doubt but [*that*] the present ardor for marine botany, and the immense extent of shore we possess, will occasion the discovery of many new species.'

The rest of the preface consists of additional observations, and corrections of the several species contained in the former *fasciculi*, with a chemical analysis of *F. vesiculosus* and *digitatus*, for the particulars of which we must refer our readers to the work itself. This is followed by a Latin address to the reader, which, as it is short, we shall transcribe as a specimen of the author's latinity, which could not be so well appreciated in the abbreviated style in which it is customary to write botanical descriptions. Of these, as well as of the accompanying English articles, which are only in part translations of the Latin, we shall also furnish a specimen from a new and curious species.

'LECTORI.

'Inspectis herbariis antiquis, et hodiernis fere omnibus, quæ in ANGLIA reperiuntur, FASCICULUM hunc tertium FUCOS omnes litorum nostrorum indigenas complectentem in lucem emitto. Intervallum temporis, ex quo FASCICULUS secundus prodierit, minime perfectioni operis obfuturum, imo quam maxime profuturum, ex investigationibus et itineribus hâc de causâ susceptis, spero equidem ac confido. Quæ in hoc temporis intervallo patefacta sunt in præfatione Anglicâ paullo fusius annotavi; flagrante adhuc bello*, auctoque super modum chartæ pretio, eadem hæc Latine explicare supervacaneum fore duxi: quamquam quis est apud exteras gentes vel modice rei botanicæ peritus, qui Anglice nescit.'

'FUCUS DISCORS. Tab. xvii.

- 'FUCUS fronde sub-tereti ramosâ; foliis pinnatis, lineari-lanceolatis, laciniatis; apicibus acutis, furcatis; fructu racemoso terminali.
- 'RADIX callus ex caule intumescens. CAULIS validus, sub-compressus, ramentis, sive aculeis inermibus vestitus. RAMI sursum attenuati; foliis, vel alternis, vel oppositis, nervo intermedio; papillis foratis in superficie, aliquando convolutis, et sub-cylindricis. FRUCTIFICATIO racemosa, terminalis; fructu mucoso, obovato; papillis foratis extus.

OBSERVATIONES.

* SPECIES hæc utpote BRITANNIÆ indigena, nunc primum recensetur. A LINNÆO satis apto nomine *F. discors* nominatur; in diversis enim speciminibus et diverso anni tempore nihil unquam "tam dispar sibi." Plantam sterilem, si modo sit species eadem, delineavit D. ESPER, tab. xxvi. Foliis lanceolatis acutis, aliquando furcatis, sæpius laciniatis, nec non acute serratis instruitur, et haud raro folia hæc convoluta, et quasi cylindrica cernuntur.

* *Hab.* in INSULA VECTI, et juxta SIDMOUTH in DEVONIA.

FUCUS DISCORS. Pl. xvii.

* FUCUS frond cylindrico compressed: leaves pinnate, lanceolate, with lateral *laciniæ*, acute-pointed, sometimes forked. Fruit in racemose spikes, terminating the principal branches.

* PLATE—*Esp. Ic.* pl. xxvi.

* ROOT, a callous swelling out from the bottom of the stem. STEM short; the bottom of the stem thick, solid, covered with sub-conical or obtuse appendages. BRANCHES long, tapering, garnished with alternate leaves of the peculiar shape described as above; having a midrib, with sharp summits, and perforated *papillæ* on each side, bifid, sometimes rolled in, and cylindrical, punctured, and midribbed. FRUCTIFICATION terminating the branches; consisting of a branching spike of mucous ovate fruit.

OBSERVATIONS.

* This species is for the first time introduced into the British catalogue. I gathered it in the year 1797, at SIDMOUTH, and sent it as a non-descript to Mr. WOODWARD, who imagined it a variety of *F. paniculaceus*. These specimens had the leaves rolled in, and had few, if any, fructifying tubercles. I sent afterwards some to Mr. TURNER, who ascertained them, from inspection of the *Linnean Herbarium*, to belong to *F. discors*, Linn. Professor ESPER has lately figured *F. discors* of *Linneus* from a specimen collected on the coast of ITALY: it differs in several respects, at least it is not a fruited specimen. He compares the covering of the large branches to coarse felt, which is different from ours; but the peculiar shape of the leaves, and the whole habit, make me think they are the same species. Nothing is said by professor ESPER of its racemose fructification, which is figured pl. xvii. a, nat. size—a a magnified.

* *Hab.* HAMPSHIRE and DEVONSHIRE coasts.*

We shall add *fucus hypoglossoides*, as it will tend to explain our observations on the theory of dimorphous fructification; and if our opinion should ever hereafter be confirmed, this plant must again take its former station, as a variety of *F. hypoglossum*; the differences of texture and shape of the foliage being scarcely sufficient of themselves to constitute a species. The reticulated texture, so much dwelt upon, exists in a greater or less degree in all the thin membranous species when microscopically examined, and, probably for this reason, was not noticed in any particular one in the *Linneæan Transactions*.

‘ FUCUS HYPOGLOSSOIDES. Tab. xiii.

‘ FUCUS, caule ramoso, foliis lineari-lanceolatis, alatis, planis, integerrimis, reticulatis; nervo prolifero. Act. Linn. v. 3. 115.

‘ RADIX, callus minutus plures emittens caules. CAULIS ramosus: ramis subalternis. FOLIA numerosissima, pedunculata, angustissima, tenerima. FRUCTIFICATIO: granula in superficie foliorum in maculis oblongis disposita*.’

‘ OBSERVATIONES.

FUCI hujusce, utpote speciei distinctæ a me in CORNUBIA repertæ, Act. Linn. 3. 115. mentio fit. Fructificationem duplicem *F. hypoglossi*, plantulæ huic nostræ affinis, accurate descripserunt D. D. GOODENOUGH et WOODWARD: in quibusdam se, “tubercula parva ruberrima, in ipsâ costâ sita,” in aliis, “granula minutissima, rubra, in membranis ad utrumque costæ latus ordinatim disposita.” Hisce inductus, D. SOLANDER in manuscripto in bibliothecâ Banksianâ deposito species duas olim constituit; “si non sunt reputanda (ut ipse ibi innuit) pro mari et fœminâ ejusdem speciei.” In re tam difficili maxima adhibenda est cautio et plenior opus est investigatione, præsertim cum in aliis speciebus fructificationem duplicem, vel dimorpham observavimus†. Ibidem, si verum est specimina tuberculata et punctata in litoribus a se remotis reperiri‡, proculdubio species revera distinctæ sunt. Frons speciei supra descriptæ *F. hypoglossi* totis partibus minor est: latitudo folioli vix sesquilinearis: ramuli confertissimi et sine ordine. Color haud ut in *F. hypoglossi* læte ruber, sed pallide rosaceus, et in plurimis speciminibus apices lutei vel luteo-virides cernuntur. Textura frondis, si microscopium adhibeas, eleganter reticulata§.

‘ Hab. Lit. occident. Ang.

‘ FUCUS HYPOGLOSSOIDES. Pl. xiii.

‘ FUCUS, stem branching; leaves linear-lanceolate, smooth, entire-edged; texture reticulated; midrib producing leaflets. No plate.

‘ ROOT, a minute knob, producing numerous shoots. STEM branching, branches sub-alternate. LEAVES very numerous, pedunculated, very narrow and tender. FRUCTIFICATION: granules disposed in oblong patches of a regular form||.

‘ OBSERVATIONS.

‘ These introduce the minute delicate species announced as a recent discovery of mine by Messrs. GOODENOUGH and WOODWARD¶. It is much smaller, and the leaves are narrower than those of *F. hypoglossum*: the form of the leaves is more oblong, and the colour much paler; but the principal specific distinction is its beautifully reticulated frond. This we may safely conclude is peculiar to it, as under the examinations of the frond of *F. hypoglossum*, to detect its mode of

* Forsan ex pericarpio disrupto sed nimis regulariter videntur disposita.

† Vide quæ notavi in *F. pinastroidi* supra.

‡ Act. Linn. 3. 116.

§ Vide tab. xiii. 9. Texturæ frondis *F. hypoglossi*, Act. Linn. nulla fit mentio: adeoque, ut minime credibile est in frondis investigatione respectu fructificationis, reticulationem istam inobservatam fuisse, species duas saltem statuendas necesse est.

¶ Mr. WOODWARD, in a letter, supposed that the patches might arise from the explosion of a pericarp, but they are I think too regularly placed.

¶ Linn. 3. 115.

fructification, which must have taken place with the assistance of a microscope, this singular structure would not have remained unnoticed. Messrs. GOODENOUGH and WOODWARD describe a dimorphous fructification in *F. hypoglossum*, first noticed in a manuscript of Dr. SOLANDER's accompanying some specimens in the *Banksian library**, which the doctor seems to think *diacious*. Many recent instances of a similar nature will be found described and delineated in this work, together with some observations made on this curious subject † which merits further investigation. This double fructification has not, however, occurred to me in this species.

‘ It is a common parasitical plant on the stems and tips of other *fuci* in the west of England, and at Poole and the Isle of Wight, and grows in thick matted clusters, very delicate and tender. The tips often variegated with greenish yellow. The stems and older branches grow opaque, and are of a dull brown.

‘ *Hab.* S. W. coast from Isle of Wight to Land's-end.’

We have thus given an analysis, with specimens of the third and last fasciculus of this very curious work. It remains only to say, that the descriptions are accompanied by five coloured plates, making, with the former ones, the whole number of seventeen; and we can safely pronounce that the plates have been progressively improving from the first to the last fasciculus‡. We shall now conclude, with warmly recommending the complete work to the public attention, having no doubt that our approbation will be followed by that of scientific botanists in general, and more particularly of those who have studied and investigated the numerous and intricate tribe of marine plants.

ART. XI.—*A Plea for Religion and the Sacred Writings: addressed to the Disciples of Thomas Paine, and wavering Christians of every Persuasion. With an Appendix, containing the Author's Determination to have relinquished his Charge in the established Church, and the Reasons on which that Determination was founded. By the Rev. David Simpson, M.A.* 8vo. 6s. 6d. Boards. Mawman. 1802.

THE thirty-nine Articles seem to have occasioned, at present more than at any former time, difficulties in conscientious divines; and the palliatives of the Cambridge interpreters are disregarded or despised. The author of the work before us determined to quit the church—not on account of a difference

* See Linn. Tr. 3. 114.

† See *F. pinastroides* and preface.

‡ The author announces, in a note, that additional plates, comprising such species as, having been figured by other British authors, are not repeated in the seventeen plates accompanying this work, may be had of the publishers by such persons as chuse to have figures of all the enumerated species in one work. These plates are seven in number, and are executed equally to the best of the last fasciculus.—REV.

of opinion on the main point of belief—not because, like several of the late seceders, he denied more than one person in the Godhead, and that Jesus Christ is co-equal to the Creator of all things—not because he is deficient in regard for the Christian religion, and in sincere wishes for the spiritual welfare of the church of England—but because he could not bring his mind to the terms of subscription; and while sensible of a difference of opinion in some of our schools, from the points determined by authority, could not reconcile himself to the idea of prevarication.

‘According to the thirty-sixth canon we are willingly and *ex animo* to subscribe, that the book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Scriptures; and that we acknowledge all and every the thirty-nine Articles, besides the ratification, to be agreeable to the word of God.

‘God of my fathers! what a requirement is this? Can I lift up my hand to heaven and swear by Him that liveth for ever and ever, that I do willingly and *ex animo* subscribe as is legally required? And can any man living thus subscribe, who has thoroughly considered the subject? We must shuffle and prevaricate in some things, say and do what we will. I myself strongly approve the general strain of the doctrines of our church; but then here is no choice. It must be willingly and *ex animo* all and every thing! There is no medium.’ P. 344.

This general objection has been frequently advanced by others; but the proper answer has not been sufficiently attended to. Before us are placed the terms of entering into the church: we have nothing to do with the conduct of others: if we cannot believe the propositions to which our assent is required, we are by no means to subscribe them; or, having subscribed them, if we see reason to alter our opinion, we are to resign our preferment, or declare the change of our opinion (there is no alternative), and leave the church to use, or not, its own censures. We must either, in the sight of God and our congregation, address or speak to him in terms we think to be false; we must instruct the people in what we think to be false; or receive the emoluments of the church allotted to us only on the supposition that we are true members of her community, and employ a deputy to officiate in our stead.

The author had not probably read the Elements of Theology when the following paragraph was written.

‘And can I (among other things which are to be subscribed, I believe from my soul, before the Searcher of hearts, who requireth truth in the inward parts, and in the face of the whole Christian world) declare, that “whosoever doth not hold the catholic faith”—as explained in the Athanasian creed—“and keep it whole and undefiled, shall, without doubt, perish everlastingly?” This hellish

proposition we are enjoined, not only to believe ourselves, but to affirm that we do willingly and *ex animo* subscribe to it, as being agreeable to the word of God; and then we must openly profess our faith in it fourteen times every year. I am not unacquainted that various manœuvres are made use of to render these harsh expressions palatable; but all illustrations and modifications of these damnatory sentences appear to me illusive. Bishop Burnet has said all that well can be said upon them, but, in my opinion, to very little purpose. Honestly, therefore, did archbishop Tillotson declare to him, "The account given of Athanasius's creed seems to me no wise satisfactory. I wish we were well rid of it."—And so do I too, for the credit of our common Christianity. It has been a mill-stone about the neck of many thousand worthy men. To be sure, declarations like these ascended out of the bottomless pit, to disgrace the subscribing clergy, to render ridiculous the doctrines of the Gospel, to impel the world into infidelity, and to damn the souls of those, who, for the sake of filthy lucre, set their hands to what they do not honestly believe. The truth is, though I do believe the doctrine of the Trinity as revealed in the Scripture, yet I am not prepared, openly and explicitly, to send to the devil, under my solemn subscription, every one who cannot embrace the Athanasian illustration of it. In this thing the Lord pardon his servant for subscribing in time past. Assuredly I will do so no more. Those that can do it are extremely welcome to the best bishoprics and livings in the kingdom. I should like to retain what I have already gotten, but not upon the conditions required. As an honest man, and a man under expectations of salvation, I must renounce my present situation, and the little emoluments which arise therefrom. There is no other alternative *.' P. 345.

The present bishop of Lincoln has expressed in milder terms his disapprobation of the Athanasian creed; and if he omit it in his chapel at Buckden, an inferior clergyman may surely be allowed to do the same in his own parish church. The more difficult part of the inquiry is this:—if one priest or bishop may omit one part of the Liturgy, another may omit a second; and all adherence to its doctrines may thus gradually be swept away. When objections are advanced, however, so frequently and so forcibly against the Athanasian creed, the objectors who possess influence seem reasonably called upon to exert that influence; and either to get the creed expunged, or to obey the orders of the church.

* * I have for some years made myself tolerably easy under the damnatory clauses of the Athanasian creed, by omitting to read it at the times appointed. But, to an upright mind, this is not perfectly satisfactory; because we solemnly declare and subscribe our names before the bishop, that we will conform to the Liturgy of the church of England as by law established. Now every time we omit to read the said creed, or any other part of the service of the church, when appointed by law to be read, we are guilty of a breach of engagement. So that, whether we read the creed in question, or neglect to read it, we are culpable, if we do not *ex animo* approve of it.'

From the opinion entertained by this writer of the points which he was obliged to subscribe, and the ceremonies he was called upon to perform, he considered himself as 'guilty of approving all the unevangelical traits of the church of England, as by law established;' and this opinion made him the more uneasy, as he hereby conceived himself to constitute a part of the grand system 'of the anti-christian apostasy,' which, according to his notions of the prophetic scriptures, is 'in due time to undergo a total subversion.' Thus he involves the protestant churches in the ruin generally supposed to be predicted, in the Revelations of the church of Rome alone.

'We protestants are almost universally of opinion, that they apply directly to the members of the church of Rome. The members of that church read them as well as we protestants, and yet we hardly ever hear of a catholic becoming a protestant, any more than of a Jew becoming a Christian. They have eyes, and see not; ears, and hear not; hearts, and understand not. The Lord, in judgment, hath sent them strong delusion that they should believe a lie. The words are extremely plain, and inexpressibly alarming; but the force of them is always evaded, by applying them to any thing, rather than to their own church.—We protestants too read them, and make ourselves easy under the awful denunciation, by applying them exclusively to the church of Rome; never dreaming, that they are, at least, in a secondary sense, equally applicable, not only to the English, but to every church establishment in Christendom, which retains any of the marks of the beast.' P. 349.

However we may differ from the unhappy writer of the passages we have quoted, we cannot but commend his honesty. His whole work proves him, indeed, to be a man of a serious turn of sentiment, full of devotion, and fearful of doing any thing to the detriment of what he esteems true religion. To such a mind very few concessions were necessary. He agreed with the church in the main articles of her faith; he acceded to her discipline. He warred with infidelity; he wished to see archbishops and bishops join with him in promoting the everlasting Gospel, and preaching every-where the glad tidings of salvation to their flocks. From the general tenor of his writings, he seems to have been inclined to methodism, and to have embraced those tenets which are imputed to the evangelical clergy, differing in but a very few points from their opinions on the Articles and the Liturgy.

The *Plea for Religion* contains a variety of miscellaneous articles, and is full of anecdote. Examples are given of dying infidels—of persons recovered from infidelity—of dying Christians who had lived in a worldly manner—of Christians dying in full assurance of faith.—From these subjects we are carried to the present state of the church; to pluralities; to fears entertained

respecting methodism; to proofs that Jesus is the Messiah; and next, to the subject uppermost in the writer's mind, and which deserves to be considered more minutely than it is by every protestant divine—the grand anti-christian apostasy. In the evils of this apostasy, the writer, as we have observed, considers our own kingdom as implicated, and constituting one of the ten horns of the beast; whence he naturally addresses his readers in the following very earnest and serious manner.

“But, is there no possibility of preventing, or avoiding, the universal subversion awaiting both us, and all the other kingdoms of Europe, which constituted parts of the ancient empire?”

‘There seems to be one way, and but one, in the nature of things. And what may that be? I am sorry to say it is one, which is by no means likely to take place.—It is a thorough reformation both in theory and practice; in church and state; a general reformation in the moral and religious conduct of the inhabitants of this country. For these purposes, must not religion be reduced to gospel purity and simplicity? must not the church be totally unconnected with, and separate from, the civil constitution? This is the opinion of some respectable men. Must not our bishops and clergy be reduced to the Scriptural standard? Jesus Christ left sole king in his own church? and human ordinances, in things sacred, give way to divine prescriptions? Without these great moral and religious changes, can we expect to be preserved from the general wreck of Europe? And whether these changes are likely to take place among us, let any cool and impartial observer judge. Should not our learned bishops and clergy see these things, and zealously attempt a reformation in themselves, in the ecclesiastical part of the constitution of the country, and among the great body of the people? Should they not universally cry aloud and not spare; and sound the trumpet in God's holy mountain? Should we not all set ourselves in good earnest to stem the torrent of iniquity, which overflows these lappy lands, and threatens to involve us in one general calamity? The time is come. God hath sent forth the sword among the nations, and it is reformation or ruination. Without this it may be declared by the authority of the word of the Lord, that as soon as ever the predicted 1260 years are accomplished, we shall be swept with the besom of destruction. For thus saith the infallible oracle.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them. The four empires and ten kingdoms, as they are now constituted, shall, along with the whore of Babylon, be swept from the face of the earth, and be known no more at all, in their present forms. And what shall be the issue? Afflictive as the change may be, the end shall prove glorious. In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. All

people, nations, and languages, shall serve the Redeemer of mankind in the true spirit and power of his religion.' P. 139.

The writer now proceeds to point out what he deems faults in the national establishment; the high-sounding titles given to the superior clergy; the appointment of bishops by the civil power, independently of the clergy and people; the patronage of livings in the hands of men, women, and children; and various passages in the Liturgy. The Bible is next vindicated; the horrors of the French revolution are introduced; and an affectionate and earnest exhortation is made to his readers to examine their faith, in order to bring it to the standard of the Scriptures; to be earnest in their obedience to our Saviour's laws; and to endeavour as much as possible to ward off the evil which neglect of religion will infallibly bring upon both king and people.

The whole forms a very singular publication. It is devoid of method, but full of interest. The author writes as he thinks, and feels deeply what he writes. In his anecdotes he is not always sufficiently upon his guard to separate the chaff from the wheat; and his opinion, that this kingdom is on the eve of destruction, has naturally led him to the most serious and earnest exhortations to all people to guard against the impending evil. These warnings are not to be despised; and it is folly in man to call every thing methodism which is maintained by those who are denominated methodists. The prophecies on the grand anti-christian apostasy were given to us for our meditation, our warning, and instruction; and if this writer may have carried his ideas too far, a Christian church should never be offended at being called upon to compare its own doctrines with those of the Scriptures. The more frequently, indeed, the comparison is made, the better; for the Scriptures are the rule of faith; and by them shall both individuals and churches be absolved or condemned.

ART. XII.—*The Satires of Decimus Junius Juvenalis, translated into English Verse, by William Gifford, Esq. (Concluded from p. 192 of the present Volume.)*

AMID extended deserts, an Oasis may unexpectedly arise to solace the drooping traveler. In our wanderings through the dreary regions of this translation, we have been cheered by occasional passages of elegance and humour.

Before we characterise the general execution of the translator, we shall select specimens of his BEST manner from the most interesting parts of Juvenal.

In that highly-finished picture of female vices, the *sixth* satire, Juvenal, truly a misogynist,

‘ Poussa jusqu’ à l’excès sa mordante hyperbole.’

A Roman matron, with equal talents, might have recriminated with equal effect, by presenting only the darkened side of male characters.

From this satire, however, even British ladies may derive instruction, not offensive to modesty:

‘ Beauty and worth are purchas’d much too dear,
If a wife *ding* them hourly in your ear ;
For say, what pleasure can you hope to find,
E’en in this boast, this phoenix of her kind,
If, warp’d by pride, on all around she *lour*,
And in your cup more gall than honey *pour* ?
Ah ! who (though blindly wedded to the state)
Who would not shrink from such a perfect mate,
Of every virtue feel th’ oppressive weight,
And curse the worth he loves, seven hours in eight ?’ P. 184.
Sat. VI. 271—280.

‘ There’s many a woman knows distress at *home* ;
Not one that feels it, and, ere ruin *come*,
To her small means conforms. Taught by the ant,
Men sometimes guard against the extremes of want,
And stretch, though late, their providential *cares*,
To food and raiment, for their future *years* :
But women never see their wealth decay ;
With lavish hands, they scatter night and day,
As if the gold, with vegetative power,
Would bloom afresh, and spring from hour to hour ;
As if the mass its present size would keep,
And no expense reduce th’ eternal heap.’ P. 200.
VI. 537—548.

The luxurious gluttony of Nero, and the humiliating practice of a Roman pleader, are described in this translation with humorous coarseness:

‘ He knew
The feasts of Nero, and his midnight crew ;
And how, when potent draughts had fir’d the brain,
The jaded taste was spurr’d to gorge again.
And, in our days, none understood so well
The science of good eating ; he could tell,
At the first smack, whether his oysters *fed*
On the Rutupian, or the Lucrine *bed*,
And from a crab, or lobster’s colour, name
The country, nay the spot, from whence it *came*.’ P. 131.
V. 201—210.

'Thou, my poor Ajax, rising with pale face,
 Stepp'st forth to plead a trembling client's cause,
 Before *judge Jolthead*—learned in the laws.
 Now stretch thy throat, unhappy man! now raise
 Thy voice, that, when thou'rt hoarse, a bunch of bays,
 Stuck in thy garret-window, may declare
 What a victorious pleader nestles there!
 O glorious hour! but what's thy fee, meanwhile?
 A rope of shrivell'd onions from the Nile,
 A rusty ham, a jar of broken sprats,
 And wine, the refuse of our country vats;
 Five flaggons for four causes! if thou hold,
 Though this indeed be rare, a piece of gold;
 The brethren, as *per contract*, on thee fall,
 And share the prize, solicitors and all.' p. 252. VII. 182—196.

The succeeding strains, impressive, solemn, and sublime, we select for our serious readers. They have conferred on Juvenal immortal honour: the translator, not always equal, is sometimes poetical and just to the original.

'That angry Justice form'd a dreadful hell,
 That ghosts in subterraneous regions dwell,
 That hateful Styx his muddy current rolls,
 And Charon ferries o'er unbodied souls,
 Are now as tales, or idle fables prized,
 By children question'd, and by men despised:
 Yet this, do thou believe. What thoughts, *declare*,
 Ye Scipios, (once the thunderbolts of war!)
 Fabricius, Curius, great Camillus' ghost!
 Ye valiant Fabii, in yourselves an host:
 Ye dauntless youths at fatal Cannæ slain!
 Spirits of many a brave, and bloody plain!
 Declare, what thoughts your sacred rest invade,
 Whene'er ye spy an unbelieving shade?
 —Ye fly, to expiate the blasting view;
 Fling on the pine-tree torch the sulphur blue,
 And from the dripping bay dash round the lustral dew.

'And yet to these abodes we all must *come*;
 Believe or not, these are our final *home*;
 Though wide around our conquering arms are hurl'd,
 And the huge grasp embrace the polar world.' p. 62.

II. 221—241.

The torments of a guilty conscience are blazoned by Juvenal with irresistible force: the translator is inferior in this *terribil* *via*, yet respectable:

'For, in the eye of heaven, a wicked deed
 Devis'd, is done; *how, then*, if he proceed
 To perfect his device, how will th' offender speed?
 O, *then* perpetual fears his peace destroy,
 And rob the social hour of all its joy:

At table seated, with parch'd mouth *he chaws*;
 The loitering food, *which heaves beneath his jaws*;
 Spits out the produce of the Albanian hill,
 Mellow'd by age; you bring him mellow'd still,
 And lo! such wrinkles on his brow *appear*,
 As if you brought Falernian *vinegar*.

' At night, should sleep his harass'd limbs compose,
 And steal him, one short moment, from his woes,
 Then dreams invade; sudden, before his eyes,
 The violated fane and altar rise;
 And, *what* disturbs him most, thy awful *shade*,
 In more than mortal majesty *array'd*,
 Frowns on the wretch, alarms his treacherous rest,
 And wrings the dreadful secret from his breast.

' These, these, are they who tremble and turn pale,
 At the first mutterings of the hollow gale,
 Who sink with terror at the transient glare
 Of meteors, glancing through the turbid air.
 This is not chance, they cry; this hideous crash
 Is not the war of winds; nor this dread flash,
 Th' encounter of dark clouds; but blasting fire,
 Charg'd with the wrath of heav'n's insulted sire.
 That *clap*, at a *safe distance*, dies away;
 Shuddering, they wait the next, with more dismay,
 As if the short reprieve were only sent,
 To add new horrors to their punishment.

Yet more; when the first symptoms of disease,
 When feverish heats their restless members seize,
 They think the plague by wrath divine *bestow'd*,
 And feel, in every pang, th' avenging *God*.
 Rack'd at the thought, in hopeless grief they lie,
 And dare not tempt the mercy of the sky;
 For what can such expect! what victim slay,
 That is not worthier far to live, than they!

' With what a rapid change of fancy roll
 The varying passions of the sinners' soul!
 Bold to offend, they scarce commit th' offence,
 Ere their minds labour with an innate sense
 Of right and wrong;—not long, for Nature still,
 Incapable of change, and fix'd in ill,
 Recurs to her old habits: never yet
 Could sinner to his sin a period set.—
 When did the flush of modest blood inflame
 The cheek, once harden'd to the sense of shame?
 Or when th' offender, since the birth of time,
 Retire, contented with a single crime?

' And this false friend of ours, shall still pursue
 His dangerous course, till vengeance, long since due,
 Overtake his guilt; then shalt thou see him cast,
 In chains, 'midst tortures, to expire his last;
 Or hurried off to join the wretched train,
 Of exil'd great ones, in the *Ægean main*.

THIS THOU SHALT SEE ; and, while thy voice applauds
 The dreadful justice of the offended gods,
 Reform thy creed, and, with an humbled mind,
 Confess that heaven is neither deaf nor blind.' P. 429.

XIII. 287—346.

We close these extracts with a pathetic and admired passage. The union of pity and social affection is remarkable among the few pictures on which this author has employed a tender colouring.

'NATURE, who gave us tears, by that alone,
 Proclaims she made the feeling heart our own ;
 And 'tis our noblest sense. *For thus* we fly
 To wipe the drops from sorrowing friendship's eye,
 Sorrowing ourselves ; to wail the prisoner's state,
 And sympathize in the wrong'd orphan's fate,
 Compell'd his treacherous guardian to accuse,
 While many a shower his blooming cheek bedews,
 And through his scatter'd tresses, wet with tears,
 A doubtful *face, or boy's, or girl's appears.*
 Thus too, we heave a sigh, when some bright maid,
 Is, ere her spousals, to the grave convey'd ;
 Some babe—by fate's inexorable doom,
 Just shewn on earth, and hurried to the tomb.

'For who, that to the purity aspires,
 Which Ceres, for her secret rites, requires,
 Feels not for others' woes? This marks our birth ;
 Our great distinction from the beasts of earth :
 And therefore, in our bosom only, springs
 True knowledge, capable of heavenly things ;
 And therefore, are we apt for every art,
 That fires the genius, or expands the heart.—
 This, from above, this sense to brutes unknown,
 We draw, and feel exclusively our own :
 For from the first, the Universal Sire
 With SENSUAL LIFE alone, *did* them inspire,
 Us, with a REASONING SOUL :—that mutual love
 Might prompt to give the aid we hop'd to prove ;
 Woo to one spot the scatter'd hordes of men,
 From their old forest, and paternal den ;
 Rear the fair dome, extend the social *line,*
 And, to our mansion, *that of others join,*
 Join too our faith, our confidence to theirs,
 And sleep, relying on the general cares :
 In war, that each to each support might lend,
 When wounded, succour, and when fall'n, defend ;
 At the same trumpet's clangor rush to arms,
 By the same walls be shelter'd from alarms,
 Near the same gate the foe's incursions *stay,*
 And trust our safety to one common *key.*'

P. 483.

XV. 181—220.

Our respect for the sublime morality of Juvenal has not been unpropitious to his translator. We feel peculiar satisfaction at this accident; since Mr. Gifford, 'good man,' 'in the simplicity of his heart,' is rarely 'guilty of the crime of POETRY!' We have been rigorously just to his merits. His defects now crowd on us in such overwhelming multitudes, that to pass through them without cursory animadversion is impracticable. We shall not linger.

At the tablet of Roman abominations in the second satire, modesty trembles. An artist of refined address would despair, with the most delicate pencil, to copy vices so glaringly displayed, in colours sufficiently attempered for British eyes. Rare are the blushes which awaken in this translator a wish of veiling the original. His licentious fidelity *may* be pardoned: but when he complacently enlarges on subjects of nauseating *crapule*, in notes and quotations, 'tinctured with that pruriency of language to which,' he discovers that 'SENECA! with reverence be it spoken, is a little too prone;' Mr. Gifford, *saving his reverence*, must be reminded how ill his own commentary agrees with his promise of 'making Juvenal speak as he would have spoken among us.' His vain affectation of delicacy ill atones for profanely introducing the crucifixion of the divine founder of Christianity (p. 197) to elucidate a frightful narrative of heathen debaucheries; or for indulging his own '*perverse pruriency*' (p. 315) at the very moment of expressing a wish that his readers should pass lightly over such detestable passages. The preface of Holyday affords a salutary hint on this subject, which we recall to his recollection*.

We will not conduct our readers through a labyrinth of disgust, which the translator seems to have traced *con amore*. Uncommon pains, he asserts, have been devoted to this composition: *we* discern uncommon carelessness.

'O for an eagle's wings, for I could fly,'

is, '*forsooth*,' no fortunate commencement.

The spirited line,

'Quis tulerit Gracchos de seditione querentes?' Juv. II. 24.

'Nor do I approve the unhappy industry of some interpreters of our author, *Britannicus* and *Lubin*, (to omit others) who think they expound nothing at all, if they expound not all; but I shall always think it an unhappy praise to be accounted a better *grammarian* than a *Christian*. The example of *Petrus Colvius* (as fame informs us) is not to be forgotten; whose excellent wit did learnedly expound *Apuleius* his *Asse*: but having been TOO DILIGENT IN EXPOUNDING AS MUCH HIS BEASTLINESS, AS HIS SPORT, a very *asse* gave him his reward. For, as on a time he was in a journey coming into an *inne*, an *asse*, which was there, taking some casual offence, unhappily striking at him, killed him in the place.'

Holyday's Juvenal, ed. 1673. fol.

is diluted to

— ‘ But all must hear, *the while*
The Gracchi rail at faction, *with a smile.*’

GIFFORD, II. 35, 36.

Alas! the while!

In the lines,

‘ *Why wait we then? Why, like the Galli, say,
Do we not seize the knife, without delay?*’ II. 167, 168.

And in the same page,

‘ *And do we not, O peers! a censor need
Or an aruspex? do not these exceed, &c.*

II. 176, 177.

We do condemn an accumulation of feeble expletives in a laboured satire, which unhappily contains many other examples of the ‘ *strictest* revision!’

The colossal Johnson, an emulator of Juvenal, whose imitations the mighty Mr. Gifford does not condescend to applaud in his notes either to the third or to the tenth satire, has alone rivaled the animation, the discriminating keenness and the majestic numbers, of the original—has alone admirably imitated in style and character the third satire. Other able writers, however, interested in this picture of ancient manners, have in their translations vanquished so many difficulties, that we now expected a finished version. With every aid, this translator fails.

‘ *Quid Romæ faciam? mentiri nescio: librum,
Si malus est, nequeo laudare et poscere.*’ Juv. III. 40, 41.

‘ What should I do at Rome? I know not, *I,*
To cog and flatter; I could never lie,
Nor when I heard a great man’s verses, smile,
And beg a copy, if I thought them vile.’

GIFFORD, III. 63—66.

Inelegance is here only exceeded by tameness. The single word ‘ *poscere* ’ swells into *two lines*.

————— ‘ Exeat, inquit,
Si pudor est, et de pulvino surgat equestri,
Cujus res legi non sufficit, et sedeant heic
Lenonum pueri, quocunque in fornice nati.’

Juv. III. 153—156.

“ *Up! up! those cushion’d benches,*” Lectius cries,
“ *Are not for such as you: for shame! arise.*”
“ *Not such!*”—but you say well; the pander’s heir,
The *spawn* of bulks and stews, is station’d there.’

GIFFORD, III. 234—237.

This flippancy is intolerable. Amidst his 'bulks and stews,' Mr. Gifford forgets his more serious business. Of '*Cujus res legi non sufficit*' the English reader is deprived. Holyday mentions the man 'whose state's below the law;' and Dryden has not entirely omitted the clause: but Mr. Gifford follows preceding translators principally in faults. We exemplify by an amusing specimen.

'Lectus erat Codro Proculâ minor.' Juv. III. 203.

Juvenal remarks only that 'the bed of Codrus was too short for Procula.' This translator, imitating Holyday, measures the lady also, and adds that Codrus had no other bed:

'Codrus had *but one* bed, and that more short
Than his *short* wife.' GIFFORD, III. 306, 307.

Dryden is still more *delicately* sportive:

'Codrus had *but one* bed, so short to boot,
That his *short* wife's *short* legs hung dangling out.'

Thus cruelly, British readers! are venerable Romans *parodied*!

By an extract from the third satire, we shall characterise, with impartiality, the poetical style and the *general* manner of Mr. Gifford. His inequality, his expletives, his mean expression, and his execrable rhyming, appear more disgusting by accidental contrasts of strength, elegance, and spirit.

'O! from the Circus *had'st* thou power to fly,
At Frusino, or Sora, *thou might'st* buy
Some elegant retreat, *for what* will here
Scarce hire a gloomy dungeon *for* a year!
There wells, by nature form'd, which need no rope;
No labouring arm to crane their waters *up*,
Around thy lawn their facile streams shall *pour*,
And cheer the springing plant and opening *flower*.
There live, delighted with the rustic's lot,
And till, with thy own hands, the little spot;
The little spot with herbs shall crown thy board,
And to thy frugal friends a pure repast afford.—
And *sure, in any corner we can get*,
To call one lizard ours, is *something yet*!"

GIFFORD, III. 338—351.

The couplet which commences 'Around thy lawn,' if we dispense with the rhyme, is pleasing in its versification; but these gleams serve only to discover deformities more numerous in fourteen lines, than, *after twenty years of solicitude*, should have remained in the entire satire. Much negligence we leave unrevealed.

To the ear of Bavius alone can { *—share* | *past* | *appear* |
—care } and *war* | *chaste* | *scar* |
 and *bar* }, amidst a maze of sounds linked in equal harmony,
 seem sweetest unisons*.

We have already supported our censures by adequate evidence. Examples still more decisive will excite every scholar to hope that fortune may rather reduce this *élève* of Crispin to his ancient craft, than allow that he should again—

“ ————— idly POKE
 His awkward NOSE into the ‘classic’ yoke.”

GIFFORD, VI. 61, 62.

His paraphrase of the lines which follow is as languid as its diction is debased:

‘ Si potes illa pati, quæ nec Sarmentus iniquas
 Cæsaris ad mensas, nec vilis Galba tulisset.’ JUV. V. 3, 4.

‘ *Cans’t brook what sneaking* Galba would have spurn’d,
 And mean Sarmentus with a frown return’d;
 At Cæsar’s haughty board dependants both.’

GIFFORD, V. 7, 9.

‘ ————— Tu calcas, luce reversâ,
 Conjugis urinam, magnos visurus amicos.’

JUV. VI. 311, 312.

‘ ————— At break of day
 Thou to the levee go’st, and, on the way,
 WAD’ST THROUGH THE PLASHY SCENE OF THY CHASTE
 MOIETY’S PLAY!!’

GIFFORD, VI. 483—485.

Our modest translator veils *one* indelicate word by this long, lame, unauthorised, and filthy Alexandrine.

‘ ————— Tristes,
 Personam thyrsumque tenent.’ JUV. VI. 69, 70.

we observe most curiously amplified:

‘ *Sicken for business*, and assume the *airs*,
 The dress, and so forth—of their favourite *players*.’

GIFFORD, VI. 106, 107.

* Before we dismiss this subject, we must attempt to shame Mr. Gifford by a discovery that, in *four hundred, more than one hundred and fifty pages* are incorrect in the circumstance of rhyming! Three, and frequently four, instances of this defect occur in one page. Alas! ‘after the strictest revision,’

‘ His rhymes are vicious, and his diction coarse.’ BAVIAD.

From the twelfth satire we give a proof how Mr. Gifford
'raises Juvenal—a little!'

'But lo, another danger! list again,
And pity, *though 'tis of the self-same strain*;
And known too well; as Isis' temples show,
By many a pictur'd scene of votive woe;
Isis, by whom the painters now are fed,
Since their own gods no longer yield them bread!'

GIFFORD, XII. 35—40.

'Scire velim, quare toties mihi, Nævole, tristis
Occurras fronte obductâ, ceu Marsya victus,' &c.

JUV. IX. 1, 2.

'JUV. WHAT all *amort**, good Nævulus! O say,
What means this shew of grief from day to day,
This copy of *flay'd* Marsyas? *what dost thou*
With such a length of face, and such a brow,
As Ravola wore, when his *bedabbled beard*
Was caught of late where all the world has *heard*?
Not Pollio look'd so rueful, so cast down,
What time he *trudg'd through*† every street in town,
And proffering treble rate, found not one friend,
One usurer, indiscreet enough to lend.

'But seriously (for thine's a serious case,)
How came those sudden wrinkles in thy face?'

GIFFORD, IX. 1—12.

'*Washerwoman's language*,' 'for all the world!'

With what a becoming grace Mr. Gifford condemns *Juvenal*
for 'want of care in many places, and *slovenliness* in some of his
lines, for which he has been justly reproached, as it would have
cost him so little pains to improve them!'

Verses of consummate bloom, which have often charmed us,

'———— Festinat enim decurrere velox
Flosculus angustæ, miseræque brevissima vitæ
Portio: dum bibimus, dum sarta, unguenta, puellas
Poscimus, obrepiit non intellecta senectus.'

JUV. IX. 126—129.

although miserably *blighted* by the touch of Mr. Gifford, cannot
lose all their attraction:

'For youth, too transient flower, (of life's short day
The shortest part,) but blossoms to decay.

* This classic word '*amort*' tempts us to mention, that our learned translator, who has been long anxious '*to correct the depravity of the public taste*,' (we borrow once more his own language) designs to enrich our vocabulary, is '*very humorous, and so ardent withal*,' that he has '*sparvled*' '*hot and hot*,' and '*tossed off*' many other exquisite novelties. 'He *voids his brain*,' his '*winnew'd*' brain, '*by load*,' 'Huisch!' 'Huh! Huh!'

† 'Circuit.' JUV.

Lo! while we give the unregarded hour
 To wine and revelry, in Pleasure's bower,
 The *noiseless* foot of Time steals swiftly by,
 And e're we dream of manhood, age is nigh!

GIFFORD, IX. 189—185.

In the tenth satire we admire Mr. Gifford's powers of conversation:

"What an ill-favour'd wretch! *well, for my part,*
 I never lov'd him—*that is,* in my heart.
But tell me; why was he adjudg'd to bleed?
 And who discover'd, and who prov'd the deed?"
 "Prov'd? *tush!* a huge epistle came, they say,
 From Capreae." "Good! I'm satisfied: *but pray,*
 What think the people of their favourite's fate?"

GIFFORD, X. 93—99.

In the thirteenth satire the text of Henninius gives us

‘—————*Mirandis sub aratro*
Piscibus inventis.’ JUV. XIII. 65, 66.

Following Britannicus, Wakefield, and other critics, Mr. Gifford prefers *miranti*, and translates

‘—— Beneath the *wondering* share.’ GIFFORD, XIII. 90.

a reading indisputably more spirited, which reminds us of a passage in the *third* satire, where Mr. Gifford might also have evinced his poetic sensation:

‘—— Obtritum vulgi perit omne cadaver
MORE animæ.’ JUV. III. 260.

‘The body *with the soul* would *vanish quite.*’
 GIFFORD, III. 393.

is a languid translation. We might have been induced to prefer ‘*MORTE animæ,*’ and, with the Camb. MS. to mark ‘*more poetically,*’

‘The body perish with the *dying* soul.’

Passing through the fifteenth satire, we observed (p. 475) an elaborate note, in which Mr. Gifford pretends to despise a *fancy* of Bruce (vol. v. p. 142), whom he styles ‘a mere *pretender* to literature.’ This error is not so ridiculous as the sage annotator *fancies*. In our review of Abdollatiph, it appears that cannibalism was not rare: the Egyptians, even in his time, devoured human flesh with little remorse.

We have now wearied ourselves, and we fear nauseated our readers, by dwelling on defects, which may be equalled in almost every page. We extracted the introductory verses;—we shall also quote the concluding lines of this translation, to show the

consistency of Mr. Gifford, and that he remains *qualis ab incepto*, or, in his own English, '*much the same!*'

'O! had the Samian view'd an act so dread,
What would the sage have thought, and whither fled?
He who the flesh of animals declin'd,
As piously as man's; and could not find
A will to feed on pulse of every kind!' XV. 237—241.

Having examined this work with the respect due to a classic, and with the attention demanded by the pretensions of Mr. Gifford, we proceed to judgement, assisted by the translator himself. His conjecture (p. 327), 'I do not know the *Abdera* of England; my readers, I fear, have been sometimes inclined to fancy it must be *Ashburton*,' is remarkably felicitous. His readers assuredly *must* indulge this idea; but in justice to the WITS of Ashburton, we acknowledge that the *fancy* will owe its origin principally to the works of Mr. Gifford.

Except in scattered passages, and in those flattering specimens which we have selected, Juvenal is rather *travestied* than *translated*. At the approach of the enchanter Gifford, eloquence, grace, majesty, and magnificence, sink into Cimmerian darkness.

From the borrowed plumage of his *notes* we have plucked many sickly feathers of petulance and vulgarity: with these we *might* have excited boundless derision. Awakened by his arrogance and egotism, our indignation *might* have 'whirled' this pretender from the heights of his usurpation, 'to bitter SCORN a sacrifice.' We have avoided, however, the irritating temptations which his work affords.—Our own duty to the public being discharged, we may administer justice in mercy, and protect this humbled culprit from *farther* punishment. '*Parcere subjectis, et debellare superbos*,' is a maxim by which criticism should be guided. In this opinion we accord entirely with a distinguished master of the British lyre:

'Tis best, sometimes, your anger to restrain,
 And charitably let the *dull* be VAIN.'

ART. XIII.—*A critical and practical Elucidation of the Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the united Church of England and Ireland. By John Shepherd, M.A. Vol. II. 8vo. 8s. Boards. Rivingtons. 1801.*

THE author, following his original plan*, gives in this volume a particular account of the Epistles and Gospels; the administration of the Lord's Supper; the Catechism; Confirmation;

* See our account of the first volume, in New Arr. vol. 20, p. 139.

Matrimony; and the Burial of the Dead. The whole work will be completed in a third volume, now preparing for publication; in which will be contained an elucidation of the Litany, the offices for baptism, &c. and services for certain days. Much curious matter is inserted in every part of the work; and the diligence of the author, in exploring the writings of the early fathers, the decrees of emperors, popes, and councils, and various missals of the Romish church, cannot be too much commended. The holidays in general, and the fasts which were retained by the reformers of our church, are now fallen into such disuse, that very few readers of the Book of Common Prayer think of the occasions for which particular services were appointed; and it is only by accident, when one of these days falls on the Sunday, that they are brought back to their recollection. This may be considered as a great advantage to our part of the protestant world; for most of such days, which were probably introduced at first with good intentions, have been greatly abused, to the purposes of idleness, licentiousness, and superstition. Our reformers, there is every reason to believe, would have rejected these services from the Liturgy, if they had lived in the present period; but, in departing from ancient usages, they were willing to make the separation as easy as possible, and to break off by degrees that attention to days which rendered the English nation the most bigoted in the Christian world. It will be a satisfaction to the reader who has fallen into the general practice of modern times, to find that most of these holidays crept into the church by degrees, that they had no sanction of real antiquity, and were entirely unknown to the apostles. The season of Lent is scarcely recognised, except in a cathedral town; and the observance of it, even in these towns, is confined to a very few people, who attend the cathedral service, but pay no regard to the original injunctions of abstinence and fasting. The holidays in memory of the apostles are observed chiefly by the clerks in public offices, who are happy to have so good a pretext to get away from their desks; but the open state of our shops is a manifest indication that the public in general know little of them; and very few churches are even open on the occasion. We must not affect to lament this as a departure from religion; for the mind really attentive to sacred duties, and employed on the seventh day in pious offices, does not want these occasional calls to exercise its devout affections. They were encouraged by the Romish church for the sake of enslaving the people: they have been rejected by the protestant world, because one day in seven is found sufficient for pious repose, and a number of holidays is not beneficial to the morals of the people.

If, however, certain days set apart to commemorate the death of a saint be no longer observed by the public in general, yet

as these days fall sometimes on the Sunday, and a peculiar service is read on the occasion in the church, it becomes every clergyman to be acquainted with the history of the service; and in this work he will find sufficient information. Other persons, also, may satisfy a laudable curiosity; and we could have wished that, in gratifying it, they were not so often left to be instructed by portions of Latin, which we should recommend to be inserted, in a future edition, in the margin, while an English translation of them took their place in the text. Our Liturgy is compiled from the most venerable remains of antiquity; and if the missals of Rome have contributed very largely, it should be recollected that they are derived from very remote sources; and every one, who has the opportunity, would surely wish to see the manner in which the pure ore was separated from the dross of superstition by our reformers. The ceremonies also, retained in our church, cannot be well understood without some knowledge of their history, which is here set forth in a very judicious manner; nor ought the multitude to be so uninformed, as we fear they are, of the various regulations that have taken place since the Reformation on the subject of matrimony and the communion. We cannot doubt that this volume will be received with as much approbation as the preceding one; and the whole work, when completed, may be perused with equal edification and entertainment by all who have any insight into history, and wish to collect a just idea of the manner in which the Prayer Book has been so well modeled and digested.

ART. XIV.—*Senilities; or, Solitary Amusements: in Prose and Verse: with a Cursory Disquisition on the future Condition of the Sexes.* By the Editor of "*The Reveries of Solitude*," "*Spiritual Quixote*," "*Columella*," &c. 8vo. 5s. Boards. Longman and Rees. 1801.

WE have watched the progress of our author with the cheering smiles of approbation, till the present work, in which he signs himself an 'octogenarian scribbler.' It is but 'once more,' he adds; and for this *once* he craves pardon. We remember in our youth a preacher—for why should we not have our preaching anecdotes as well as the author?—who carried this practice much farther: it was, 'lastly,' 'to conclude,' and 'in a word;' but this *last* word, as our aching heads experienced, was often at a distance from the *ultimate* close.—Now for the application. As the author has only proceeded to 'once more,' we trust *more* last words may succeed. We shall not in *this* instance be sorry to find it so.

These little *quisquilie*, as he, not very grammatically, styles them, of his port-folio are either prosaic or poetical: the latter are divided into panegyrical, humorous, and miscellaneous. This, however, is rather our arrangement than his, as, from the divisions, he seems too modest to allot the term *poetical* to the two latter classes. We cannot be displeased with any of Mr. Graves's compositions, as a delicate taste, sound good sense, and a cheerful benevolent piety, pervade every line;—but may we be permitted to add that, in some of the poems the fire seems decayed, and in others to flash but faintly? They are probably the compositions of a careless moment, and might have been suppressed without injury to his fame. Though justice call for this decision, we offer it with regret; for we feel the spirit of former exertions in the weaker efforts of the present, and, in spite of critical rules, we still are pleased.

We find it difficult to select specimens: but the irony of the following poem is excellent.

‘*Maternal Despotism; or, the Rights of Infants.*

‘Unhand me nurse! thou saucy quean!
What does this female tyrant mean?
Thus, head and foot, in swathes to bind,
‘Spite of the “Rights of human kind;”
And lay me stretch’d upon my back,
(Like a poor culprit on the rack;)
An infant, like thyself, born free,
And independent, shut! on thee.

‘Have I not right to kick and sprawl,
To laugh or cry, to squeak or squall!
Has ever, by my act and deed,
Thy *right* to rule me been decreed?
How dar’st thou, despot! then controul
Th’ exertions of a free-born soul?

‘Tho’ now an infant, when I can,
I’ll rise and seize “The Rights of Man;”
Nor make my haughty nurse alone,
But monarchs tremble on their throne;
And boys and kings thenceforth you’ll see
Enjoy complete *Equality*.’ P. 197.

As we may now take leave of our author, let us attend to his own last words.

‘*An inveterate Rhymer’s Farewell to the Muses.*

‘Still charm’d with groves and lawns and winding streams,
And all the witchery of poetic dreams:
While these gay visions realiz’d by Hoare,
Still warm my fancy, active at fourscore;
While num’rous friends, attentive to assuage
The various ills that hover round old age;

With kindness undeserv'd, politely strive
To keep my languid love of life alive :
How can I wish these comforts to forego,
The charms which these Arcadian scenes bestow ?

‘ But when I feel, alas ! each year, each day,
Some blunted sense or faculty decay ;
When useless grown to life's important ends,
I live a burden to indulgent friends ;
Doom'd an inglorious holiday to keep,
My sole concern—to eat and drink and sleep.
When no return my feeble pow'rs can make,
Why should I thus their friendly care partake ?
Why should I longer wish to linger where
No ray of hope remains life's gloom to cheer ?
Why not retreat ! nor tire the publick eye ;
At home contented live—and learn to die.’ p. 193.

ART. XV.—*Sermons on the Doctrines and Duties of Christianity : addressed to a Country Congregation.* 8vo, 5s. Bards. Cadell and Davies. 1801.

THE writer professes ‘ to supply the ignorant with a plain and simple summary of the faith and duty of a Christian, unmixed with controversy, and level to the capacities of those who have not had the advantage of a learned education.’ The design is laudable ; but, as it too frequently happens in similar cases, the execution is not every-where consistent with the plan ; controversial subjects are unnecessarily introduced ; and great numbers in a country congregation will find the language and the argument by no means level, in every place, to their capacities. On the latter point, we recommend the writer to an experiment we have already suggested on several similar occasions. Let him in future read these discourses to a country farmer, with questions on the meaning of his words and sentences ; and the necessity of a correcting hand will, from the number of queries unanswered, be very obvious.

To give an ignorant man the best reasons for attending his church, by instructing him in its doctrines without referring to the doctrines of other churches, is laudable ; but when the writer talks of ‘ the appointed place of worship, and the appointed minister,’—when he hints at ‘ strange teachers,’ as if none could be teachers of the Gospel but those who are in the church of England, comprising a very small part indeed of the Christian world,—this is leading an ignorant man to the discussion of a question on which it is not easy for the most learned to decide ; and concerning which, if his mind be kept to the more important truths of the Gospel, he will scarcely give him-

self the trouble to form an opinion. What also does the writer mean by the expression, that clergymen are ‘the *lawful* ministers of Christ?’ Does the word *lawful* here refer to the law of the land, or the precepts of the Gospel?—‘The prayers which they read are the appointed service of the church.’ Of what church? we inquire; for, according to the tenor of the discourse, the writer seems to assert that these prayers were appointed by our Saviour himself to be read in all Christian churches whatever.

The endeavour to enforce the observance of ‘the holy season of Lent’ is now entirely out of date: independently of which, the writer asserts—what can pass current only with men of the deepest ignorance—‘that the holy season of Lent has been always considered as a time of self-examination and repentance.’ Now there is not the least trace of such an observance in the time of the apostles; and we must look to an æra much later than theirs for any ascription of holiness to this period of the year. But if Lent, in the eyes of the writer, be a holy season, it is no wonder that some part of this season should exceed in holiness the rest; and consequently we find that Good-Friday is termed ‘the greatest of all days in the eyes of a Christian.’ This is not the opinion of the church of England, nor even of the church of Rome; and the latter, with all its ill-judged superstition with respect to peculiar days, celebrates with greater propriety the following Sunday, which commemorates the resurrection, as the most important day in the calendar.

When our author travels out of his record, it is seldom with success; when he adheres closely to it, the advantage is more obvious;—and the description of the good and bad man in the following extract is the best specimen we can select of his labours.

‘Piety towards God, is the first and great duty of a Christian; and the difference between a good and a bad man is this; that the good man endeavours to do the will of God, the bad man does his own will. We may see the difference even in those who are not guilty of what are called great crimes; and we may see it in every circumstance of life. The man who is without God in this world, is constantly engaged in the pursuit of riches, or pleasure, or whatever he thinks will contribute most to his happiness on earth. When he rises in the morning, he considers how he can, in the course of the day, get most money, or enjoy most pleasure. In his behaviour to other men, he is perhaps honest, because he is afraid of the laws of his country if he is not so; good returned, when it does not interfere with his own interest; a good husband or father, if he loves his wife or children, and as long as they contribute to his pleasure; a good subject, if he has sense enough to see that it is every man’s interest to be so. Such a man may pass through life with a decent character; for if he is prudent, and really considers only his own

comfort in this world, he will take care of his affairs, he will endeavour to gain friends, and he will avoid vices which are always attended with shame and misery ; but all this while he is not a good man, because he does his own will, and not the will of God. When the hour of trial comes, this will be often evident to the world as it always is to the eye of God. If it should happen that this man could get some great advantage by dishonesty in a way which did not expose him to shame or punishment, what should restrain him from doing it ? If sickness or vexation should ruffle his temper, he is no longer the pleasant companion, the kind husband or father. If bad company entice him to join in riot or rebellion from which he expects some advantage to himself, he is no longer a loyal subject. In short, whenever he thinks it more for his interest to do wrong, than to do right, there is reason to fear that he will do it, for he has no principles to prevent it. And when the hour comes which must come to all, when the body returns to the dust of which it was formed, and the spirit returns to God who gave it ; with what comfort can that man look back on his past life, with what hope can he look forward to the judgment of the great day ?

‘ But the good man has the fear of God always before his eyes, and the love of God always in his heart. When he begins each day, he considers how he can best please God ; he resigns himself to his direction, he trusts in his care, he humbly prays for his assistance, and then goes on his way rejoicing. He follows the honest duties of his station, because God has said to every son of Adam, “ In the sweat of thy brow thou must eat bread.” If he is rich and prosperous in life, he does not consider that as a reason why he should be idle. He knows that to whom much is given, of him shall be much required, and he endeavours to do all the good he can. If he is poor and distressed, he knows it is the will of God, and he submits with cheerfulness. He remembers that his Saviour was poor, that he had not where to lay his head ; and he knows that the same Saviour is able to raise the poorest and meanest man on earth to be the greatest in heaven. He is honest though no eye behold him : for he knows that he cannot be hid from the sight of God. He is cheerful because his mind is free from the guilt of any deliberate sin, and full of the hopes of immortality. He is kind to all his relations and friends, not only to the good and gentle, but also to the forward ; for his sake who maketh his sun to shine on the evil and on the good. He is kind even to his enemies, after the example of him who prayed for his murderers. He is loyal and faithful to his king, because the king of kings commands it. At the close of every day he considers whether he has done the will of God, in that station to which he has called him. He endeavours to recollect all his faults, and he humbly begs forgiveness through Jesus Christ ; he prays for his friends and relations, and even for his enemies ; and then in charity with all the world, he lays him down in peace and takes his rest. He sees the hand of God in every thing. In prosperity he thanks him for the blessings he enjoys, in affliction he acknowledges the kind severity of his Heavenly Father. In sickness he is humble and patient ; in death he is resigned and happy. He is found in his Father’s house, the church, and constant in all the public as well as

private duties of religion. In every action of life he considers what is his duty. He asks with St. Paul, "Lord, what wilt thou have me to do;" and when he has finished his appointed work, and is called to receive the reward which has been graciously promised to every good and faithful servant, still looking unto Jesus the author and finisher of his faith, he may with humble hope and pious resignation say, "Father, into thy hands I commit my spirit!" p. 27.

MONTHLY CATALOGUE.

RELIGION.

ART. 16.—*A Sermon preached in the Chapel of the London Hospital, April 8th, 1802; by Richard Watson, Lord Bishop of Landaff. Printed for the Benefit of the Charity. 4to. 1s. 6d. Cadell and Davies.*

THE purport of this discourse is to guard the reader from 'the evil heart of unbelief, which nas of late years made a pestilent progress through many parts of the continent, and which is now extending its malignant influence through all ranks among ourselves.' The subject is treated in a popular but forcible manner—such as his lordship is accustomed to display in all his writings, where less attention is generally paid to the turn of a period than to the boldness of the language in which the sentiment is expressed. Thus Paine and Newton are contrasted together; and the worthy prelate declares himself 'justified in asserting, that a thousand such men as Paine are in understanding but as the dust of the balance, when weighed against Newton.'

A few common questions, we are told, will overthrow the whole of Paine's objections. 'Ask the first Christian you meet, Why he keeps Sunday (the first day of the week) holy rather than Saturday (the Jewish Sabbath), or than any other day?' The answer is, 'that he believes it, because all Christians, in all ages, have believed it, and have all done as he does—set apart that day for divine worship; as a memorial' of Christ's resurrection from the dead. Hence the fact is certain that Christ was raised from the dead; and as God would not raise an impostor, it is certain also that Christ was not an impostor. In the same manner the truth of the mission of Moses is verified by a few plain questions to the Jews, who in all parts of the world will reply in a similar manner. Upon the subject of the belief of a God, 'Ask all the rest of mankind' (says the preacher)

'what they think on that point?' and thus we have 'the testimony of all Christians to the resurrection of Jesus, the testimony of all Jews to the veracity of Moses, and the testimony of all mankind to the fact of the creation:' whence, moreover, no one who duly considers these plain arguments can be 'without feeling indignation at the attempts of those who are labouring, by wretched cavils and indecent ridicule, to shake our faith in the Bible, to pervert the Gospel of Christ, and thereby to make us, instead of Christians, something worse than Pagans.'

The sources of the infidelity of the age are 'the viciousness of men's lives, and their inattention to religious inquiries,'—topics which are both treated with great judgement and becoming zeal. They are, doubtless, notable sources of infidelity; but we were in hopes that, from his lordship's extent of powers, the argument which he has so well maintained in the former part of the discourse would have been put out of the reach of cavil in the conclusion. Days have been observed as sacred by vast bodies of men for a great length of time, yet we now deride the superstition on which they were founded: cruel and abominable rites have been celebrated with the applause of nations; and the answer, that their fathers had done so before them, could not have been questioned with impunity. Hence it should also have been shown that the concurrent testimony of vast bodies of men is not a sufficient proof of a supposed fact by itself, but that, in the questions on the work of revelation, it cannot be doubted.

ART. 17.—*Revelation indispensable to Morality; a Sermon preached in the Chapel of Trinity College, Dublin. By the Honourable and Right-reverend William Knox, Lord Bishop of Killaloe, on Sunday, March 21, 1802. Published at the Desire of the Provost and Senior Fellows. 8vo. 1s. 6d.*

The position laid down in the title to this discourse is proved in a very elegant manner, by an examination of the proficiency made by the ancients in the science and practice of morals. From the history of morality, distinct from revelation, it appears that 'convenience has been the governing principle, though not the avowed end of its ancient supporters.' The virtues of men in their savage state will be all found to have their basis in the necessities and conveniences belonging to that state; and as they emerge from it, and make a progress towards civilisation, 'the practice of the vulgar will still operate unperceived upon the theories of the philosopher.' The source of these theories is traced up to Socrates, 'who discovered the true foundation of morality; since his first principle was, that virtue is obligatory, since it is the will of God.' But being uninformed as to the means by which the divine will was to be discovered, his followers were led into the delusive and mystical jargon of Plato, or the dry atheistical system of Aristotle, which prepared the mind to adopt the still greater absurdities of Zeno and the stoics. There remained only one method by which the philosopher endeavoured to extricate himself from the embarrassments in which he was involved by the rival teachers; and Epicurus framed a system, which, by accommodating itself with ease to the passions of active, and the speculations

of retired life, absorbed numbers into its vortex ; and thus mankind, in the lapse of ages, had an opportunity of discovering the fatal effects of their speculative errors.

A judicious remark is here introduced by our author, which deserves particular attention, since it forms a strong contrast between the conduct of the philosophers of ancient and modern times.

‘ Let me here observe however, before I conclude my observations on the ancient moral writings, that the false religion which prevailed at the time when they were written, forms no part of their systems, and scarcely seems to enter into the contemplation of their authors. That it should not we cannot wonder. They knew that it was a mere political engine, a piece of state-craft, formed to impose upon the credulity only of the most ignorant ; and that, far from being calculated to promote virtue, it was a powerful incentive to vice.’ p. 18.

Having examined the speculative difficulties of ancient morality, the learned prelate turns to the practical consequences of such a system ; and justly observes—

— ‘ that the modern world has exchanged doubt for certainty, and that utility and public advantage are no longer the object, but the result of our actions ; that we see, but do not seek them as a good ; that we refer our conduct, not to the variable standard of our own notions of convenience, not to the vain and fluctuating opinions of philosophers, but to a divine law, comprehending all the diversified circumstances of human conduct, and enforced by the authority of heaven.’ p. 22.

From the whole this important conclusion is derived, which cannot be too strongly impressed on our minds—

‘ We collect therefore from the history of many ages this important truth, that there is but one foundation for virtue, one secure and steadfast morality. We learn that neither private virtue, nor national liberty, can subsist where the corruption consequent upon civilisation is not arrested in its progress by Religion ; and that without her, in spite of all declamation to the contrary, vice and profligacy must ever be the crime and the disease, and a despot the scourge and the cure.’ p. 26.

In an appendix, is a concise and well-arranged statement of the opinions of the ancient philosophers ; and the whole is worthy of the place whence it was delivered.

ART. 18.—*A Sermon, preached at Northampton, June 11, 1801, at the triennial Visitation of the Right Rev. Father in God, Spencer, Lord Bishop of the Diocese of Peterborough. By Thomas Sikes, M. A. &c.* 4to. 1s. Rivingtons.

A violent philippic against the evangelical clergy, in which some things savour rather of popish than protestant maxims.

‘ When each man’s private opinion is allowed to be the judge of

true doctrine, in opposition to those to whom the oracles of God have always been entrusted,—when unlearned individuals are invested by their teachers with the infallibility of a pope, and are taught to decide upon the ministerial merits of their pastors, according to the standard set up by enthusiasm or presumption, what can we expect in the Christian society, but that which we now, alas! too often see? Confusion, and every evil work.' P. 6.

' Another perverse doctrine, is that of the liberty of private Christians, to make choice of their place of worship and their teacher—a doctrine so extremely schismatical, and so pregnant with confusion and mischief, that it is surprising how any consistent man can hold it, and yet pretend to the character of a churchman.' P. 7.

' A man must submit himself to his lawful pastor; to that minister of the Gospel, to whom the ruler of the church hath committed the care of his soul.—And as the bishop derives his authority through the apostles, from our Lord himself (who hath promised to be with his church, by his holy spirit, to the end of the world); so his authority, like that of the apostles, is divine.—“ He is made overseer to feed the church of God, by the Holy Ghost.”—(Acts xx. 28.) Parish ministers are therefore placed over their respective flocks, by the authority of God the Holy Ghost:—And every true Christian is bound to obey and to submit himself to his parish minister, in all spiritual matters, as he is bound to submit to the authority of the Holy Ghost.' P. 7.

The evangelical clergymen are called sons of Belial—modern pharisees, and compared to Korah and his crew—to Nadabs and Abihus. We were sorry to see the subject treated in such a manner at an episcopal visitation: it can do no good, and may be productive of much harm.

ART. 19.—*The Backslider: or, an Inquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery.* By A. Fuller. 12mo. 1s. Buttons. 1802.

The various effects of a backsliding spirit, of an apostasy from religion, are here described in a plain unaffected manner, and may very usefully be read in families where such a spirit has, among any of the branches, made its appearances. After painting the delusions by which men are frequently led away from that religion which was once their hope, their joy, their trust, the means of recovery from such an unhappy state are next pointed out. The world, with its wealth, its pomp, its luxuries, its fashions, all have a tendency, we are told, to draw us from the truth; and on the latter subject there is an observation well worthy the attention of the serious professors of religion.

' We may sin by an adherence to the measures of a government, as well as by an opposition to them. If we enlist under the banners of the party in power, considered as a party, we shall feel disposed to vindicate or palliate all their proceedings, which may be very inconsistent with Christianity. Paul, though he enjoined obedience to the existing government, yet was never an advocate for Roman ambition;

and when addressing himself to a governor, did not fail to reason on righteousness and judgement to come. It is our duty, no doubt, to consider that many things which seem evil to us might appear otherwise, if all the circumstances of the case were known, and therefore to forbear passing hasty censures: but on the other hand, we ought to beware of applauding every thing that is done, lest, if it be evil, we be partakers of other men's sins, and contribute to their being repeated.

‘ While some, burning with revolutionary zeal, have imagined they could discover all the wonderful events of the present day in Scripture prophecy, and have been nearly blinded to the criminality of the principal agents; others, by a contrary prejudice, have disregarded the works of the Lord, and the operations of his hand. Whatever may be said of means and instruments, we must be strangely insensible not to see the hand of God in the late overturnings amongst the papal powers: and if we be induced by political attachment, instead of joining the inhabitants of heaven in a song of praise, to unite with the merchants of the earth in their lamentations, are we not carnal? There is no need of vindicating or palliating the measures of men which may be wicked in the extreme: but neither ought we to overlook the hand of God.

‘ The great point with Christians should be, an attachment to government as government, irrespective of the party which administers it; for this is right, and would tend more than any thing to promote the kingdom of Christ. We are not called to yield up our consciences in religious matters; nor to approve of what is wrong in those which are civil: but we are not at liberty to deal in acrimony, or evil-speaking. The good which results to society from the very worst government upon earth is great when compared with the evils of anarchy. On this principle, it is probable, the apostle enjoined obedience to the powers that were, even during the reign of Nero. Christians are soldiers under the king of kings: their object should be to conquer all ranks and degrees of men to the obedience of faith. But to do this, it is necessary that they avoid all those embranglements and disputes which retard their main design. If a wise man wishes to gain over a nation to any great and worthy object, he does not enter into their little differences, nor embroil himself in their party contentions; but bearing good will to all, seeks the general good: by these means he is respected by all, and all are ready to hear what he has to offer. Such should be the wisdom of Christians. There is enmity enough for us to encounter, without unnecessarily adding to it.’ p. 28.

The writer finds out an effect of Socinianism of which we were not at all aware. ‘ It has been acknowledged by some who have embraced the Socinian system, that since they entertained those views they had lost even the gift of prayer.’ Now prayer seems to belong to the Socinian rather than to the Calvinistic system, for which this writer is so great an advocate; and, as we are little inclined to become the supporters of either, it could not but appear to us fanciful in the writer to deviate from his direct path-way to attack his enemy. Nevertheless, whatever may be the errors of the author's system, as well as of those he opposes, he has advanced many good and wholesome

truths, which may tend to instruct and improve Christians of every denomination.

ART. 20.—*The Sequel to the Sketch of the Denominations of the Christian World; being Testimonies in behalf of Christian Candour and Unanimity, by Divines of the Church of England, the Kirk of Scotland, and among the Protestant Dissenters. To which is prefixed, an Essay on the Right of private Judgement in Matters of Religion. By John Evans, A. M. &c. 12mo. 3s. sewed. Symonds. 1801.*

We do not see with what propriety this can be called a 'sequel' to the excellent little work with which the author some time past favoured the public; but, however we may question the propriety of the title, we cannot hesitate to affirm that it is a judicious and well-timed publication. Religious intolerance still embitters human life. The churchman hates the presbyterian—the methodist despises the Socinian—the Catholic looks with contempt and indignation on all; yet every one in these different denominations professes to be a disciple of the meek and humble Jesus, who commanded his followers to bless those who reviled them, and pray for those who despitefully used them. But, notwithstanding the intolerance, bigotry, and folly of many individuals and of many churches, there have been sufficient numbers in every church to vindicate the character of our holy religion, and to prove to the world, that, if Christians hate, ill-treat, or revile each other, they do not act in conformity with the precepts of the Gospel, but are actuated by their own malignant and base passions, or are led away by schemes of worldly policy. These proofs are taken from the works of divines of the English, Scotch, and dissenting churches; and they might have been still further exemplified from the works of eminent laymen in those churches; nor are they altogether unknown to the divines of the church of Rome. Even infidelity might supply instances to shame Christians into mutual tolerance; and if the writer should once more enlarge this work, we recommend to him to admit the preachers of toleration of every sect, and to enrich his publication from heathen and infidel testimonies. The Christian who, either by word or deed, does an injury to any one, on account of his religious opinions, acknowledges, and denies with the same breath, the authority of his Saviour.

ART. 21.—*An introductory Discourse, Charge, and Sermon, with a Confession of Faith, delivered at the Ordination of the Rev. Charles Dewhurst, on May 28, 1801, over the Church of Christ, assembling in Whiting-street, Bury, Suffolk. Published by Request of the Congregation. 8vo. 2s. Conder. 1801.*

It is a custom with dissenters of most denominations, after a society has elected its preacher, to appoint a day for what they denominate his ordination, or dedication, to the religious services of the society, in the presence of several of the neighbouring ministers, who conjointly officiate upon the occasion. Now, upon the principles of the independents, every meeting is an independent society, elects its own officers, and is not accountable to any one without for its conduct in religious concerns. What then, it may be asked, have the ministers of neighbouring congregations to do with the appointment of a mini-

ster to any specific society?—It is difficult to determine this question, unless by supposing that such ministers wish to consider themselves in two capacities; first, as the presidents of their respective meetings; and secondly, as a body of men distinct from the laity. The form of ordination is in general similar to that described in this pamphlet. One of the assembled ministers, after the usual religious service of the meeting, addresses the audience on the purport of the present convention; in which he points out the nature and advantages of their religious state, as independents; convinces them of their right to choose their own ministers; and shows that the imposition of hands is not a token of any gift or office conferred, but ‘that it was a ceremony attending the prayers that were presented to God in the behalf of others.’ Having thus cleared the way, and evinced the main point, that, by imposing hands on the new brother, they only prove that they have been praying for him, the speaker calls upon the deacon of the meeting to inform the assembly what steps have been taken with respect to the appointment of the new preacher to his office. Here we are told that a ‘very respectable deacon delivered an interesting account of the conduct of divine providence’ in their choice; but though we have in this publication four long harangues of different ministers, the words of the deacon, as being a layman, are not, it seems, thought worthy to be recorded.

The appointment of the new brother being settled, he is next questioned with respect to his faith; especial care being taken, however, to assure him that neither the speaker nor any of his brethren have any dominion over it. The real intention seems to be, that, if the new minister deliver himself in terms not, in their opinion, orthodox, though he may be the minister of the meeting, he will not belong to the association of independent ministers in that district. The new minister, of course, gives his reasons for thinking his mode of worship and faith the best; and, in the conclusion, the querist applauds him for having delivered a good confession before many witnesses.

Another minister now ascends the pulpit, and delivers to the new brother a charge, in which he expatiates on the qualities requisite in a bishop, applauds him for having desired and obtained so excellent an office, and points out to him the duties he has undertaken to perform. He is shown to be ‘the bishop, the preacher, the public crier, the minister of the sanctuary, an ecclesiastical officer, a keeper of the archives, a master of the rolls, a warden of the tower, the speaker of the assembly, the representative of the king.’ To perform these complicated offices, various qualities are requisite, all of which are summed up in the conclusion of the discourse; and useful hints are given to the new bishop and his flock.

This being finished, a sermon is preached, which in the present case was full of good sense, exhorting the whole congregation to brotherly love, mutual toleration, and Christian charity. We were rather surprised at one sentiment, which indicates an enlargement of mind not often met with on such occasions—

‘What though a man do not belong to the same denomination of Christians among whom you are classed, what, if he be accustomed to worship in a different religious assembly, and to practise modes, and forms, which you may censure as deviations from the simplicity of

primitive times; are you justified, on grounds like these, in withdrawing your affection, and in refusing to acknowledge him as a disciple of Christ? I am sorry to observe, that some of the warmest contentions in the religious world are occasioned by what appears to be as indifferent as eating or not eating of meats; that unhappy cause of offence in the primitive churches. It is sad to see how the Lord's table is fenced round in some of our assemblies, to the exclusion of those whom Christ hath received. Brethren, let me entreat you to guard against all unscriptural terms of Christian communion. Make nothing the condition of fellowship with you, which is not considered as a bar to fellowship with Christ. I hope that I shall ever tremble at the thought of being active in excluding those from religious communion with the church on earth, concerning whom I have reason to believe that God intends them for the general assembly and church of the first born, whose names are written in heaven.' P. 79.

The ceremonies of the day being thus concluded, the new brother is an acknowledged bishop or minister, is styled *reverend*, dresses like a clergyman, and considers himself as of a different order from the laity.

ART. 22.—*Reflexions on the present State of Popery compared with its former State.—A Sermon, in Commemoration of the great Deliverances of Britain in 1605 and 1688, preached at Salters' Hall, November 2, 1800, to the Supporters of the Lord's Day Evening Lecture at that Place; and published at their Request. By Robert Winter. 8vo. 1s. Conder.*

These are truly protestant reflections. The change in the Romish church affords an awful and a moral lesson on the uncertainty of earthly grandeur—is a memorable instance of the retributive justice of God, particularly traced in the exercise of similar cruelties against papists in France by infidels, which papists, on the same spot, have formerly exercised against protestants—is a most convincing evidence of the truth of revelation—is a caution to us not to give any countenance to a cause marked by the just displeasure of God—encourages us to look forward to the final destruction of popery—and animates our zeal for the reign of Emmanuel over the whole earth. If every true protestant may join heartily in these reflexions, it becomes him also to be attentive to the caution of the preacher, that, however God, in his wisdom, has permitted the wicked and deceitful arts of popery to be confounded by wicked men with the arts of oppression, no man who has a proper regard for his Saviour will oppose such arts even to popery; the weapons of the Christian being spiritual and not carnal; and he must allow to the papist the same liberty in the exercise of his religion, which he claims for himself. He cannot but rejoice, however, that these shackles are broken from a large portion of the human race; and admire the wisdom of God, in committing this task to spirits best qualified for the undertaking.

ART. 23.—*An Apology for the Diversity of Religious Sentiments, and for Theological Enquiries. By John Corrie. 8vo. 1s. Johnson. 1802.*

When the apostle Paul nobly declared that he was not ashamed of the Gospel of Christ—not ashamed of professing that faith which was

held in contempt by the priests, the philosophers, the statesmen of his day, by almost every one who aspired to rank and consideration in society—he entertained the highest ideas of that faith; and he gloried in it, because he was convinced it was founded on eternal truth, against which every worldly objection that could be urged was not worthy of a moment's consideration. The ground of the apostle's confidence ought to be that of every existing Christian; but to exhort a man to consider religious inquiries as of importance because they were pursued by 'Socrates, Plato, Xenophon, Cicero, Erasmus, Melancthon, Grotius, Newton, Locke,' suits rather the character of the Academy or the Porch than the sobriety of a Christian audience. Our Saviour's words to his apostles, when they would call down fire from heaven to vindicate his cause, are worth a thousand references to the differences of opinion between 'Peter and Paul, Luther and Calvin, Melancthon and Zuinglius, Wickliffe, Latimer, and Cranmer;' and what are all these feeble arguments for religious inquiry in this specious harangue, compared with this solemn truth of the Scriptures—'Christ died for our sins, and arose for our justification?'

ART. 24.—*The Memory of the Just.—A Sermon, preached Jan. 3, 1802, at Bishop-Stortford, Herts, on the Death of the Rev. John Angus, upwards of 54 Years Minister of the Gospel in that Town; who died Dec. 22, 1801, in the 78th Year of his Age. By William Chaplin. Published at the Request of the Congregation. 8vo. 1s. Conder. 1802.*

A tribute of affection and respect to the memory of an aged preacher, who was a Calvinist, and, what is much more to his credit, loved, and was beloved by, all good men in his neighbourhood, of every sect and denomination.

ART. 25.—*A Word for God: or, the Minister's Expostulation with those of his Parishioners who live in the Neglect of public Worship. 12mo. 6d. Hatchard. 1802.*

A well-meant address from a parish-priest, which deserves a candid perusal from those who are in the habit of neglecting religious duties.

MEDICINE, &c.

ART. 26.—*A Treatise on Ophthalmia; and those Diseases which are induced by Inflammations of the Eyes. With new Methods of Cure. By Edward Moore Noble, Surgeon. Part the Second. 8vo. 4s. Robinsons. 1801.*

We have already noticed the first part of Mr. Noble's treatise*. In the second part, he considers the inflammations arising from a deficiency of stimulus, producing accumulating irritability. We have already had occasion to show that this theory has been in many instances urged too far; nor would it be difficult to prove that it is so in the present instance. One great argument is deduced, in the work before us, from the advantages of stimulating applications, as heat, camphorated spirit of wine, &c. and the disadvantages of cold water; but we think the view of the question which our author takes is not clear and decisive. As it involves the whole doctrine of inflammation, we must reserve our full explanation to another place. It is sufficient

* See our 35th vol. New Arr. p. 105.

to remark here, that, whatever may be the cause of inflammation in general, in the active kind there is no obstruction: in the chronic species, the over-distension of the vessels produces some paralysis in their muscular coats. In this latter case, stimuli are therefore peculiarly applicable; nor are they in the former always injurious. Warm water is chiefly adapted to the chronic species, and cold to the more active kind: yet each may take the other's place. *Repeated* applications of cold, *with some intermission*, will remove the less active inflammation; and moderate warmth, *long continued*, the more active. In short, from the remedies of ophthalmia, we perceive no advantage can accrue to the Brunonian system. As a stimulus, the author recommends an almost saturated solution of camphor in spirit of wine, properly diluted, and the tincture of opium; ten or twelve drops of the former, and one or two of the latter, are to be dropped into the eye. Mr. Noble should, however, have directed it to be dropped in at the *external* angle, so as to be more equally diffused. It is the course of the tears. The tincture of opium should certainly not be used in the earlier stage; and our author recommends a milder tincture, where the spirit is previously diluted.

Where the ophthalmia is attended with great pain in the temples and forehead, he advises to rub in the tincture of tobacco. A pound of tobacco is digested with two pints of rectified spirit, and as much water, for eight days; but in the spirit four drachms of camphor are previously dissolved. In the pain of the forehead, with a deep-seated aching pain in the eye, this remedy is not equally successful.

Some remarks on the comparative merit of the different plans are subjoined; and the author next notices the complaints that succeed ophthalmia. His treatment of these is generally judicious, but by no means so far from the common course as to induce us to enlarge on his methods. Mr. Noble's conclusions respecting cataracts we shall transcribe.

‘ From what has been said, we are led to the following conclusions:

‘ That a cataract, succeeding an inflammation of the eye, or arising from external violence, *may and often* is cured.

‘ That a cataract, caused by a change in the vessels from age, *cannot*, and that an operation holds out the only chance of having vision restored.

‘ That a person having cataracts from his birth, affords a *hope*, that the absorbents may be brought into action, and the opacity removed.

‘ That stimulants may stop, or at least *protract* the progress of the cataract, when coming on in consequence of age.’ P. 276.

‘ The applications I generally make use of, in attempting the dissipation of an opaque lens, are drops composed of equal parts of æther and tinct. Nicotianæ, to be applied night and morning. Twenty minutes, or half an hour, after using the drops, I direct the size of a small pea of the following ointment to be inserted between the lids: R sacchari purificat. ʒ i. sal. muriatic. ʒ ii. butyr. recent. ʒ iſs. Saccharum et salem muriaticum in pulverem tere, dein cum butyro misce.’ P. 281.

On the whole, this little tract appears to contain a very judicious account of the practice in diseases of the eye. Mr. Noble does not, however, greatly differ from his predecessors, except in theory, perhaps in language only.

ART. 27.—*An Account of an Ophthalmia, which appeared in the Second Regiment of Argyleshire Fencibles, in the Months of February, March, and April, 1802. With some Observations on the Egyptian Ophthalmia. By Arthur Edmondston, Surgeon. 8vo. 1s. Callow. 1802.*

We have, for some time, heard that the endemic ophthalmia of Egypt was contagious; but the report was so singular, that we waited for further and more authentic information, before we could credit an observation so far out of the usual course. Our very intelligent and attentive author has, however, shown this to be true in a striking manner; and we have little doubt that the epidemic which prevailed among the Argyle fencibles was derived from the ship in which they were brought from Gibraltar, and which had been employed in bringing troops, in an unhealthy state, from Egypt. The description of the disease we shall transcribe.

‘ SYMPTOMS.

‘ The symptoms were few, and strongly marked, sudden in the invasion, and rapid in their progress, beginning generally at night or towards morning, without the slightest preceding uneasiness; often when the individuals were on duty, or engaged in amusement. The patient felt all at once as if something was rolling over the ball of the eye, which he in vain attempted to remove, attended with a troublesome sense of itching. This was immediately succeeded by a copious discharge of a watery fluid, so acrid as to scald those parts of the face over which it flowed; and which, from its quantity, so distended the eye-lids, particularly during the night-time, as not to admit of their being opened, but with the greatest difficulty. If the eye was now looked into, the whole tunica adnata appeared of a florid scarlet colour; and even at this early period of the disease, in a few instances, was interspersed with small circumscribed spots of extravasated blood. The eye-lids were of a deep red colour, and often so much swelled as to preclude the free examination of the eye. In the course of one day, frequently in the space of two hours, a discharge of a purulent-like matter took place; small elevations of a yellow colour began to appear on the opaque cornea, and the eye-lids were thickened and of a spongy texture; the pain was exquisitely acute, and the slightest admission of light always considerably increased it.

‘ In this way the disease went on with various duration; but generally about the morning of the third day the inflammation had attained its acmé, constituting what may be called the first stage of the disease. The keen acute pain now in a great measure subsided, while a sense of weight and heaviness succeeded, attended with a peculiar sensation of weakness, though not of pain, on any exposure to light.

‘ The watery effusion was diminished, but the purulent discharge was more copious, and became of a thicker consistence. The redness, swelling, tension, and pain, gradually became less; and in the course of eight or nine days, from the first attack, the patient generally re-

covered; but a certain weakness of sight remained for some time afterwards.

‘ But when the disease passed the usual period of decline, and the inflammation went on increasing, the eye and its coverings were more deeply affected. Ulceration took place from the surfaces of both eye-lids, and the tension and tumefaction were so great as to keep the eye shut for several days; and when, from the effect of emollient applications, the patient was enabled to separate the eye-lids, the latter appeared to be glued to the ball of the eye; and in this manner it appears those preternatural adhesions are formed, which frequently terminate in the loss of sight.

‘ Every symptom was uniformly aggravated towards evening, and remitted in the morning, forming a regular exacerbation.’ p. 8.

The chief remedy was the scarification of the vessels of the cornea; and this, with little other assistance, succeeded very well, if practised early and repeated occasionally. In the second, or more torpid stage of the inflammation, blisters were more useful; and as those gentlemen who practised in Egypt preferred the latter remedy, Mr. Edmondston suspects, with reason, that the scarification was not performed sufficiently early. Acetates of lead and zinc were employed, and they were more effectual when employed milk-warm. In the advanced stages, a cold solution of sulphat of zinc appeared to be useful.

ART. 28.—*A Letter to Sir Walter Farquhar, Bart. on the Subject of a particular Affection of the Bowels, very frequent and fatal in the East-Indies.* 8vo. 2s. Cadell and Davies. 1801.

We are much pleased with this short account of a disease which to us is new. The author relates with great simplicity and candour, but with equal judgement and discrimination, the appearances of the disease, and its remedies. It would be well if other complaints were so satisfactorily described.

‘ The disease of which I speak, and which is by much the most acute and fatal I have met with in India, is an inflammation of the colon, attended, from the beginning, with a severe fixed pain above the pubes; with extreme difficulty of making water, and frequently an entire suppression of urine. There is, at the same time, a violent and almost unceasing evacuation from the bowels of a matter peculiar to the disease, and which I cannot describe more correctly than by observing that it exactly resembles water in which raw flesh had been washed or macerated. There is always a very high fever, with unquenchable thirst and perpetual watchfulness. The pulse is extremely hard, frequent, and strong, resembling that which takes place in the highest degree of pleurisy or the most acute rheumatism; and there is a burning heat in the skin, which leaves a sensation on the finger, as if it had touched a piece of heated metal.

‘ The fixed pain above the pubes, together with the peculiar evacuation above described, and the suppression of urine, may be regarded as the diagnostics of this disease, which will, on every occasion, sufficiently distinguish it from all other disorders of the intestines. These three leading symptoms are so constant and inva-

riable, that, having always found them existing together when I was first called to see the patient, I had often great difficulty in ascertaining the exact order in which they arose ; for the first approaches of disease are either disregarded or not accurately marked by the persons affected. Some of the persons told me that the fixed pain and purging began at the same time ; others, that the pain preceded ; and others, that they had suddenly been seized with a purging, which, after a few hours' continuance, was followed by the fixed pain and strangury. This last, though a constant, is, no doubt, a secondary symptom, depending on the previous affection of the colon. But with respect to the fixed pain and evacuation, they appeared, in all severe cases, to have begun so nearly at the same time, that I could not determine with precision, which followed or which preceded the other.' P. 3.

From dissection the colon seems to be primarily affected ; and the bladder suffers only from communication, as the lower part of the large intestine is generally inflamed. Tenesmus sometimes occurs ; but the distinction between it and dysentery is sufficiently obvious from what we have transcribed. Bleeding seems useful ; but opium, given in the commencement, is the most effectual remedy. If delayed till the fever supervenes, it is injurious ; and can only be admitted on the decline of the complaint. The remedies then are, emollient clysters and drinks, with fomentations above the pubes, which are more useful than blisters. Similar symptoms occasionally succeed after the usual fluxes of India ; but they then are only a secondary complaint, and are to be managed in the same way.

ART. 29.—*Elements of Chemistry.* By J. Murray, Lecturer on Chemistry, &c. 2 Vols. 8vo. 12s. Boards. Longman and Rees. 1801.

The elements before us are designed to facilitate the study of chemistry to those who have an opportunity of attending the author's lectures. It is therefore a concise syllabus, rather than an extensive treatise ; but is executed with so much judgement and precision, that it forms a very proper introductory work to those who wish to study the science without a master. The view of chemistry is as complete as can be expected at the period in which it was published—for '*vires acquirit eundo.*' And as, within the course of the present year, no very material additions have been made, we may still, indeed, consider it as nearly complete at this time.

' Convinced that a mere enumeration of the subjects which the course includes, would be very imperfectly adapted to that design, he has endeavoured, by a concise statement of leading facts and principles, to render this abstract of more general utility, and to frame a work which may serve as an elementary introduction to chemistry. With this view, he has endeavoured to render it every where simple and perspicuous ; and he trusts, that the systematic arrangement he has adopted, will be found calculated to exhibit to advantage the elements of the science.

' Convinced also, that the principal object of the teacher ought to be to illustrate and establish the general principles and most important

applications of the branch of knowledge of which he treats, he has allotted a comparatively large share of attention to these subjects; an extension of his plan, which requires less apology, as the theoretical part of chemistry is in general too briefly noticed in elementary works. In conformity to the original design of this publication, he has also stated the principal arguments on several important chemical questions, at present the subject of dispute, in the discussion of which he is obliged, in the course of his lectures, to engage. It may be necessary for him to remark, with respect to the opinions he may have offered on these and some other subjects, that, as in this abstract they must be very concisely stated, they may appear to less advantage than when accompanied by those illustrations and collateral arguments which contribute to their support. For this unavoidable imperfection, candid criticism will make due allowance.' Vol. i. p. v.

The great merit of this work consists in its arrangement, which is at once clear and scientific. The reader rises from particulars to generals; from simple to more compounded bodies; from what is more familiar to what is more abstruse. On the whole, we are greatly pleased with these Elements, and can safely recommend them to the younger student.

ART. 30.—*An Account of some Experiments on the Origin of Cow-Pox.* By John G. Loy, M. D. 4to. 1801.

Since the advocates of the cow-pox are divided into parties, and the cause of science is forgotten amidst personal contentions, we must receive every disputed fact with peculiar hesitation. On the subject before us—viz. the origin of the cow-pox from the grease—we have spoken with no little indignation. Not the slightest benefit to science can arise, should the position be established; and every drop of milk must be swallowed with disgust and horror at the idea which such milkmen must excite.

We cannot dispute Dr. Loy's experiments; but the result is necessarily doubtful—not only as Dr. Woodville and Mr. Coleman have failed in similar trials, but because even our author's experiments were not uniformly successful. Dr. Loy is obliged to allow that there are two kinds of grease; one local, which will not operate upon either cows or the human subject; the other producing fever, as well as a topical affection of the heel, with which he succeeded. But he has proved little more than that there may be other *fomites* of infection, which will secure patients from the small-pox. Even this, however, is far from certain; and as no advantage can arise from the discussion, we wish it may be still left in its present state of indecision.

ART. 31.—*A Discourse, introductory to a Course of Lectures on Chemistry, delivered in the Theatre of the Royal Institution, on the 21st of January, 1802.* By Humphry Davy. 8vo. 1s. 6d. Johnson. 1802.

This discourse explains, very ably, the connexion of chemistry with different sciences, with a view of pointing out its importance. In this inquiry some new prospects are opened, and others greatly elucidated. We regret only that the language is confused, embarrassed, and inelegant.

BIOGRAPHY.

ART. 32.—*The Life of Toussaint Louverture, Chief of the French Rebels in St. Domingo. To which are added, interesting Notes respecting several Persons who have acted distinguished Parts in St. Domingo. By M. Dubroca. Translated from the French. 8vo. 2s. sewed. Symonds. 1802.*

The life of a Black written by a White—the picture of the lion painted by the man. This extraordinary Black, the first of his colour who has, in the West Indies, signalised himself by military exploits and the arts of ambition, sufficiently rescues his brother slaves, if other examples had been wanting, from the imputations thrown on them for a total incapacity of attaining the refinements of civilisation; and the sordid slave-traders of the metropolis, Liverpool, and Bristol, must here, at least, bow to the superiority of the slave over themselves in every thing which dignifies the human mind. Cruelty is the great defect in his character; but this cruelty—much as we would hold it up on all occasions to public detestation—is less odious than the cold-blooded cruelty of the white slave-merchant, who, in his dark counting-house, is calculating the profit and loss of a cargo of his fellow-creatures, is computing his expenditure in the pursuit of robbery and plunder, and balancing the gains from those who may survive the stench and fetters of his prison-ship. Toussaint is here represented as a complete hypocrite, ‘an enterprising, ambitious, deceitful man—a man grown old in the execution of crimes, the assassin of his benefactors, hypocritical and perjured, and abhorred of all nations—a man who has abjured all the sentiments of nature.’ From a writer who delights in such expressions, it is in vain to expect an impartial narrative. The whole is a caricature, not a character. Yet, even in the attempt to make the poor Black still blacker, the slave is far inferior in ferocity, cruelty, and vice to the heroes of the great nation, who have proved to mankind that all the boasted effects of civilised life cannot tame the heart of a White, who, when he throws off all restraints of religion and virtue, is not to be distinguished from the most vicious Black, but by superior art in increasing his crimes. Toussaint’s life is the usual life of an ambitious man. As a slave, he discovered a superiority of talents, which raised him in the esteem of his master, and made him the admiration of his fellow slaves. An opportunity at length offered of striking off the chains of himself and his fellows; and every Englishman who, during the late war, has read with raptures the frequent account of English prisoners rising upon their captors and seizing the ship, cannot, with any shadow of justice, condemn the Black for the success of his efforts to obtain his freedom. Various objects, however, stood in the way of his ambition; yet he surmounted them with as much dexterity as if he had been born in Europe, and received his education in a court. He signalised himself as a great general, and obtained the supreme command of the island. His word became law, and he made a constitution for its government; but being at length attacked by troops inured to exercise, and of superior discipline, he could not make any effectual resistance; and the Black government was overthrown. As this extraordinary man is now in Europe, we may hope in time for a better detail of his life;

but the common newspapers have already given a superior account to the present, which is offered to us by a very partial and prejudiced writer.

ART. 33.—*Memoirs of John Bacon, Esq. R. A. with Reflexions drawn from a Review of his moral and religious Character. By Richard Cecil, A. M. &c.* 8vo. 2s. 6d. Boards. Rivingtons. 1801.

This is the life of an elegant artist and a good man. He adorned our churches with monuments truly classic and sublime;—our other public buildings and squares with appropriate statues and ornaments, worthy of the best days of Athens or Rome. In private life he appears to have been truly amiable and strictly religious. He, perhaps, by many, may be supposed too strict, and verging toward the more rigid sect of methodists. On this point, however, it does not become us to decide. His religion was not tinged with the cheerless gloom of superstition, but rational, cheerful, and benevolent. A little of the unction of a sect appears in some parts, but is so inobtrusive as not to cloud the picture. As an artist, we may add, he owed nothing to foreign instruction or travel.

POETRY.

ART. 34.—*A poetical Epistle to Sir George Beaumont, Bart. on the Encouragement of the British School of Painting. By William Sotheby, Esq. F.R.S. and A.S.S.* 8v. 1s. 6d. Wright. 1801.

We avail ourselves of this opportunity of paying the tribute of our warmest applause to the object of Mr. Sotheby's poetic address. The establishment of a British school of painting, by means of a permanent exhibition of those pictures of English masters which have stood the test of time and acquired the distinguished approbation of the public, is an object which may well demand the attention of the legislature. To this proposed concentration of the most illustrious specimens of British art, a collection of such of the works of the ancient masters as are occasionally to be purchased would, in our opinion, be a most desirable appendage. The student would thereby be furnished with a variety of the best models, and, in process of time, be released from the necessity of resorting to the continent for opportunities of study.

From the pen of Mr. Sotheby the public will expect correctness and elegance; and they will not be disappointed. This epistle abounds in beautiful passages; and it moreover evinces the author's intimate acquaintance with the history of his subject. It is with great propriety addressed to sir George Beaumont, a gentleman distinguished by his peculiar skill in landscape-painting, and by his general love of the liberal arts. After the introductory apostrophe, Mr. Sotheby briefly delineates the progress of the art of painting from the time of Cimabue to that of Raffaele. Then glancing at the pre-eminence of Britain in arms and all the useful arts of life, he thus proceeds:—

‘ But not mechanic Art's contracted sphere
Shall bound the scope of Britain's free career.

Bright Fancy ! here unborrow'd charms supply ;
 Inventive Genius ! fix the public eye.
 Rule thou, while Labour toils, and Skill refines,
 And Wealth, proud handmaid, serves thy high designs !

' Are there, who rashly deem, by fate assign'd,
 That varying climates mould the plastic mind ?
 Who Heav'n's free gift to partial zones confine,
 And limit genius to a boundary line ?
 Speak they to Britain ? " Search, with Locke, the soul :
 With Newton, guide the planets as they roll.
 Lo ! this thy range ; be sense, be science thine ;
 Taste, fancy, art, to happier climes resign ! "

' Say, where, by Zephyrs borne, can Maia fling
 Her flowers more fragrant on the lap of spring ?
 A robe more verdant dewy summers weave,
 Or brighter colours tinge th' autumnal eve ?

' What lovelier views than Albion's scenes display,
 Lure the charm'd wanderer on his varied way ?
 Whether he gaze from Snowdon's summit hoar,
 Or scale the rugged heights of bold Lodore,
 Down Wye's green meads, white cliffs, and woodlands sail,
 Catch inspiration from Llangollen's vale,
 In Dove's still dell the world's far din forsake,
 Or hermit visions feed on Lomond's lake.
 Here gray tow'rs crest the rock's embattled height,
 In shadowy glens there abbeys sink from sight,
 And Druid altars awe th' o'ershadow'd plain,
 And forests sweep the margin of the main.

' Say, where can earth a lovelier race behold,
 Shap'd by soft grace, or cast in manly mould ?
 Where finer tints that all the soul reveal,
 Or bolder brows, where Freedom stamps his seal ?" P. 14.

Rising from this proof, *a priori*, of the ability of Britain to produce eminent artists, he enumerates some of the distinguished painters who have done honour to their native land. From this enumeration we shall select the following brilliant passage.

' In Wilson view the spirit of the storm,
 That rolls the thunder round his shapeless form,
 Whose floating limbs on Snowdon's brow expand,
 Swell on the sight, and awe th' o'ershadow'd land.
 While midnight clouds beneath the demon rise,
 And meteors streak with trailing flame the skies,
 Launch'd from his hand, prone lightnings fire the wood,
 The tempest smites the far-resounding flood,
 Shivers the crags, and down their rifted side
 Whirls the uprooted oaks along the tide.
 Onward he sails, and o'er the corse beneath
 Spreads all his plumes, and rocks the blasted heath.

‘ Let others Wright’s resplendent pencil praise,
 And lustrous hues, that like the lightning blaze,
 Catch from the sparkling steel the furnace-glow,
 And trace the melted mountains as they flow :
 I, to yon lonely tent by pity led,
 View where the widow mourns her soldier dead ;
 Turns from her babe, whose careless smiles impart
 Strange woe, that harrows up the mother’s heart,
 Hangs o’er the body bleeding on the ground,
 Clasps his cold hand, and faints upon the wound.

‘ Not such the scene that lonely Gainsborough led
 To the wild wood, dark dell, and mouldering shed.
 Lo ! bending o’er the lake, the village child,
 That on her smiling image sweetly smil’d ;
 The boy that worshipp’d, with uplifted eye,
 The broad arch beaming on the stormy sky ;
 Each quivering gleam, when tenderest colours play
 On the light foliage, fresh’ning all the May ;
 Bright summer’s noontide glare, th’ autumnal hue,
 That melts, in golden glow, the mellow’d view ;
 The solemn darkness stealing o’er the year,
 When glimmers on the branch the brown leaf sear ;
 Each varied tint, by Time’s soft pencil thrown,
 The dew-stain’d bark, gray moss, and mouldering stone ;
 His bold rough touch to these existence gives,
 And, in his faithful mirror, nature lives.’ P. 18.

Mr. Sotheby next argues the expediency of opening a British school of arts, from the consideration of the danger to which our youthful artists who visit the continent are likely to be exposed from the influence of French principles.

‘ I dread not Gallia’s desolating pow’rs,
 “ No hostile foot shall bruise our native flow’rs.”
 I dread her not, stern foe array’d in arms ;
 I dread the Syren deck’d in magic charms ;
 I dread her crown’d enchantress of the heart,
 And hail’d by Europe, arbitress of art.

‘ The feast is spread in proud theatric state,
 Th’ invited nations at her portal wait.
 Transported guests ! the golden gates expand,
 The shout of rapture bursts from land to land.
 Zephyrs, whose roseate wings soft dews distil,
 The air around with sweets Sabeian fill :
 Banners where rainbow colours richly play,
 Catch the soft gale, and stream a fairer day.
 Above, below, around, the viewless choir
 Wake the soft flute, and sweep th’ accordant lyre,
 And, at each tuneful stop, from nymphs unseen,
 Symphonious voices swell the pause between.
 Others, by beauty moulded, move in sight,
 And every sense by every charm delight,

With flowing locks, loose robe, and bosom bare,
Melt in the dance, that floats upon the air.
Th' enchantress smiles, her hands a goblet hold,
On Hebe's bosom Cupid wrought the mould :
Th' enchantress smiles, and mingles in the bowl
Drops of Circean juice, that drug the soul.

' Ah, woe for Britain ! if her youthful train
Desert their country for the banks of Seine !
Ah, woe for Britain ! if insidious Gaul
Th' attracted artist to her trophies call.
Here Vice, slow stealing on with secret fear,
Chain'd by stern Justice, stops in mid career ;
Rous'd at the public eye's indignant flame,
Here conscience burns upon the cheek of shame ;
And Penitence, that sighs to be forgiv'n,
Still holds her faith in God, her hope in heav'n.

' By Gallia train'd to meretricious charms,
Art shall extend the triumph of her arms,
And issue forth, fit instrument design'd
To spread her empire, and corrupt the mind.' P. 24.

A short recapitulation of the foregoing train of argument, supposed to be addressed by the arts to sir George Beaumont, as also to the sovereign, closes the epistle. The extracts we have made from it will, we trust, fully justify our verdict in its favour.

ART. 35.—*The Wreath : or, miscellaneous Poetical Gleanings ; including Originals ; from respectable Sources. By C. Earnshaw. 8vo. 4s. 6d. Boards. Mawman.*

This volume is filled with such lighter effusions as have not, generally, been presented in former selections. It will not be expected, from the title, to contain examples of the more sublime strains of English poetry ; but the extracts are always virtuous, and frequently beautiful. The following lines will serve as a specimen.

' *To the Memory of the Rev. Gilbert Wakefield.*

' Friend of departed worth ! whose pilgrim feet
Trace injur'd merit to its last retreat,
Oft will thy steps imprint the hallow'd shade,
Where Wakefield's dust, embalm'd in tears, is laid ;
" Here," wilt thou say, " a high undaunted soul,
That spurn'd at palsy'd caution's weak control—
A mind by learning stor'd, by Genius fir'd,
In Freedom's cause with gen'rous warmth inspir'd—
Moulders in earth ; the fabric of his fame
Rests on the pillar of a spotless name !"

' Tool of corruption—spaniel slave of pow'r !
Should thy rash steps in some unguarded hour
Profane the shrine, deep on thy shrinking heart
Engrave this awful moral, and depart !

That not the shafts of slander, envy, hate,
 The dungeon's gloom, nor the cold hand of fate,
 Can rob the good man of that peerless prize
 Which not pale Mammon's countless treasure buys—
 The conscience clear, when secret pleasures flow,
 And friendship kindled 'mid the gloom of woe,
 Assiduous love that stays the parting breath,
 And honest fame, triumphant over death.

' For you, who o'er the sacred marble bend,
 To weep the husband, father, brother, friend,
 And, mutely eloquent, in anguish raise
 Of keen regrets his monument of praise —
 May faith, may friendship, dry your streaming eyes,
 And virtue mingle comfort with your sighs ;
 Till resignation, softly stealing on,
 With pensive smile bid ling'ring grief begone,
 And tardy time veil o'er with gradual shade
 All but the tender tints you would not wish to fade.' P. 222.

ART. 36.—*London, a Poem, satirical and descriptive. Illustrated with Notes.* 8vo. 2s. 6d. Scott. 1802.

' In the choice of a subject, the present writer has neither emulated Johnson nor imitated Gay—his work is different from both of them; and it will not, therefore, suffer by a comparison. He appears to have intended a kind of poetic walk through London, but has stopped rather short. The notes were selected from minutes, the result of real observation, that would have filled a volume.' P. ii.

It is fortunate for the inhabitants of the metropolis, and its institutions, that these minutes were not published at length; for, in the few that now make their appearance, they are lashed without mercy. It must be a bad town, indeed, in which there is nothing commendable; and yet our author, with one or two exceptions, finds nothing of the sort in London. Should our readers ask if the goodness of the poet's verses be equal to the spleen of his notes, we have a short answer ready—No.

DRAMA.

ART. 37.—*The Fashionable Friends; a Comedy, in five Acts: as performed by their Majesties' Servants at the Theatre Royal, Drury-Lane.* 8vo. 2s. 6d. Ridgway. 1802.

This play, we are informed, was found in manuscript among the papers of the late earl of Orford; and, having remained for five years without being claimed, was brought out at Drury-Lane. It was received with great disapprobation, from causes which we are unable to fathom; since plays much inferior have been lavishly praised, and repeated to admiring audiences. Play-house politics are however too deep for our plummet to fathom; and we have long renounced the solution of such problems in despair. We must speak of

it without being dazzled by the glare of the theatre, and free from the distortions which result from viewing it through the glass of fashion.

This play is certainly not the production of a vigorous mind; the plot and *dénouement* are hackneyed in a great degree; and the dialogue, though elegant, is not always sufficiently animated. The humour of sir Valentine Vapour is chiefly philosophic, and, of course, will not be generally understood, or highly relished.

The great object of the comedy, however, is to expose the 'exaggerated expressions of false feelings, accompanied by a dereliction of real duties;' and to point out the dangers of 'intimacies, assuming the name of friendship, without its only solid foundation—mutual worth, and real sympathy of character.' The character of lady Selina Vapour is well drawn, and supported with great success; and the amiable simplicity of Mrs. Lovell renders hers also peculiarly interesting. We shall select a specimen which properly introduces both ladies.

‘ACT II.—Scene I.

‘*An Apartment in the Hotel in Pall Mall.*

‘*Enter Lady Selina Vapour, and Mrs. Lovell, arm in arm.*

‘*Mrs. Lovell.* The charm of seeing you thus unexpectedly——

‘*Lady S.* Can only be guessed by those who, formed to pass their lives together, have suffered separation for a long month!

‘*Enter Servant.*

‘*Ser.* When would you please to have your carriage, ma'am?

‘*Mrs. Lov.* I cannot separate myself from you—tell me, when you will be ready to return home with me?—you must positively take up your abode with me, or I shall live at the hotel.

‘*Lady S. (aside.)* Neither would exactly suit me.—I must not stir to-day; my nerves are in such a state as to require the most perfect quiet.—Laudanum and a sofa (you know) have long been the only props of my frail existence, and they hold a most unequal struggle with the extreme delicacy of my feelings.

‘*Mrs. Lov.* Shall I say twelve o'clock?

‘*Lady S.* I cannot bear to hear you name an hour for quitting me.—Make your carriage wait.

‘*Mrs. Lov.* Ay, desire the coachman to wait.

‘*Ser. (aside.)*——To wait in the rain from this time to midnight.

[*Exit.*

‘*Mrs. Lov.* Now the first surprise of seeing you is over, I am all impatience to know what has brought you so unexpectedly to town, and what duties your letter mentions which must tear you away immediately from your friends, your children, and your country.

‘*Lady S.* The duties of friendship, my dear Louisa; no other power, you may be sure, could draw me from that retirement for which my too susceptible heart is only fit.

‘*Mrs. Lov.* You talked of it indeed in such raptures, that you know I intended to have joined you as soon as possible.—Where are the moonlight walks, and the strolls in mossy woods, that we were to have had together?

' *Lady S.* All over for the present.—I last post received a letter from Naples, telling me that my friend the duchess of Castalaria had a dreadful *infreddatura*, a violent cold, that her confessor Padre Cacciascrupoli assures her she is in a very dangerous way, and that she is extremely desirous to see me. I did not hesitate a moment, took a hasty leave of my family, left my children to the care of their governess, and flew up here in my way to Naples.

' *Mrs. Lov.* But, my dear creature, an't you afraid that your friend may be no more before you can possibly arrive?

' *Lady S.* These are the cold dictates of reason, of which a friendship like mine knows nothing—so my father-in-law Sir Valentine said; and I was obliged to prevail upon him to let me set off by bringing him to town with me, upon some of his wild projects, I suppose.

' *Mrs. Lov.* Would to heaven I were thus at liberty to follow every dictate of my heart!—but the being to whom fate has united me, seems to have lost all idea of the attentions, of the duties of minds of a superior order. Would you believe it, he was out of all patience at my sending an express after you, with my picture, the night you left me?

' *Lady S.* Abominable! when he knew that I had sent to the painter's for it every two hours of the day before I left town, and was in despair at going without it!

' *Mrs. Lov.* But, in short, we are become such totally different beings—no sympathy in our ideas—no similarity in our tastes—no attraction in our souls——

' *Lady S.* And yet he loves you, surely?—(*aside.*) I fear too well.

' *Mrs. Lov.* He did, in his own gross way—he admired my person, liked my society, and wished to be always with me; this I soon convinced him must not be, and would make us both ridiculous among the people we lived with; but I could never get him to enter into my ideas on other subjects—and he is now grown so careless to me, that if it were not for opposing me in trifles, I should almost forget what we once were to one another, and might certainly enjoy a degree of freedom that I should hardly know what to do with.

' *Lady S.* How many of our sex would envy such a situation!

' *Mrs. Lov.* And yet, like most envied situations, the person placed in it would willingly exchange it.' P. 17.

It will be obvious that this refined sentimentalist attempts to seduce the affections of the husband of this amiable friend, and is detected and exposed.

The other characters are of no uncommon stamp, and too closely copied from former plays. The *dénouement*, depending on the change of dresses at a masquerade, is, as we have said, too common. One of our dramatists desires his audience to hear from him a play not worse than those which they have patiently attended to. Had the representatives of the unknown author said the same, we think the audience could not, with justice, have refused the claim.

MONTHLY CATALOGUE.

ART. 38.—*A Trip to Bengal: a Musical Entertainment, in two Acts.* Written by Charles Smith. 8vo. 3s. Ridgway. 1802.

The author's preface is a candid critique on his drama. It is not without interest; but in England that interest cannot subsist.

'To the generality of European readers many of the incidents in the following little drama may seem improbably generous and romantic; but the Bengal reader will readily recognize them as well-authenticated facts.—The same may be asserted of the ludicrous as of the serious anecdotes, which the author claims only the merit of having connected, and of having rendered a faithful portrait of the modes and manners of the most elegant and enlightened, as it is the most extensive and important colony of Great Britain.' *Preface.*

Mr. Smith, we cannot help remarking, has left a most awkward chasm in the catastrophe. Russel checks his daughter's hopes of being married to Hartley, with '*Begone from my sight, undutiful child;*' and yet we hear no more of this father but through the mouth of Maria (who, by the bye, is the heroine of the piece) when she informs us in conclusion—'*My dear father has at last consented to my union with the man of my choice.*'

ART. 39.—*The Philanthropist: a Play, in five Acts.* Dedicated, by Permission, to Dr. Hawes. 8vo. 1s. 6d. No Publisher's Name. 1801.

Mr. Jenkin Jones appears to be an excellent-hearted man; but his fervor is exercised in too partial a manner; and his introductory address carries too particular a zeal with it to suffer this play to be sought much after by any but the HUMANE SOCIETY. We beg leave, however, not to be understood as declaring the work to be void of merit; on the contrary, we think that the author, if he had chosen a more general subject, might have produced something of which the stage could have no cause to be ashamed.

NOVELS.

ART. 40.—*Home. A Novel, in five Volumes.* 12mo. 1l. sewed. Mawman. 1802.

The sentiments, opinions, and remarks, made in the course of these volumes, evince the writer to have reflected well on domestic obligations: and yet we cannot give unqualified praise to her performance. There is a great deal too much dialogue, and too little incident, for a work of this nature. The fair author evidently possesses more of the powers of pleasing conversation than of the faculty of invention. In consequence, the catastrophe is awkwardly effected by means of an annuity from Mrs. Almorna, which no one could have expected; and Valmonsor's excuses to Constantia, at his return, for not having declared his passion before he quitted her, are as incongruous as his former conduct was unnatural and unnecessary. After censuring thus far, however, we must allow considerable merit to this novel; which we may fairly recommend to our circulating libraries, as affording much sounder entertainment than they generally offer to the public.

MONTHLY CATALOGUE.

ART. 41.—*Le Forester, a Novel. By the Author of Arthur Fitz Albini. In three Volumes. 12mo. 10s. 6d. sewed. White. 1802.*

There is nothing in these volumes either rare or valuable. The matter has been the subject of fifty novels. Eustace le Forester is defrauded of his estates and titles by his uncle. The son of Eustace at length recovers them, marries his cousin, and becomes an earl.

ART. 42.—*Frederic; translated from the French of M. Fiévée, Author of Suzette's Dowry, &c. In three Volumes. 12mo. 12s. Boards. Wynne and Scholey. 1802.*

In the Dowry of Suzette, M. Fiévée represented a part of the manners now prevalent in France. In the present work, he has portrayed such characters as existed before the revolution: and his own opinion on the works is, that—

— ‘ Suzette will please more individuals, but Frederic will give more pleasure to those who read with judgement. The success of Suzette has far exceeded my hopes and expectations, yet I fear it will at length be lost in the abyss that swallows up ninety-nine novels in a hundred. Frederic will not have the same fate. At least I hope so. Vol. i. p. viii.

In these pages, Frederic, the hero, is conducted from the house of the curate of Mareil to Paris, and relates the impressions made on him by the different adventures which he met with, until the day of his marriage. We discover nothing more immoral in this work than is usual in our national novels; but there is certainly more of that Parisian characteristic—the confessing freely one's foibles. The intrigues of madame de Vignoral, &c. are mentioned as common events, without any particular remarks: this assuredly will not improve the delicacy of our nieces and daughters.

MISCELLANEOUS LIST.

ART. 43.—*Various Thoughts on Politics, Morality, and Literature. By W. Burdon, A. M. &c. 8vo. 3s. 6d. Clarke.*

Our author's attack on the ‘Pursuits of Literature’ was confessedly disregarded; and he has published his remarks in the present form, employing that work as a text, or a running title, to introduce his opinions on politics and literature. That popular work is indeed often quoted to be opposed—the man of straw raised up to be again laid prostrate; but Mr. Burdon sometimes joins with the popular poet in opinion, pursues his argument, or confirms his judgement.

Mr. Burdon is, we believe, the author to whom we are indebted for a pleasing periodical publication, styled ‘Materials for Thinking,’ which we lately took up by accident, and laid down from necessity,

MONTHLY CATALOGUE.

An regret. His learning and information are extensive, his principles liberal, and his opinions frequently judicious; more frequently indeed than we should have suspected from his *equal* veneration of characters so unequal in literary powers, and unlike in religious sentiments, as 'the learned, virtuous, and intrepid Gilbert Wakefield,' as he is here called—Dr. Parr, who with similar panegyric is ranked above Dr. Johnson—and Mr. Godwin, and several others of the same class, who are here denominated writers of *pure morality*. We point out such decisions, however, only to inform the reader of the nature and tendency of a work with which, in many parts, every reader of taste will be entertained.

In the appendix are some pleasing poems from the songsters of our earliest period. The long induction of M. Sackuill might, however, have been spared.

ART. 44.—*Brewing made easy; being a Compendium of all the Directions that have hitherto been published, with the Practice of thirty-five Years in several Noblemen and Gentlemen's Families. Originally collected for the private Use of the Author, and offered as a useful Assistant to those who wish to brew fine transparent and high-flavoured Beer. With full Directions for the Management of the Cellar, &c.; and Instructions respecting the Making and Preservation of British Wines. By William Moir, Butler to Sir Harbottle Wilson, of Leigh Hall, Derbyshire. 12mo. 1s. 6d. Jordan. 1802.*

This is a clear and useful little treatise, designed not for the public brewer, but for a private family. We therefore do not find a farrago of poisonous ingredients to give a delusive strength and an intoxicating power; but plain directions, easily understood, which may be followed with advantage. The form is truly humble.

ART. 45.—*Observations on the Establishment of a Royal Military College for the Instruction of the Officers of the British Army, as proposed by the Secretary at War. 8vo. 1s. 6d. Egerton. 1801.*

These Observations are written apparently by an officer of talents and experience. He points out, with great propriety, some material defects in the organisation of the army, and the want of those arrangements which would enable us to repel invaders with success. We trust they will be attended to. One part of his subject—the deficiency of rifle companies—requires particular notice. Had the projected invasion taken place, that useful corps might have been supplied by sportsmen; but we ought not to stand in need of so precarious an aid; and a company in each regiment should be regularly trained to the rifle. Were this practice to be encouraged in every parish; were each man who wished to be enrolled supplied with a proper mould for his bullets, and taught to make his own cartridges; a body of useful volunteers would be at all times ready. Prizes might be distributed to those who excel; but every idea of compulsion should be abandoned. The men should be trained; but their assistance should be voluntary; and *where is the Englishman*

MONTHLY CATALOGUE.

who would skulk in the hour of danger? We have served in a cou- where, with 200 sharp-shooters, we could have kept 10,000 men check till effectual assistance had arrived; and, on six months' notice, we could bring six times that number into the field from one corner of the kingdom. The man who can shoot a woodcock on the wing with a single ball will not require much training to become a dextrous rifleman.

ART. 46.—*A Critical Enquiry into the Moral Writings of Dr. Samuel Johnson; in which the Tendency of certain Passages in the Rambler, and other Publications of that celebrated Writer, is impartially considered. To which is added an Appendix; containing a Dialogue between Boswell and Johnson in the Shades. By Attalus. 8vo. 3s. 6d. Cobbett and Morgan. 1802.*

The author of this inquiry has perused Johnson's works with great attention: and, while he reprehends his unpleasing and unfavourable descriptions of human life—while he notices with severity the checks which the Ramblers often contain to literary enterprise, by the uncomfortable representations of an author's career—he does ample justice to the dignity and energy of virtue which Johnson's writings display—to the author's unshaken piety, and his unbending morality. The contrast between Addison's and Johnson's writings is equally able and just. In our author's opinion, the 'Vanity of Human Wishes' is greatly superior to 'London;' but the criticisms on each poem, though judicious and acute, are somewhat severe. The remarks on the gloomy picture of human life in *Rasselas* are truly excellent, and the observations on the *Idler* merit considerable commendation. On the whole, this is the work of no common author. The language is animated and forcible, the opinions correct and discriminated. The author is not indeed very partial to Johnson; and in the dialogue between him and his biographer, at the end, the little weaknesses of each are ludicrously and characteristically displayed.

ART. 47.—*Improvement of the Fisheries; Letter III. or, a Plan for establishing a Nursery for disbanded Seamen and Soldiers, and increasing the Strength and Security of the British Empire. 4to. 2s. No Publisher's Name. 1802.*

We sincerely wish well to this truly patriotic plan; and we trust that every difficulty will be removed by the wisdom of parliament. Several impediments are lessened; they will now, we hope, be wholly obviated.

ART. 48.—*L'Italie et l'Angleterre, chacune dans un de ses Enfants. 8vo. 2s. Clarke. 1802.*

A parallel between Shakspeare and Michael Angelo, who both flourished in the 16th century—a period of peculiar interest in the history of literature. 'The world, then alive, received a determined shock: the whole world moved, and advanced a step; and the

MONTHLY CATALOGUE.

A comparison which it was made I will venture to call a great one.' This comparison is perhaps too declamatory, but is, on the whole, interesting and ingenious. The parallel runs closer than we should at first expect; but an æra of less perfect civilisation is always favourable to sublimity.

ART. 49.—*A Dissertation on Landed Property, so far as respects Manors, Farms, Mills, and Timber. By Robert Serle. 8vo. 2s. Hatchard. 1802.*

The title explains the author's objects. The work seems the result of careful observation, but offers nothing on which we can enlarge. The principal object is the encroachment frequently made on wastes, and the abuse of rights of common.

CORRESPONDENCE.

IN answer to our learned and valuable Correspondent at Oxford, we beg to inform him that the *Oxford Edition* of HOMER will form the subject of our remarks in the Review for December or January, at latest; and that the following classic works are also under consideration:—The second edition of the HECUBA of EURIPIDES, edited by PORSON, together with PROFESSOR HERMANN'S Animadversions, &c.—PORSON'S edition of the MEDEA—MUSGRAVE'S SOPHOCLES, and HEYNE'S HOMER, &c. &c.

WE have to announce the receipt of ZOEGA's splendid work *De Origine et Usu Obeliscorum*—the third number of MILLIN'S *Monuments Antiques*—AKERBLAD'S *Inscriptionis Phœnicia Oxoniensis nova Interpretatio*; and HIS *Lettre sur l'Inscription Egyptienne de Rosette*, containing an alphabet, thence taken, of the ancient Egyptian language. These, with other interesting communications from abroad, will be the subjects of articles in our next APPENDIX.

THE
CRITICAL REVIEW.

DECEMBER, 1802.

ART. I.—*State of Egypt, after the Battle of Heliopolis: preceded by general Observations on the physical and political Character of the Country. By Reynier, General of Division. Translated from the French. To which is prefixed, a Map of Lower Egypt. 8vo. 7s. 6d. Boards. Robinsons. 1802.*

ART. II.—*Campaign between the French Army of the East and the British and Turkish Forces in Egypt. By General Reynier. Translated from the French. To which are added Observations and Corrections, by an English Officer of Hompesch's Dragoons. 8vo. 4s. sewed. Ridgway. 1802.*

THE most important part of general Reynier's work is his political and physical observations on Egypt; but, though we must return on another occasion to the disputed points of the campaign, it will be necessary to enlarge a little on the military details. The second of the works noticed at the head of this article contains only a small part of the first, viz. the campaign which decided the conquest of Egypt. General Reynier commences his narrative, in the original, from the date of the battle of Heliopolis, when the Turks were entirely defeated, and the army of the East had a period of rest. Bonaparte had fled, to act in a superior character, and had changed his military for a civil title, becoming the first magistrate of a most powerful nation. Kleber succeeded, little pleased, it is said, by being left in a situation which gave him responsibility without power, and required the exertion of all his energies with inadequate resources. It is sufficiently obvious, from the details before us, that Kleber disapproved the expedition, and the attempt to retain Egypt as a colony. There is great reason to presume that general Reynier adopted the same opinion; but Kleber, a zealous active soldier, exerted every effort to retain a country committed to his charge, and seems to have taken the wisest precautions for this purpose. These could not, however, save him from the poignard of the assassin; though, by whom the blow was remotely directed, we cannot discern. If we compare his opinions with those of his successor—if, at the same

time, we reflect, that, in every view, except as a zealous partizan of the colonisation, Menou was inadequate to so important a trust, we must, at least, suspect that the author of the death of Kleber was a zealous colonist. However this may be, one great object of general Reynier is to throw every blame on the civil and military conduct of Menou, and to prove that the loss of Egypt was to be attributed in part to the commander. For this purpose, and perhaps also from national rivalry, the conduct of the English commanders is unjustly aspersed: the numbers of the English troops and their allies is greatly exaggerated, while the power of the French is diminished; and though intimations are thrown out, that with this disproportioned force the French *must* have been at last conquered, yet, in other places it is more than hinted, that, under a judicious commander, they *might* have been victorious. As we have already said, the English troops are aspersed unjustly. It is asserted that they lay down in their boats on landing; that neither skill nor activity was displayed by the commanders or the privates; and that, whatever may have been the merit of the landing, it was due exclusively to the navy. Of the *fact* stated we need not speak: there are many thousand witnesses on each side. Of the conduct of the commanders we must be very inadequate judges; but, while we own that we discern no marks of active enterprise, we may be permitted to ask if the circumstances required it. The landing once effected, and the blockade completed, one great part of the business was concluded: activity and enterprise would only have sacrificed lives unnecessarily.

The great points on which the campaign at first hinged were the debarkation and the action of the 21st of March. It is singular, that very slight blame is attached to the commander for opposing the landing with a very insufficient force. The bravery of the British troops would probably have surmounted every obstacle, and general Reynier bears in effect, though not in words, ample testimony to their undaunted spirit and intrepidity: yet, if we can form a proper idea of the ground, the heights might have been defended with success. The action of the twenty-first was still more important: though in reality only a successful defence, yet it taught the French that the English troops were equally steady and brave. It appears highly probable, from various accounts, that the British army was attacked unexpectedly. This circumstance general Reynier seems not to have known, or has concealed, to add to the credit of the French troops. The cavalry, however, was disconcerted by a singular circumstance. On the first debarkation the soldiers sheltered themselves in cavities made in the sand-hills, on the ground where the enemy afterwards charged: in these cavities the horses stumbled, and the whole line was consequently checked. General Reynier himself, on the right, opposed to our left, refused his wing, for

reasons not sufficiently explained; and when the left of the French was repulsed, and his wing might have assisted the reserve, it seems never to have been advanced. The fortune of the day might have been changed, if some of these circumstances had been different. We may indeed admit, as we have in effect done, that a kind of torpor invaded the British troops after the action of the twenty-first. But, if the reasons alleged do not sufficiently justify the commander, another circumstance may be added—the confident expectation of a reinforcement from the Red Sea. Had Alexandria been attacked at an early period, it might, according to general Reynier, and even the accounts of English officers, have been carried: but the incapacity and *insouciance* of Menou could not, at that time, have been known; and had the attempt not succeeded, the commander would have incurred the blame of unjustifiable temerity.

Such are the leading points on which, in effect, the early part of the campaign depended. General Reynier engages in an ample detail of the misconduct of Menou; and points out the various circumstances in which he omitted to oppose, with success, the invasion of the English. In the second of the publications before us, his injurious representations are opposed by the details of the British gazettes, and by some observations of sir Robert Wilson, lieutenant-colonel of Hompesch's dragoons; but as the colonel's work is now in our hands, we shall soon return to the subject under his guidance. Reynier's account of the battle at Belbeis with the Turks is so pointedly different from colonel Holloway's, that they appear not to belong to the same event. We shall select, as a specimen, the narrative of the action of the twenty-first of March. We copy from the translation published by Messrs. Robinson.

• An hour before day-light the French troops assembled at the advanced posts. General Lanusse believed that the English redoubts might be easily carried by grenadiers, supported by the head of the columns. He marched his two brigades in close column, intending to form them beyond the main redoubt and the Roman Camp, and fall upon the right of the English army. The brigade of general Silly was to march directly against the redoubt; that of general Valentin to follow the shore, passing between the sea and the Roman Camp. The centre was to march close to the right of general Silly's brigade, following it as a second line; and on the first success vigorously to attack (along with the right wing) the position of redoubts of the enemy's centre. But the division of the French centre into two bodies, each with its separate commanding officer, and subdivided again by the detaching of its grenadiers, deprived it of that combined action necessary to the complete accomplishment of its orders. The right wing was to form between the lakes and the centre, to attack the opposite wing of the enemy, as soon as the enemy's right was broken. They were also to detach a corps between the two lakes to occupy the left of the English, and prevent their sending a body against Alex-

andria; which, from their superiority in numbers, might have extremely embarrassed the French. This wing was to be supported by general Bron, detached with two regiments of cavalry to the bason of lake Mareotis, and also by a false attack of dromedaries on the side of Bedah. It was the more confidently to be expected that this false attack would greatly occupy the English, and prevent detachments from their left wing, as they were ignorant of the junction of the army before Alexandria, and might expect to be attacked on that side; and these movements, if successful, would give the advantage of acting with equal forces on their right. The cavalry were to march in a second line behind the infantry, till the left had broken the line of the English; when they were to seize the moment of disorder, to decide the victory by a vigorous charge.

The false attack was commenced by the dromedaries before daylight. They surprised the first redoubt, made twenty prisoners, fired with a cannon which they found there upon the other redoubts, and greatly attracted the enemy's attention. General Lanusse then put his troops in motion, the officers of the other divisions doing the same. A company of carabineers of the 4th light soon took a small post with one piece. General Silly's brigade proceeded against the main redoubt. General Lanusse, at that moment, perceiving that general Valentin had quitted the sea-shore, and that, as he was directing his march towards the redoubt and the Roman Camp, his brigade was checked by a heavy fire, hastened to the spot, rallied, and led them back to the charge. At that moment he received a mortal wound. The impulse he had given the troops began to abate. No orders were given to form this brigade, which was dispersed by the enemy's fire behind the sand-hills. The 4th light, forming the head of general Silly's brigade, met, near the angle of the redoubt, the 32d, which, in the dark, had gone too much to the left. A little disorder arose from this accident. The 4th light, unable to clear the ditches of the redoubt, proceeded round their left, and were repulsed by the first line of the English. The 18th, separated from the 4th, by the mistake of the 32d, were unable to force the redoubt.

The 32d, commanded by general Rampon, afterwards attacked the first line of the English, and was repulsed, Rampon having his horse shot under him, and his clothes pierced with balls. Sornet, adjutant commandant, was mortally wounded in advancing, and the grenadiers under his command could not penetrate the enemy's lines. General d'Estin followed the road of Aboukir, and advanced in the interval between the right and the centre of the enemy's first line, where, being received with a sharp fire from the second line and the redoubts, he retired from the field, after being slightly wounded. Hausser, who commanded the 21st light infantry, under D'Estin, had his leg and thigh carried away, and that demi-brigade remained without an officer to command it, in the midst of the English army, a regiment of which was detached to cut off their retreat. The second battalion effected their retreat, but three companies of the third battalion, partly composed of Copts, enlisted in Upper Egypt, and who were detached as *sharp shooters*, were compelled to lay down their arms. Thirty-seven men who guarded the colours refused to yield, and were all slain. Eppler, chief of brigade, who had marched a little

more to the right, was wounded, and his grenadiers repulsed. The small detached bodies forming the centre were too advanced, before their left was secured by the taking of the main redoubt. Almost all the corps had attacked in one line, without support, and insulated from each other. Their movements had been disconcerted by the darkness of the hour, and several of their principal officers were killed. The soldiers remaining exposed to a heavy fire, without receiving orders, dispersed themselves behind the sand-hills.

‘ The right wing remained, according to the preconceived dispositions, at the distance of something less than cannon shot from the centre of the English, waiting the success of the left, to begin its attack. As soon as general Reynier heard of the brave Lanusse’s wound, and the disorder of the centre, he made his wing advance to their support, giving orders to general Damas to remain with the 13th, between the two lakes, to occupy the enemy’s left, and to push some sharp shooters towards the canal.

‘ After the failure of this first attack, the dispersion of the troops, and the loss of general Lanusse, further efforts were useless; because, before the action, every expectation of success had been founded on a first shock. Several of the principal officers being slain, three-fifths of the army that were dispersed could not rally and form again under the enemy’s fire, to hazard any new attack. The right wing was too weak to make any attempt by itself on the enemy’s centre, protected by the main redoubt, the Roman Camp, and their right wing. If the French had retired at this moment, their loss would not have been very great; the English would have considered this affair merely as a general reconnoitring; and the army would have remained strong enough to keep the field, and to attempt some new movement on the first favourable occasion.’ p. 262.

There is but one conclusion to be drawn from this laboured narrative—that the French were defeated in every point; and when general Reynier says that he made his left wing advance, it is immediately admitted that they effected nothing. It is well known that Reynier, from the beginning to the end, refused his wing; nor does he attempt to say, that, when ordered to advance, it did so. We have seen the plan of the attack, which Reynier claims as his own, in which his wing was directed to advance and assist the centre. In short, the most rooted hatred to Menou and the English seems to have dictated every part of the narrative; and the confident assertions of the author cannot, we suspect, be supported by facts. We mean in the present number to consider sir Robert Wilson’s narrative, and shall therefore only add, that general Reynier must support his representations by some authority, before he can oppose, with success, sir Robert’s returns of the numbers of both armies. These are copied from the originals, which, if general Reynier be correct, must have been falsified—an accusation for which there is not the slightest foundation. Menou undoubtedly committed many errors; but he was opposed in his own army by a powerful party, and obeyed, we apprehend, with a sullen reluctance by

his officers and men. It may be doubted whether, on some occasions, he was not betrayed. The English force is apparently exaggerated, to save the credit of the French troops, and the languor of its exertions more fully dwelt on, to criminate the general. From all these circumstances, we may fairly conclude that Reynier's memoirs will not be the source from which the cautious historian will in future copy. We need not enlarge on the subsequent details, since they abound with similar, and, as we shall have occasion to show, equally unfounded reflexions.

The physical and political account of Egypt is, as we have said, very interesting. In short, it conveys more real information in a narrow compass than we remember to have seen. The difference of the level of the Red Sea and the Mediterranean is not now first communicated; but the whole passage is very interesting.

‘ The manner in which the chain of mountains on each coast of the Red Sea terminates, and the low lands which form a species of valley in the isthmus of Suez—a valley inclosed on each side with sand-hills, stretching to the foot of the mountains, particularly on the side of Asia—would lead us to suppose that in former times there was a communication between the two seas by a strait, since filled with sands brought thither by the opposing currents, and the accumulation of the mud of the Nile at the mouths of that river. Some extraordinary change which has altered the level of the Mediterranean—since that is twenty-five feet lower than the Red Sea—may have contributed to the first formation of the isthmus, which has since been greatly increased by the mud of the Nile.

‘ The moving sand-hills extend (as will be seen in the map) from Abouroak and Bir-deodar beyond EL Arish. They occupy the entire space lying between the Mediterranean and the mountains of Arabia Petrea, whose base they cover. The winds, which in this country are considerably uniform, have given the same direction to all the sand-hills. They stretch generally from the north-west to the south-east, and are separated by narrow valleys. It is only in the lower of these sand-hills, usually lying at the foot of higher ground of the same nature, that water is found by sinking wells of several feet in depth. Palm-trees, which grow on these sands, are a sure indication of water.

‘ These moving sands, and the inequality of their surface, render a march particularly toilsome, and are the greatest obstacle to the passage of the desert by an army.’ p. 4.

The wind has evidently raised the sand-hills, which destroy the communication; but it suggests some important views. From the face of the country, it is evident that the isthmus did not at one time exist. The result then is, that the level of the Mediterranean must have been higher, and the current at the straits consequently greater. In effect, we find a great part of Dalmatia gained from the sea; and, at a distance from the present shore of the Crimea, are marks of a former sea, and of the

rings by which ships were fastened to the rock. We omit many similar facts. So far as respects Egypt, the stoppage of the ancient channels of the river, which has occasioned immense lakes, nearly balances the land gained by the deposition of the mud of the Nile; or the depredations of the sea are perhaps the most considerable.

Among the political details, we find an account of the system of war adopted, and the fortifications constructed by the French. The inhabitants were, it is said, 'to be won by their attentions and civilised.' Bonaparte, it is added, 'rapidly seized the system for these purposes.' The comment is wanting: but sir Robert Wilson will supply it; and if his evidence be suspected, even Denon will serve the purpose. As the system was 'seised with rapidity,' the massacre at Alexandria was perhaps the first part.

To fortify Egypt must be a very difficult task. Even Alexandria cannot be made a strong post. This, however, and Ramanieh, are the only spots that can be fortified with tolerable success. The numerous forts garrisoned by the French troops divided their army too much, and compelled them to yield in succession, with little loss to the assailants. With the command of the sea, Egypt may be held by the two posts just mentioned. Without it, the tenure of any possessor is insecure. One great object of the French, as the fortifications must be necessarily weak, was to form roads, so as to defend Egypt by an army. This object was not completed; and indeed no army could defend Egypt, if the entrance to Alexandria were open, as it must be, to a superior naval power.

The account of the Arabs, though short, is peculiarly satisfactory; that of the Fellahs has, however, greater claims to novelty.

'The Fellahs, or cultivators of Egypt, have a great resemblance in character to the Arabs, and are probably descended from a mixture of the first irruption of Arabs with the ancient inhabitants. They preserve the same distinction of families; and those that live together in a village form a species of tribe. The animosities between families or villages are as strong as those among the Arabs: but the extreme dependence of the Fellahs has robbed them of the lofty and independent temper of the Arab. The Fellahs vegetate under a feudal power, the more rigorous because it is divided, and because their oppressors form part of the government which ought to protect them. But, with all the disadvantages of their situation, they endeavour incessantly to imitate the independence of the Arabs, and are proud of calling them ancestors.

'The Fellahs are bound by families to the lands they cultivate. Their labour is the property of the *mukhtesims*, or lords of villages, of whom I shall speak hereafter. Although the Fellahs cannot be sold, their condition is more wretched than absolute slavery. They indeed possess and transmit to their children the lands allotted to their fami-

lies; but they cannot alienate them, and scarcely can let any part without the permission of their lord. If, wearied out with oppression, a Fellah quits his village, the mukhtesim has a right to pursue and arrest him. The hospitality practised by the Fellahs in common with the Arabs opens an asylum to the fugitives in other villages, where they hire themselves as labourers, and remain in safety, if the proprietor is not sufficiently powerful to wrest them from the place. They are also received and sheltered among the Arabs.

‘ The Fellahs who remain in a village partially deserted by the cultivators are more unfortunate than the fugitives. They are compelled to support all the labour and pay all the dues of the fugitives; and, often reduced to despair, they entirely abandon the village, and engage themselves as domestics of the Arabs of the desert, if they can find no other secure refuge. Many villages are to be seen wholly deserted, and the lands belonging to them uncultivated; the inhabitants taking this method to punish the excessive avidity of their lords.’
P. 59.

‘ It would be difficult to conceive men in a more unhappy condition than the Fellahs, if they were acquainted with any medium of comparison, if their character and religious prejudices did not incline them to resignation, and if they were not persuaded that the cultivator of the land is destined to enjoy no milder fate. It is not enough that they pay to the government and the mukhtesims the larger share of their harvest, that they are compelled to cultivate without hire the oussieh or the particular land of their lords, that the mukhtesims daily lay heavier impositions upon them; the governors of the provinces moreover require subsistence for their troops, forced presents, and almost every species of arbitrary exaction, the names of some of which add insult to oppression, such as—*raff el medzalin*, the composition for tyranny. It is comparatively little that the laws are feeble and ill administered, that redress is not to be obtained by the cultivators without bribes, that being unable to purchase redress, and assuming the right to obtain it for themselves, they are obliged to pay for that offence, and that even flight cannot always screen them from these oppressions; to aggravate the evil, the Arabs who immediately surround their lands tax them for their protection against other tribes;—a protection in words only, since, notwithstanding the contribution, they do not the less plunder the harvests of their tributaries; and when the government pursue and disperse the Arabs, punishments and new exactions fall upon the heads of the unfortunate cultivators, whom the Arabs always force into their party.

‘ To this miserable condition is to be attributed the general indolence of the Fellahs, their temperance, their distaste for every species of enjoyment, and the habit of burying their money; which last custom, however, is common to them with all the other classes. Certain to draw upon themselves by an appearance of easy circumstances new contributions, often beyond their means, they are peculiarly careful to disguise what they possess. Very different from the European farmers, who put on their gayest apparel when they visit their landlords, the Fellahs studiously cover themselves with the worst of their apparel when they appear before their lords.’ P. 67.

The merchants and artisans of the cities are not much happier than the Fellahs. The Cherifs of Arab origin form a more elevated class; and the proprietors of villages, living on their rents, chiefly the descendents of the officers who conquered Egypt under Selim II. are of superior rank. The number of the last, however, was greatly diminished by the oppressions of the Mamelukes, with whose origin and character we are now well acquainted. The following remarks are curious:

‘ These slaves are of various countries. Some are Russians and Germans, taken in war; but those which are most in number, and most esteemed, are from Georgia, Circassia, and other parts of Mount Caucasus. These, more frequently than any other, arrive at the highest employments. This domination, of men born in Mount Caucasus over Egypt, is a circumstance worthy of notice. Going back to the earliest times of history, we find Egypt conquered by Cambyses, and governed by Persians sprung from these mountains; the Mamelukes seized upon Egypt after the caliphs, and were replaced by Turks, also springing from Caucasus.

‘ No historical monument proves that the conquest of Cambyses was not preceded by some other emigration from these mountains. Traditions speak indeed of conquests made by Sesostris; but when we consider the repugnance which the inhabitants of Egypt have always shown to the quitting the banks of the Nile, it cannot be imagined Sesostris made his conquests by emigrations from Egypt; especially as, on the other hand, we see from the earliest time the population of Caucasus sending soldiers to Egypt. This observation does not at all affect the question so long agitated, of the origin and antiquity of the people of Egypt; or of the influence which that nation had in the remotest ages, as the cradle of the arts and sciences, on the civilisation and sciences of other countries. Egypt may have received soldiers from Caucasus, without the nation having originated in Asia. A superior class, exercising the administration of the government, and performing the functions of religion, may have been instructed in the sciences, and that to the exclusion of the rest of the people, without having received the principles of their science from any other nation. A few sages might travel into other countries; instruct nations; civilise them; and, in governing them, direct their conquests; without these colonies and conquests having been made by great emigrations from Egypt.

‘ If the magnificent ruins of temples in Upper Egypt are monuments of perfection in the arts and sciences, are they not also monuments of the slavery and superstition of the people? Zodiacs cut on some of these temples, by which has been ascertained the age in which they were built; the observation that the most ancient are those nearest the cataracts and sources of the Nile, and that the figures painted and cut on these monuments have the African character; are facts from which it may be concluded that the population of Egypt, or rather the class that introduced civilisation and arts into Egypt, emigrated from Africa, following the course of the Nile.’ p. 87.

The revenues of Egypt have been computed from thirty-five

to forty millions of livres; but under the French government they were from twenty to twenty-five millions, about a million sterling. The population of Egypt is under three millions; that of Cairo from 250 to 300 thousand.

ART. III.—*History of the British Expedition to Egypt; to which is subjoined, a Sketch of the present State of that Country and its Means of Defence. Illustrated with Maps, and a Portrait of Sir Ralph Abercromby. By Robert Thomas Wilson, Lieutenant Colonel of Cavalry in his Britannic Majesty's Service, and Knight of the Imperial Military Order of Maria Theresa. 4to. 1l. 11s. 6d. Boards. Egerton. 1802.*

WHEN facts, published in one account, are expressly contradicted in another, it is often difficult to discover on which side the truth resides.

‘Quod verbo dicitur, verbo negare sat est.’

In the present instance, precluding for a moment every other consideration, we shall merely consider the evidence of two persons who stand apparently on equal ground, and whose assertions are essentially adverse. And, in comparing their narratives, we must first inquire which is the more generally credible. The writer who contradicts facts commonly known, lessens the force of his evidence in other points. In this instance general Reynier's accuracy may be brought to a test. He has particularly committed himself in two assertions, which are capable of being refuted by numerous witnesses; and his other assertions of course become questionable. He tells us that the English troops lay down in their boats when rowed to land, and that the forty-second regiment laid down their arms when attacked on the twenty-first of March. These were not transactions in the dark or in a corner. They have been for months publicly denied, without the slightest support on the part of the asserter. Again, when we see a general prejudice pervade a publication, we necessarily suspect the author, even where he appears most impartial. This observation will fairly apply to general Reynier; for, whatever may have been his opinion of English spirit, to lessen their character must add to the criminality or folly of Menou. These then are circumstances which must lead an impartial inquirer rather to confide in the present author than the French general. We *might* indeed have added, that the French dispatches, perhaps penned in haste, have not been, *in every instance*, remarkable for their accuracy, but that we once heard a person warmly reprehended for daring to suspect that Bonaparte himself was capable of exaggeration.

While then, on general grounds, we are rather inclined to credit sir Robert Wilson than his opponent, we have additional reasons from many collateral circumstances. In several of the disputed points, particularly the returns of the English army and the French garrisons, he gives the official papers; and it is rather a deeper crime, than gilding a narrative with colours not its own, to add a signature to a fallacious statement. With respect to the kindness with which each nation is represented to have been received in Egypt, we can perhaps believe both. Neither could be more oppressive than their former masters; and a change, even unaccompanied with any alleviation, is some relief. We suspect, however, that the English *was* the most favoured nation; for *they* were guilty of no wanton massacres, no oppressive exactions. They paid for services, and even rewarded kind intentions. We see also that an Englishman could wander *more* than twenty paces from his column without danger of assassination, and could visit the pyramids without the aid of a considerable detachment. We shall then rest on sir Robert Wilson's account with some security; and, for the reasons assigned, give the preference to his evidence, without being suspected of too great partiality. We ought, however, to add, that Reynier, if he have any regard for his own character, cannot pass over contradictions so decisive without some notice. Authorities which may contribute to the force of an *ipse dixit* should be subjoined to a future edition of the narrative. We must not, however, wholly pass over the circumstances which gave some *colour* to his reports. We perceive in the general orders that the troops were commanded to *sit* down in the boats; and, in the attack of the twenty-first, the forty-second regiment was certainly for a time broken. These facts, nevertheless, do not warrant the representation.

If, however, the statement now before us remain uncontradicted, it will add greatly to the character of the English army and its leaders. We may perhaps ask, why their knowledge of the country was not more particular and correct, when they had the information of Turkey at their command, while the French were surrounded with faithless friends and forced allies? This we cannot answer; but the local knowledge was evidently defective in the most essential points. On the other hand, the same deficiency was conspicuous in the French army; for Menou in effect resigned Egypt when he opposed the landing with such an inadequate force, and when afterwards he failed in concentrating his troops. The campaign was, however, on the whole, highly brilliant; for when Englishmen fought with equal numbers of the veteran troops of France, they always obtained a signal victory. In the affair of the twenty-first of March, the French were assailants, in greater numbers, and, notwithstanding the advantage of a little surprise, were completely defeated.

The narrative of sir Robert Wilson is clear and judicious. He refers always to authorities which stamp authenticity on his details; and, when these are necessarily wanting, the calm good sense, the clear unadorned account of the historian give the strongest proof of his veracity. He was in no subordinate situation, and seems a very adequate judge of what he saw.

‘As to the contents, I solemnly declare to the British nation, that I have endeavoured to relate a faithful narrative of a campaign, which, combined with the naval victories, and their own magnanimity, have elevated the glory of our country to the proudest altitude. Nor should England pride herself alone on the military services of the Egyptian army: throughout the war her troops have fought with equal gallantry: but she may also boast that the moral conduct of that army has exalted her fame on a foundation more durable than victory, erecting her monuments of honour upon the gratitude and admiration of mankind.

‘It was impossible to travel through a country (unattended by any escort, as was frequently the case, experiencing the kindest attentions of friendship from every individual of a people hostile by religion, prejudice, and former ill-usage to Europeans) without reflecting with considerable gratification on the causes which produced these acts of hospitality in favour of Englishmen. There was a vanity justly indulged in reflecting, that a Frenchman could never venture to pass through the same districts, even when the French army ruled with uncontested dominion, unless guarded by a force sufficient to command his security.

‘In the Deserts of Libya, and throughout Egypt, a British uniform was equally respected with the turban of Mahometanism, and the word of an Englishman esteemed sacred as the Koran.’ p. xi.

A singular circumstance, however, occurs in the course of the narrative, where it is said, in a note, that the Mahometans abused ‘the Christian dogs’ in the presence of the English, thinking, that, as their faith was somewhat different from that of the French, they were *not* Christians.

The remainder of the preface relates to general Reynier’s mis-representations; and the passage is transcribed in the second translation of ‘The Campaign in Egypt.’ The chief object is to correct the false statement of numbers; and we observe that in six corps only, 4200 men in general Reynier’s narrative are reduced by sir Robert to 1143, a difference of more than 3000. The French army nearly doubled the British; and when, in some altercation respecting the antiquities, Menou observed to lord Hutchinson, after the capitulation, ‘that he was certainly obliged to yield to a general supported by so many thousand men, and with such an artillery,’ his lordship answered, ‘that these reproaches were not handsome, since he had never cast any on him for allowing an inferior army to gain the country; nor should he even now make such a recrimination’ (p. 219).

We have enlarged sufficiently on the disagreement in the two narratives, and given a general outline of the present author's merits. We shall subjoin a somewhat more detailed account of the expedition.

Sir Robert Wilson is not the decided panegyrist of the commanders. Having seen with his own eyes, he advances, in every instance, his own opinions, though with proper deference, and due allowance for the undiscovered nature of the country. The events of the thirteenth of March, when the army first advanced, were disastrous; and sir Robert Wilson offers his remarks very freely.

‘ This action had been highly creditable to the gallantry and discipline of the British, whose movements were executed with the same steadiness and accuracy as if at a review in England. The conduct, exertions, and animating example of the general officers universally, were never exceeded; and when it is remembered, that the guns were dragged by sailors through a deep and burning sand, the rapidity of their movements and their success is highly meritorious. Happy would it have been, however, that the army had never advanced beyond the first captured position; as far as that it had gloriously triumphed. The loss which it had sustained, though considerable, was unavoidable; but it was a fatal movement in the event which brought it so considerably within cannon shot of the second position, and where it was halted so long. If instead even of finally abandoning so important an object, part of the army had been marched to the left, obliquely over the ground which lay between Lake Maadie and Lake Marcotis subsequently inundated, and then formed to the right when the left reached the line of Pompey's Pillar, thus attacking the south front of the position, whilst the right of the eastern front was attacked at the same time, no doubt can now exist of its having been easily carried, and most probably the towns of Alexandria, Old and New. Forts Crétin and Caffarelli could have opposed but little resistance; and if they had held out, must have surrendered long before the arrival of general Menou. Let it not be objected that this knowledge was only acquired at the subsequent surrender of the city. Had not the appearance of that ground, from the nitrous salt upon the surface, and partial sappiness, been deemed evident proofs of its total marshy nature, its examination would have opened the weak part of the position, and rendered the movement obvious; but the eye was then unacquainted with the phenomena, and the deception was natural. The loss of the English was about 1100 men killed and wounded. The French of course did not suffer so much, but above 500 of them were put *hors de combat*: four field pieces were also taken, and a great quantity of ammunition. Sir Ralph Abercrombie in the action had a horse shot.’

P. 22.

In the landing, which is described with singular precision and perspicuity, had sir Sidney Smith's advice been adopted, the surrender of Aboukir must have followed without an effort

to preserve it. He advised a previous attack of the fort at the entrance of Lake Maadie; in consequence of which the French would have suffered severely from the fire of the gun-boats, which would have borne on them in their retreat. Sir Ralph Abercrombie was however, with reason, unwilling to divide his force, as he knew not by what numbers his landing would be opposed. The action of the thirteenth, though highly creditable to the steadiness of the British army, is represented as disastrous, and the attempt to advance as productive of no particular advantage. On the twenty-first the French attacked our army; but this is considered to be a striking error in Menou, as the great object of sir Ralph Abercrombie was to advance; and he might have been soon attacked in an advantageous position which the French commander abandoned to become the assailant. Yet Reynier seems to admit the propriety of the attack, and claims, in conjunction with Lanusse, the merit of the plan—of a plan in which he, nevertheless, refused to co-operate. The event is known: the French were repulsed with disgrace, by one wing only of the British.

We have said that the attack was unexpected; yet sir Sidney Smith received intelligence of the intention from an Arab. The army was, as usual, under arms before day-break; but the commander in chief was not at his post, nor was there a sufficient supply of ammunition. We observe, in another account, directions to the soldiers to lie on their arms, as the enemy may be desperate enough 'to make an attack by night.' This order is dated March twenty-first, and seems, from Mr. Anderson's representation, to refer to the action itself. It was, however, evidently issued on the evening of the battle, as it constitutes an order of general Hutchinson's. We consider this action as more decisive than sir Robert Wilson is willing to believe it; since it accustomed the troops to the French, and taught them that, with courage and steadiness, they were not so invincible as they appeared on the plain of Marengo, or the hills of Jemappes.

Rosetta and the adjoining fortresses fell in succession; but the conquest of Ramanieh completely divided the French force. The great and general error of Menou was, as we have observed already, the separation of his troops; and Reynier is decidedly right in thinking that Egypt ought to be defended by an army. The post of Ramanieh connected Cairo and Alexandria; and, after its fall, each fortress could not but yield to forces greatly inferior, on the whole, to those of the defenders.

The Turks could not always be restrained from mangling and cutting off the heads of their prisoners. This they justified by the massacre at Jaffa, a circumstance that introduces details at which humanity will shudder. The massacre of 3,800 prisoners for the fault of 500, which, however, in these was not

voluntary, is an almost insupportable reflexion; but the tale has been already told in our own language, we believe by Mr. Baldwin, and we can only add that, on the testimony of Assalini, a physician of considerable ability, the plague was occasioned among the Turks by the putrefying carcases that surrounded them, and that it afterwards made considerable ravages in the French army. The *necis artifices* thus perished by their own device; but the principal escaped. It is well observed that such a fact should not be alleged without some proofs, but that it would be ungenerous to commit individuals who gave the information. The writer adds that it was Bonn's division which fired, but that the general was absent. Kleber remonstrated strongly against the firing, but Kleber is no more; and the chief of the *etat-major* refused to execute the order unless written. Berthier, however, was sent to enforce it; for writing would remain. But what can be said to the second accusation? We shall transcribe the passage without a remark.

‘ Bonaparte finding that his hospitals at Jaffa were crowded with sick, sent for a physician, whose name should be inscribed in letters of gold, but which from weighty reasons cannot be here inserted: on his arrival he entered into a long conversation with him respecting the danger of contagion, concluding at last with the remark, that something must be done to remedy the evil, and that the destruction of the sick at present in the hospital was the only measure which could be adopted. The physician, alarmed at the proposal, bold in the confidence of virtue and the cause of humanity, remonstrated vehemently, representing the cruelty as well as the atrocity of such a murder: but finding that Bonaparte persevered and menaced, he indignantly left the tent, with this memorable observation: “Neither my principles, nor the character of my profession, will allow me to become a human butcher; and, general, if such qualities as you insinuate are necessary to form a great man, I thank my God that I do not possess them.”

‘ Bonaparte was not to be diverted from his object by moral considerations; he persevered, and found an apothecary who (dreading the weight of power, but who since has made an atonement to his mind by unequivocally confessing the fact) consented to become his agent, and to administer poison to the sick. Opium at night was distributed in gratifying food, the wretched unsuspecting victims banqueted, and in a few hours five hundred and eighty soldiers, who had suffered so much for their country, perished thus miserably by the order of its idol.

‘ Is there a Frenchman whose blood does not chill with horror at the recital of such a fact? Surely the manes of these murdered unoffending people must be now hovering round the seat of government, and

‘ If a doubt should still exist as to the veracity of this statement, let the members of the institute at Cairo be asked what passed in their sitting after the return of Bonaparte from Syria: they will relate that the same virtuous physician, who refused to become the

destroyer of those committed to his protection, accused Bonaparte of high treason in the full assembly, against the honour of France, her children, and humanity; that he entered into the full details of the poisoning of the sick, and the massacre of the garrison, aggravating these crimes by charging Bonaparte with strangling, previously at Rosetta, a number of French and Copts, who were ill of the plague; thus proving that this disposal of his sick was a premeditated plan, which he wished to introduce into general practice. In vain Bonaparte attempted to justify himself*; the members sat petrified with terror, and almost doubted whether the scene passing before their eyes was not illusion. Assuredly all these proceedings will not be found in the minutes of the Institute; no, Bonaparte's policy foresaw the danger, and power produced the erasure; but let no man, calculating on the force of circumstances which may prevent such an avowal as is solicited, presume on this to deny the whole: there are records which remain, and which in due season will be produced. In the interim, this representation will be sufficient to stimulate enquiry; and, Frenchmen, your honour is indeed interested in the examination.' p. 74.

We may add, that, if these circumstances be true, the physician, from every concurring observation, must be DESGENNETTES. It may be asked if none escaped. On this point we find no information; but we have reason to think that mysterious appearances put a very few on their guard, who rejected the drugged posset, and escaped to this country. If the whole be authentic, we wish the tale to be translated into every known language, addressed to its author and contriver, with the simple motto—'Thou art the man!'

The point on which much future success rested was the acquisition of Ramanieh, which was obtained with little loss, though the garrison escaped to Cairo. It has been said that the whole might have been captured by an immediate attack on the fortress, which was not capable of great resistance. Sir Robert Wilson states the arguments for and against the *coup de main* with much plausibility; yet perhaps, for so young an officer, somewhat too confidently. We regret, without blaming, that better local knowledge had not been obtained; and we would hint, with the utmost deference, that sufficient advantage was

* Bonaparte pleaded that he ordered the garrison to be destroyed, because he had not provisions to maintain them, or strength enough to guard them; and that it was evident if they had escaped, they would act against the French, since amongst the prisoners were five hundred of the garrison of El Arish, who had promised not to serve again, (they had been compelled in passing through Jaffa by the commandant to serve); and that he destroyed the sick to prevent contagion, and save themselves from falling into the hands of the Turks; but these arguments, however specious, were refuted directly, and Bonaparte was at last obliged to rest his defence on the positions of Machiavel. When he afterwards left Egypt, the scavans were so angry at being left behind, contrary to promise, that they elected the physician president of the institute; an act which spoke for itself fully.

not taken of the army's division and disaffection, of their dislike to the service, and their indignation at having been forsaken. The behaviour of the troops which guarded the convoy under the command of colonel Cavalier, fully justifies the dependence that might be placed on these circumstances.

This delay, which, with every allowance, seems to be singular, is explained and apologised for by our author from the difficulty of forwarding the necessary supplies. The troops, however, at last advance and join the Mamelukes. Of the appearance of the latter we shall give some account.

‘The next evening Mr. Hutchinson, &c. returned from the Mameluke camp, then six miles distant, and spoke in the highest terms of their reception, the order, appearance, and manners, which elevate the Mamelukes so much above the Turks.

‘The next morning Osman Bey Tambourgi, attended by seven others, came to visit the general, and were highly pleased with his frankness and unequivocal declaration of his sentiments with regard to them. They had been by arrangement, for fear of giving offence, previously with the captain Pacha, who exerted himself to remove from their minds all apprehension and suspicion.

‘Osman Bey was a handsome lusty man, of fifty years of age, ornamented with no distinguishing insignia, except a beautiful diamond hilted dagger, which belonged to his master, benefactor, and predecessor, Morad. Under his command were eleven Beys; but their united efficient force, not including their numerous followers, did not amount to above twelve hundred men. These were all richly dressed, well mounted, appointed, and armed. Individually, without doubt, they are superior to any cavalry in the world; but collectively, British dragoons must, from their physical superiority of strength, weight, and velocity, overpower in a charge more than an equal number of them.

‘The Mamelukes generally are fine men, and seemed likely to continue so another generation, if judgment might be formed from the beautiful young Georgian boys in their possession. No air of sorrow appeared in any face, except in the countenances of some Frenchmen who had deserted or had been taken, and who were afraid of being exposed to the shame of returning amongst their comrades, after the abuse they had suffered, and therefore still continued in the service of their unnatural masters. Still the sentiment of love for their native country was not to be subdued, and they miserably pined in their slavery.

‘The Beys were men of abilities. Mohammed Elfi, so called from Morad having paid 1100 dollars for him, which is an honourable distinction now attached to his name, and who has since fled into Upper Egypt, was particularly clever. Osman Bardici, afterwards severely wounded, was the most active, and Achmed Bey the most endowed with the knowledge of European politics, being an Italian by birth, and having been an hostage for the fealty of Morad Bey to the French.’ p. 120.

The siege and capitulation of Cairo are events well known; but the narrative is clear and compact. The terms were undoubtedly favourable; but the circumstances of the British army were pressing. Our author's description of the pyramids and the sphinx is peculiarly accurate and interesting. The features are, he remarks, feminine, and of the Nubian cast. He supposes the figure to be hewn out of the rock on which it appears to recline. Instead of describing the city and fortifications of Cairo, we should prefer the account of the beautiful little island of Rhoda—an Oasis in the midst of a desert; but that it is scattered through many different parts of the work. Our author seems to condemn general Belliard's surrender, as inconsistent with his duty, when his resources are considered; and opposes, with some success, Reynier's defence of the measure. The reason of the defence was evidently that the preservation of Cairo was a favourite measure of Menou, and its careful supply ought to have been his chief object.

By the fall of Cairo, the brilliant events in the interior of Egypt were at an end; but colonel Loyd's passage from Suez across the desert to Cairo ought to be noticed as peculiarly interesting. It forms a good appendage to the narrative of Bruce, whose veracity, our author tells us, every circumstance tends to corroborate. Sir Robert informs us also, that Mr. Hammer in Cairo obtained a complete copy of the *Arabian Nights' Entertainments* in Arabic. We could wish to know whether it is really a genuine edition of the 'thousand and one;' for, under this title, there are many compilations of a very different nature, and of different merits. We doubt whether any one of this kind have hitherto reached England; and perhaps there may be no work which deserves the name of a 'genuine' edition. It is probably a title only; and every Arabian compiler includes in the volume the tales that he thinks most interesting, or that he can collect. We have little doubt, from the copies we have seen, that, in M. Galland's translation, 'the half is better than the whole.' The continuation is comparatively modern, though it may be found, in some copies, to bear the title of the 'thousand and one.'

General Baird's army passed the desert from Cosseir with less difficulty; and the passage from India to *Upper Egypt* may be found more easy still to the power who commands the ocean. In the present circumstances, water, when sought by digging, was soon discovered, and the supply was steady, even when not very copious.

At Deroute, the French passed the English, and the army of the latter saw above 10,000 men, with fifty pieces of artillery, and its complement of ammunition, defile before them. Three hundred and thirteen were left behind with 100,000 weight of gun-

powder; and the magazines were abundantly supplied to the period of the rising of the Nile, when the English army must have retreated. Nothing can account for the want of energy in the French army but its dissatisfied state, or the incompetence of the commander. The whole garrison, exclusive only of women and children, amounted to 14,252.

The siege of Alexandria is not equally interesting, chiefly as the catastrophe approaches, and is well known; yet the varied scenes fix the attention very strongly; and the author, even in those which are least important, keeps it alive by his manner, and by giving it a general connexion with the whole. Here, again, general Reynier's misrepresentations are noticed, and corrected, we believe with accuracy and justice. The description of the French works forms an important part of the detail; and we again reason to regret the want of previous information. The history of the country, and the curious objects in the neighbourhood of Alexandria, offer little addition to what former travelers have told us. We must hasten to other objects, as our account has been so far extended.

The moral and physical state of Egypt follows. This province is in itself abundantly fertile, and supplies much more corn than her inhabitants can consume; but is still more valuable on account of its central situation; and, in proper hands, it might become the *dépôt* of India, Persia, Arabia, and Africa. Were England to possess Egypt without a rival, the value would be immense, though we are by no means blind to many important political considerations on the opposite side; but on these we cannot now enlarge, nor on the means of defending it. The balance, in a political view, leans to the possession of a strong fortress in that country, which, we think, might be maintained at an easy rate. Some of colonel Wilson's reflexions are highly judicious; but in others his eagerness carries him beyond the proper point.

‘ Russia, under some ambitious monarch, might be induced again to extend her arms, and such an union of force would indeed be a formidable menace.

‘ A nobleman most justly celebrated for the extent of his political knowledge and distinguished capacity, possessing also the best sources of information, relates an anecdote of his being shewn the copy of a plan given in by a Frenchman to the great Catherine of Russia, for the conquest of India, which idea appeared then so gigantic, that he did not much occupy himself with the details.

‘ Some years afterwards Suwarrow entered Ispahan: “then,” says he, “I lamented the inattention, for I thought that I heard his cannon re-echoing in Hindostan, and the wonders of the French revolution have removed from my eyes the cloud of impracticability which I had thrown over the attempt.”

‘ Few perhaps know that Paul the First drew from the archives

this important project, and attempted, in concert with France, the realization; when, fortunately for humanity and his country, death defeated his schemes of ambition and unnatural enmity.

‘England, when she undertook the expedition against Egypt, disclaimed the intention of appropriating the conquest to her possessions; but happier would have been that country, and more advantageous might the arrangement have been made for Turkey, if Egypt had been constituted as an Indian colony.

‘Egypt is necessary to England for security, not as an acquisition of wealth or aggrandizement. The theatre of her wars with France will ever hereafter be extended to those plains, and such an extension of the field of battle must be highly prejudicial to the interests of Great Britain.’ P. 231.

Malta, in our author's opinion, should have been the next object; and this seems at present the subject of contention between England and France. The Turks wish to destroy the government of the Mamelukes; and they will probably succeed. An Indian army might supply their place, and Mahometan soldiers would be less obnoxious to the bigoted Turks; for a proportion of the sepoys generally consists of Moormen. Colonel Wilson disclaims, on the side of the Porte, all intention of massacring the Beys; yet to carry them captives to Constantinople was not much more generous. They would probably soon have ended their lives by the bow-string.

Of the diseases of Egypt, our author speaks at some length; and denies that the plague is infectious. His position is well supported; but the proof of a negative is difficult and dangerous. We admit that it is an epidemic disorder, and by no means so actively infectious as has been supposed. The epidemic or infectious nature of the ophthalmia, our author seems not to be aware of; but on the diseases of Egypt we are led to expect some very valuable information from the different practitioners employed in that country. We have high expectations also from the promised work of Assalini; and we trust moreover that we may receive the remarks of the able and humane Desgenettes. The appendix contains different official returns, which add greatly to the value of the work.

On the whole, we have been much pleased with this volume, which the spirit, the good sense, and extensive information of the author have rendered highly interesting. The language is not, however, always correct; and the terms of art, chiefly French, are somewhat too freely employed. We have had occasion, also, to reprehend our writer, who, we find, is a young man, for assuming too often the character of a judge on the conduct of the ablest generals. His faults, however, are neither numerous nor glaring: his merits are peculiar and conspicuous.

ART. IV.—*Annals of the French Revolution; or, a Chronological Account of its principal Events; with a Variety of Anecdotes and Characters hitherto unpublished.* By A. F. Bertrand De Moleville, Minister of State. Translated by R. C. Dallas, Esq. From the Original Manuscript of the Author, which has never been published. Part second, and last. 5 Vols. 8vo. 2l. Boards. Cadell and Davies. 1802.

THE former part of these Annals, in four volumes octavo, was presented to the public about two years ago; and an account of it occurs in our 28th volume, p. 185; and volume 29, p. 49. Why M. Bertrand, after having been at the trouble of compiling his Annals in his native tongue, should prefer publishing them first of all in English, we know not; unless it be that he judges the principles they profess better calculated for the meridian of London than of Paris, where, nevertheless, we think, in the present state of its politics, he might have hazarded them without any great danger from the consular government. With respect to the translation itself, as we have never seen the French manuscript, we can give no critical opinion as to its fidelity. The style, however, is in the main correct and chaste; and we have no reason to dispute its literal adherence to the original. We were not a little surprised, on opening the first volume of the present part of this *translation* (the fifth of the entire work), at beholding a *French* map of the campaign of the confederate armies under the duke of Brunswick, offering to the *English* reader, not only the *French* names alone of the different mountains, valleys, rivers, and districts, which were successively occupied, but accompanied with a long list of explanations confined for his great benefit to the *French* tongue also: but we were still more surprised when, on taking up the last volume, which, with a sort of Hibernian perverseness of language, is still called a *translation* in its title-page, we found that the whole of it, consisting of notes in the form of an appendix, was also in French, without a syllable of version of any kind, except a short supplement *appended* to this *appendix*, containing a few animadversions on M. Mallet Du Pan's review of the former part of the Annals, and a still shorter correspondence between the author and Mr. Fox, which has been already communicated to the public through the medium of the newspapers. This is a proof of indolence in a translator, which we cannot observe without reprehension.

We now pass on to a review of the work itself, which in this second part extends from the period of M. Bertrand's accepting the office of minister of the marine on the resignation of M. Thevenard, October 1791, to the trial and execution of

the unfortunate monarch in January 1793. In much therefore of this—

‘Præcipuus fragor, et longe pars maxima luctus’—

our annalist was himself a spectator, and, in no small portion of what he beheld, a party deeply concerned. The work, in consequence, comes recommended to us with incontrovertible authenticity; and, abating the prejudices which it obviously evinces from the author's known attachment to the cause of his royal master, may be profitably perused at present, and will constitute a valuable document for the future historian.

The character of Lewis XVI. has never to this hour been sufficiently developed; and it requires more impartiality, and perhaps more study, than has hitherto been evinced on any side, to appreciate it aright. No man exhibited more moral virtue, or was more entitled to the reverence and affection of his country than himself for many years after his union with Maria-Antonietta; nor was ever prince more fortunate in having the virtuous desires of his heart seconded by the princess whom he had espoused. The court of Versailles was at this time the vilest sink of corruption on the face of the earth; and Lewis XV., his grandfather, the filthiest debauchée that ever disgraced a throne, or dishonoured the hoary hairs of age. Young as was the prince at this period, he was too wise to intermingle in the orgies of illicit pleasure to which he was perpetually enticed: and whatever may have been his want of fortitude in subsequent life, he was here bold enough to resist every overture. In deep retirement from the court, he passed his noiseless hours in the society of a chosen and virtuous few; and, in conjunction with his lovely consort, spent the greater part of his time in relieving the wants and promoting the happiness of the villages immediately around them. In the midst of this benevolent occupation, he was called abruptly to the throne by the death of his grandfather: and, whatever errors or deficiencies he afterwards exhibited, they were rather the vices of his court than of himself. Had the court of Versailles been virtuous, he would have continued so, and promoted the happiness of his country as pre-eminently as he had done that of the contracted boundary of his earlier years. Nor would he then have evinced any inactivity or want of resolution to carry into effect his schemes of patriotic benevolence. But the court of Versailles was a new world to him: and though he had been able to resist its temptations at a distance, they soon became too powerful for himself and his royal consort when they were placed within its immediate contagion. Maria-Antonietta fell first from her prior innocence, and fell deepest. The fall of Lewis was less abrupt, and less complete. The native goodness of his heart, and

strength of his intellect, beamed occasionally through the gloom that surrounded him; and though he soon lost all energy to act, he had still energy enough, at times, to resolve upon acting. Yet let us not throw the entire blame of irresolution upon the unfortunate monarch. He was too often surrounded by a ministry as unsteady to their own determinations as himself. Of this we shall select one example from the Annals before us. In November 1791, the legislative assembly had passed several decrees of extreme rigour against the princes who had emigrated. This, however, had not sufficiently satiated the vengeance of the Jacobins, by whom the greater part of the assembly were influenced or intimidated.

“ Their rancour required another violent decree against the emigrants, and the assembly had satisfied them in this point, by issuing one, which not only exceeded its powers, but was even contrary to the spirit of the constitution. This was so evident, that after a minute discussion, the king’s ministers unanimously advised him to refuse his sanction. But as the king had never yet employed this prerogative, the ministers were of opinion, that to prevent its having a bad effect upon the public, and likewise that it might strike the assembly with some degree of awe, it would be prudent to give to this measure an unusual degree of solemnity, by ordering the refusal of the sanction to be carried to the assembly in the form of a royal message, by all the ministers, whose presence would mark their unanimous agreement; and the keeper of the seals, who should deliver the message, might insert in his speech some sentences, enforcing the wisdom and justice of his majesty’s motives for refusing his sanction to the decree.

“ The 12th of November being the day fixed for this message of the king, all the ministers met at the house of the keeper of the seals, that they might go together to the assembly. Before we set out, he called for and drank two large glasses of water. I was afraid he was ill; but on mentioning my apprehensions, he answered, “ No; it is only a precaution I take every time I go to the assembly. The blood boils in my veins when I hear these fellows speak; and if I did not take something to cool myself, I should get into a passion, and be apt to tell them very disagreeable truths.”

“ I hope,” said I, “ all this water will only moderate the passion, without weakening those truths you have to tell them, be they agreeable or not.”

“ The appearance of all the ministers, and a message from the king, (the first the assembly had ever received, and of which the object was entirely unknown,) excited a general and profound silence in the hall and in the tribunes. That of the galleries could only be imputed to curiosity; but in the silence of the assembly there was at least as much uneasiness as surprise. The keeper of the seals began by laying upon the table the different decrees which the king had sanctioned, among which there were two or three which the assembly had expected, for some time, with a good deal of impatience. He terminated this first part of his mission by informing the assembly, that with respect to the decree against the emigrants,

the king would examine it ; which signified, in constitutional language, that the decree was refused. He then drew from his pocket the paper which contained his discourse. Unluckily the water operated at that moment with so much violence, that his colour forsook him, his hands trembled, and his voice failed him so much, that he could hardly read. And what was still more unlucky, the first phrase, instead of relating to the subject of the message, mentioned the refusal of the sanction. He was not permitted to proceed farther. A general murmur arose. All the deputies spoke at once. Every one insisted on being heard, but no silence was to be obtained. They all vociferously exclaimed, " Mr. president, we cannot listen to this message."—" This message is unconstitutional."—" It is the motives for refusing the sanction."—" Call the minister of justice to order."—" Mr. president, the constitution—"—" Mr. president, allow me to make a motion of order." This tumult lasted seven or eight minutes. The ministers waited the issue of it standing. At length the president put it to the vote ; Whether they should hear the message, or pass to the order of the day. The keeper of the seals, entirely disconcerted by this tumultuous scene, sat down with the other ministers, giving up all hopes of being heard.

' To prevent such an unexpected and unfortunate termination of the business, I asked leave to speak. They refused to hear me, and the motion for the order of the day was carried ; after which the president told me that I was now allowed to speak. I rose and said, that I now had nothing to say ; but had I been heard before the last motion was carried, I should have informed the assembly, that the object of the king's message was to acquaint them with the new measures adopted by his majesty for stopping the emigration. This renewed the tumult ; one party insisting on hearing the message, and recalling the decree just pronounced ; the other exclaiming for its execution. But the ministers remaining passive, and the keeper of the seals, who ought to have represented to the assembly, that they had no right, by the constitution, to refuse to hear any message from the king, being silent, the order of the day was adopted.'
Vol. v. p. 85.

Such a general spirit of pusillanimity in the executive power would ruin the best cause of the best king in the world : and we may be the more surprised at it in this country, because we have not of late years been accustomed to witness any thing of the kind. As some apology, however, for M. Bertrand and his colleagues, it should be remarked that our own ministers have not been celebrated as *water-drinkers*.

Every body now knows that a secret understanding had subsisted between the revolutionary government of France and Tippoo Saib, long before the fall of the latter. The proposal for such a connexion was first made, as it appears from the present Annals, during the existence and authority of Lewis XVI. in December 1791.

' At this period a secret message was sent to the king by Tippoo Saib, who demanded of his majesty 6000 French troops, offering to

pay their transportation, cloathing, and maintenance. He was convinced, that with this assistance he could destroy the English army and settlements in India, and ensure the possession to France. That nothing might transpire of this affair, Tippoo had not mentioned it in his council, and had secretly negotiated the business with M. de Fresne, governor of Pondicherry, through the means of M. Leger, administrator of the civil department in India, who understood the Persian language, and who wrote the dispatches dictated by Tippoo relative to this embassy. M. Leger himself came from India to France with this message; and in order to conceal the real object of his voyage, some time before he set out he had declared that his private affairs would oblige him to return immediately to France.

‘As M. Leger was directed to the minister of marine, I informed the king of Tippoo Saib’s proposal: but notwithstanding its advantages, and although the insurrection of the negroes of St. Domingo rendered it necessary to send a considerable force there, under the pretence of which it would have been easy to send to the East Indies the 6000 men demanded by Tippoo, without raising the suspicion of the English government: the natural probity of the king’s mind would not permit him to adopt this measure. “This resembles,” said he, “the affair of America, which I never think of without regret. My youth was taken advantage of at that time, and we suffer for it now. The lesson is too severe to be forgotten.” Vol. v. p. 192.

M. de Moleville proves himself in this passage but an indifferent logician. The reply of Lewis evinces most evidently, that, notwithstanding the great need he had at this moment of the interference of the court of London in his favour—and much as he had reason to depend upon it—he was not restrained from confederating with Tippoo Saib, by any *natural probity of mind*, but from motives of *self-interest* alone. He had learnt wisdom by experience—he was become a sounder politician than during the American war. Under the ill effects of the republican principles countenanced by himself at that time, he was now severely labouring; and he well knew that it was not the surest way to serve the monarchical cause of France, to embark an army for Asia, as he had formerly done for America, to fight against English despotism, and in favour of the rights of man. Could any real benefit, in his judgement, have accrued from such a step, there is no doubt, from this very reply, that he would have been as eager to have embraced it as the directory were afterwards: and there is as little doubt that M. Bertrand himself, who, even at this moment, perceived its *advantages*, and the *ease* with which it might have been accomplished, *without raising the suspicion of the English government*, would, as a minister in the full confidence of his majesty, have strenuously recommended it. It had, in reality, been long a favorite measure with the French government; and, had Lewis XVI. survived the revolution, our Indian possessions would have been as

much endangered before now, as by the too precipitate expedition of Bonaparte to Egypt.

There are few occasions upon which we can find reason to extol the wisdom or the magnanimity of the king's ministers. Involved as the capital, and indeed the whole country, was in anarchy and confusion, it could not but be difficult to select men of talents proportionate to the evils they had to encounter: and the difficulty was at least quadrupled from the immense emigration of royalists which had now taken place in every direction, from the princes of the blood to the lowest order of the noblesse. It was, in effect, this uniform and unpardonable cowardice that ruined the very cause to which they were attached: the old order of society in France has rather been voluntarily abandoned than forcibly conquered; and the king fell a victim to his enemies less from their number than from the dishonourable desertion of his friends. In all the ministers, in all the constituted authorities, there appears to have been far less fortitude and presence of mind than in the monarch himself. A very small portion of real courage and address would have ruled the mob on most occasions; and, much as we may execrate the disorders of the 20th of June, it would be impossible perhaps to witness such a total abstraction of all civil and military authority in this country without infinitely greater mischief. The king had at this time, with a pertinacity that does him credit, refused to sanction the decree relative to the transportation of the non-juring priests, and that for the formation of a camp near Paris. The mobility of the capital were highly incensed upon the occasion, and Petion, as well as the respective municipal officers, in a moment of unparalleled delirium, suffered them to advance armed, first of all to the national assembly, whom they completely intimidated by their presence and remonstrances, and afterwards to the palace.

‘ Every thing had remained quiet in the palace till half after three o'clock, when the petitioners were seen coming out of the hall, and joining the immense populace who were waiting for them without: they filled the garden of the Thuilleries, and the square of the Carouzel, moving tumultuously towards the doors and iron gates of the palace, which the king had ordered to be locked: these they shook with violence, calling out loudly to have them opened. The croud increasing every moment, and their vociferations becoming more and more menacing, a municipal officer endeavoured to reason with the leaders of the mob that were besieging the gates of the royal court. He represented to them that the guard could not, without violating the constitution, and making them responsible, suffer more than twenty petitioners at once to enter the palace; and that if they would commission twenty of them to go and present their petition to the king, the doors should be opened to them. At this moment, when this proposal was about to be accepted, another

municipal officer (Panis) who was within the palace, came down to the iron gate which led to the terrace in the garden, and ordered the guard to open it. Scarcely was this order obeyed, when the multitude that crouded the garden rushed impetuously into the palace, and made it echo with the shouts of *Vive la nation ! vivent les sansculottes !* These shouts being heard in the square of the Carouzel, were there repeated by thousands of brigands, who seeing their companions masters of the palace, would no longer listen to any remonstrance, forced the gate of the royal court, that they might join them ; and by one of those prodigies of strength, which the most violent fits of delirium can alone render possible, they carried a cannon with their own hands into the very hall of the guards.

The king was then with his family, whom he was comforting and encouraging by his own serenity. A noise was heard, which proceeded from an attack upon the doors of the inside of the palace, which his majesty had ordered to be shut : they were beaten in by hatchets and iron crows. The repeated blows given by these being more distinctly heard, the king went by himself into the council chamber, where he found the faithful mareschal de Mouchy, the worthy d'Hervilly, formerly commander of the horse guards, the commander of the battalion of the Fauxbourg St. Marceau, (Aclogne), and three grenadiers of the national guard. At that moment the pannels of the door that led to the next room were broken and fell in. His majesty immediately ordered it to be opened. The first that entered were men of horrid aspects, armed with pikes. Aclogne advanced boldly towards them, and made them lower their arms. Citizens, said he, here is your king, what do you want with him ? Respect this good king. This injunction was repeated by the three grenadiers of the national guard. Two or three of these brigands, half intoxicated, cried mechanically, *Vive le roi !* while others as stupidly roared out, *Petition and address !* The king, whose only care was to keep these furies at a distance from the apartment in which he had left the royal family, hoped to prevent their penetrating any farther into the palace, and to make them go back into the *ail de bœuf*, by going thither himself, under the pretence of showing himself to the people in a larger room, and receiving the petition he was told of. This perilous resolution was formed, announced, and executed at the same instant. His majesty, accompanied by the six persons he had found in the council chamber, made his way with extreme difficulty through the croud that filled the levee-room to the *ail de bœuf*, where he stopped at the middle window, and seated himself on a chair, which being placed on the step within the recess, raised him above the multitude. Mareschal de Mouchy, M. d'Hervilly, and the three grenadiers whom I mentioned before, were close to him, while the intrepid Aclogne was as active as possible in gathering about the window all the men of the national guard then at the palace, whom he could depend upon.

Madame Elizabeth, who was ever swayed by her affectionate solicitude for her august brother, not having had permission to follow him into the council chamber, had placed herself behind the door, which was half open, in order that she might have him always in sight. As soon as she saw him, surrounded with brigands,

going into the next apartment, she darted forward, and seeing one of the late captains of the constitutional guard, dragged him into the croud amidst the pikes, and reaching the *ail de bauf* almost as soon as the king, took a place to the left of his majesty, in the recess of another window. The captain of the constitutional guard (M. de Marsilly) remained with her, and some other persons devoted to the royal family joined her. Several brigands, who had never seen this princess, taking her for the queen, poured forth the most horrible execrations against her. The persons about her were going to undeceive them, but madame Elizabeth would not allow it. "Do not mention my name," said she; "let them think that I am the queen." It was not enough for this magnanimous princess to share the dangers of her beloved brother, she wished to draw upon herself too those that threatened her sister-in-law.

'It would be as useless as disgusting to give a circumstantial account of the gross language, threatening gestures, insults, and outrages of every kind, which the king experienced on this horrid day. It will be easy to conceive the excesses of this horrible collection of the most ferocious brigands, whose patriotism, or rather revolutionary delirium, was raised to a pitch of fury by the fumes of the strong liquors with which they had been lavishly supplied. Some demanded, or commanded by their clamours, the re-appointment of the patriotic ministers, and the sanction of the two decrees. To these the king said; this is not the moment for making such a demand, nor the way in which it should be done. Others, advancing with their pikes raised towards the window in which his majesty was, ordered him, by their vociferations, mixed with oaths, to cry *Vive la nation*. "Well," replied the king, "*Vive la nation*; it certainly has no better friend than myself." One of the monsters, foaming with fury and wine, pushing through the croud, brutally presented a red cap to his majesty, and insisting that he should put it on, placed it himself on the king's head, for which he was loudly applauded by the rest of the villains, who endeavoured to outdo one another in new outrages, exceeding those they had seen committed. This execrable emulation became the patriotism of the moment, and more than once put the life of Louis XVI. in danger, without producing in him any visible alteration of that tranquil and undaunted look which disconcerted the most determined assassins. It was at this time, that a soldier of the national guard, who happened to be near him, saying to him that he must have felt great fear, the king made that sublime reply, which was heard by several persons, and soon repeated throughout the palace: "The man who means well feels no fear. Put your hand here," added his majesty, taking the soldier's hand and putting it upon his heart, "is this the beating of a heart agitated with fear?"

'The queen, accustomed never to compound her dignity for her personal safety, hearing herself named in the clamours of the brigands, was not disposed to wait their breaking into the small apartment in which the king had left her. She thought it more becoming, and perhaps less dangerous also, boldly to brave the danger, than to shun it. She went therefore with her children, and some ladies of the court, into the council chamber just as the croud was entering

it; there she heard, without emotion, the imprecations directed to her, and to the last preserved that commanding and majestic countenance that repels insult and forces respect. The moment most painful to her, was that in which she saw the red cap placed on her son's head. She nevertheless concealed her indignation, and seemed to have paid no attention to that insult. Some moments after, Santerre, one of the chiefs of this insurrection, making his way through the croud, went up to the queen, and seeing the Dauphin's face covered with perspiration, said, 'This child is smothered; why is this cap left upon his head? He then took it off himself, and put it on the table on which the Dauphin was sitting, saying to the queen in a low voice, yet loud enough to be heard by the persons about her majesty, You have very awkward friends, madam; I know those who would serve you much better. The queen looked down, and made him no answer.' Vol. vi. p. 334.

Petion at length appeared in the *sal de bauf*. The croud opened to let him pass. When he reached the middle of the hall, he got upon a chair, harangued the people, and impudently praised the moderation with which they had exercised their right of petitioning. "You will," said he, "finish this day as you began it. Hitherto your conduct has been conformable to the law; in the name of the law I call upon you to follow me, and to retire peaceably to your homes." This army of brigands, as obedient to the voice of Petion as the best disciplined army could have been to the orders of their general, began immediately to move, and filed off through the door opposite to that by which they had entered; that is to say, passing through all the king's apartments. The deputation then requested the king to return to his room, whither they accompanied him. They then went and gave an account to the assembly of the state of tranquillity in which they had left the palace, and the manner in which they had discharged their mission. The assembly expressed their satisfaction to them by loud plaudits. One sentence only in the speech to the king excited violent murmurs; that was, where the speaker said, in the name of his colleagues, that they were come to share all his dangers. It is certain that, at the time this was said to the king, it was a mere gasconade, for there was no more danger to be apprehended for his majesty, nor consequently to be shared with him. But this was not the cause of the murmurs excited by that expression; the blame cast upon the speaker was, for giving it to be understood that the king had been in any danger, and for thus drawing upon the assembly the censure of not having prevented it, as they should have done, by taking into consideration the representations which the directory of the department had made to them on this occasion.

The disapprobation expressed by these murmurs were [*was*] justified, or at least explained by the false account which Petion came and gave to the assembly of what had passed at Paris. "Every thing," said he, "indicated the greatest calm. Persons, property, all were respected. What has happened? The people were passing through the Thuilleries, when several citizens proceeded to the king's apartments.

Those citizens, culpable no doubt, insulted nobody. They proved that they had no design of committing excesses, for they were so numerous, that the public force could not have prevented whatever they might have chosen to commit. I repaired to the palace in order to clear the apartments. The king has had no reason whatever to complain of the citizens, who filed off before him. He said so himself to the deputies and magistrates. Calm is now every where perfectly restored, and I hope will continue."

'I will not pause to refute the gross and awkward falsehoods put together in this recital. I think it enough to have distinguished them by using Italic characters; but the important confession which escaped Petion is not unworthy of remark. He acknowledged, in the most positive terms, the brigands, whom he was pleased to honour with the name of citizens, were so numerous, that the public force could not have prevented whatever excesses they might have chosen to commit. It might at least have prevented their collecting before they were formed, had the municipality given orders for it, conformably to the law, and to the resolution of the department: but Petion was not satisfied with taking no measure whatever to prevent these brigands from arming and assembling, he called upon the national guard to arm and join them, not to suppress, but to follow them! It no doubt required a great stock of stupidity or villany to dare to encounter such a weight of responsibility.

'The assembly loudly applauded Petion's speech, and broke up the sitting at ten o'clock. Thus terminated this horrid day, on which the king owed his life to his presence of mind and cool unshaken courage, the queen hers to the commanding dignity of her countenance, and madame Elizabeth hers to the respect produced by the heroic and affectionate devotion she manifested for their majesties.

'The populace had scarcely left the palace, when even those of their own class, who had not taken an active part in the insurrection, broke out into invectives against those who had excited it, and admired the firm and moderate conduct of the king and royal family. Alas! that the execrable crimes of which this august family became victims, should be such as to make us almost regret that their sad destiny had not been consummated this day! The regicide would have been the crime only of a few villains, whom France would have abhorred, whom a court would have punished. It would have spared the royal family the indignities, humiliations, and outrages without number they were further doomed to suffer. The monarchy might have been saved; at least, if it had perished, the national honour would not have received such a stain; whereas, seven months after, it was in the name of the nation, and by its representatives themselves, that the blood of Louis XVI. was shed, and the anniversary of that horrible crime placed in the number of national festivals.' Vol. vi. P. 347.

(To be continued.)

ART. V.—*Eight Discourses on the Connection between the Old and New Testament considered as two Parts of the same Divine Revelation; and demonstrative of the great Doctrine of Atonement: accompanied with a preliminary Discourse respectfully addressed to the younger Clergy: containing some Remarks on the late Professor Campbell's Ecclesiastical History. By the Rev. Charles Daubeny, L.L.B. 8vo. 9s. Boards. Hatchard. 1802.*

THE subject of these discourses is the most important in the whole circle of theological truths, and ought to occupy the utmost attention on the part of every true Christian. They profess to explain the great points of Christ's character, in the relation in which he stands to us as having been made to mankind—wisdom and righteousness, sanctification and redemption; and he is shown to be the same yesterday, to-day, and for ever. The subject is so interesting, and so well calculated to fill the mind with the highest conceptions of the government of God, and gratitude for the great love manifested to us in our redemption, that it might well have been curtailed of those extraneous remarks which occupy nearly a third part of the volume, concerning infidels, heretics, and the nature of church government—remarks which arise from a mere view of present affairs; and its beauty is more clearly seen when confined entirely to those proofs which require no other knowledge than that which is gained by a due attention to, and meditation upon, the holy Scriptures.

The preliminary discourse is occasioned by professor Campbell's Lectures on Ecclesiastical History. The professor, being a member of the church established by law in the northern part of this island, was naturally inclined to give that establishment all the supposed consequence which the present writer—who is a member of the church established by law in the southern part of the island—ascribes to his own church alone, or to those which follow a similar form of government. We read in the New Testament of bishops, presbyters, and deacons; but it by no means results, that, because these titles are still retained in this island, the characters they are intended to designate resemble those under the same name in the apostolic age, and the first fifty years after the death of John, the last of the apostles. To determine this question, we must consider the duties of each character, as well as the persons by whom, and the authority by which, they were appointed. In the first ages they were chosen by the people, received only a gratuity from the people, were not distinguished by their dress or behaviour from the rest of the people, and were merely known by their office in their religious association. Such a form of government,

nevertheless, however suited to the church of those days, is not necessarily the standard for subsequent ages; and the churches established by law in this island may justify themselves for their departure from the ancient system, in consequence of the difference of circumstances in which they are respectively placed. Neither of them exactly coincides with the supposed apostolic standard; and their little differences from each other are not a matter of very great importance.

Our author is rather too severe upon the professor, and occasionally imputes motives to him which we cannot for a moment conceive to have influenced his conduct. He is accused of keeping back an important quotation of St. Jerome, 'who, in his epistle to Evagrius, wrote thus:—

"That we may know that the apostolic traditions and institutions are taken from the Old Testament, what Aaron and his sons, and the Levites were in the temple, that the bishops, the presbyters, and the deacons claim to be in the church." p. 64.

Now the opinion of St. Jerome is no authority in this question; for, not to mention the length of time between the period of his writings and that of the apostolic age, he asserts only an opinion of which every Christian is as competent to judge as himself, from the documents before him. Aaron and the Levites were a peculiar order of men ordained by God for peculiar purposes, of which the most important was that of typifying our Saviour in the person of the high priest, who alone entered the most holy place; and no person in the Christian church, but our Saviour himself, can be compared with the high priest of the preceding covenant. The Old Testament informs us what were the duties and offices of the Levitical priesthood; the New Testament explains the nature of the offices ascribed to bishops, presbyters, and deacons. We see no resemblance between the two; and, if the parallel could be justly drawn, the papists would be the only persons to derive an advantage from it, since they best might assert, that, as there could be only one high priest under the Levitical law, so in the Christian church one high priest alone is to be tolerated; for, assuredly, no ecclesiastic has such powerful pretensions to such a title as the pope.

But the professor is made to appear doubly-guilty, and Christianity itself is supposed to be involved in this question of episcopacy.

'The independent notions contained in Dr. Campbell's late publication, are those which have already been productive of infinite mischief to the cause of Christianity; and if not timely counteracted, bid fair to terminate in its total destruction. And if Dr. Campbell, with all his acknowledged abilities, had not been a blind worshipper

of his favorite idol, presbyterianism, he could not have acquiesced in a system of church government, "to which all the sources of evidence hitherto known in theological controversy, reason, Scripture, and tradition, (if fairly produced) are equally repugnant." p. 85.

'The arguments which have been since employed in support of presbyterianism, derive their origin chiefly from that spurious spirit of puritanism, which, having first manifested itself in a factious, and for the most part senseless opposition to the order and discipline of the church of England, at length terminated in that fatal separation from it, which separatists feel themselves pledged at all events to justify.

'Such discrimination is necessary to distinguish the glorious cause of our reformation, from that degenerate one, which presbyterianism is at all times vainly attempting to associate with it.' p. 88.

'The chief marks by which the publication of the professor appears to be distinguished from that of most other advocates in the same cause, are that unqualified boldness of assertion and peremptoriness of decision, which certainly prove, not so much the truth of a cause, as the confidence of its supporter.' p. 90.

'His publication appears to me, to contain one of the most hostile, most illiberal, and most unsupported attacks upon the episcopacy of the church of Christ, that ever has been made. Those who would enter more at large into his subject, from the complete satisfaction to be found, in one or other of the publications mentioned in the margin, on every prominent feature of the professor's argument; will be surprised that a man of the professor's acknowledged abilities, should commit himself in the maintenance of points, which have been repeatedly and decidedly disproved.' p. 128.

'When it is considered moreover, that the professor prepared these lectures for the press; we think that what Dr. Johnson said of lord Chesterfield, he might probably, had he been living, have applied on this occasion to Dr. Campbell: by saying, that he had charged his blunderbuss against the church of England, and left it to his executors to be fired off; because he himself was afraid of the recoil: for the professor must have known, it is presumed, that there were not wanting divines in the church of England, (and I add with pleasure, in the episcopal church of Scotland also,) qualified to remove that veil of fallacy, with which, through the concurrent assistance of unfair representation, partial quotation, inconclusive reasoning, and confident assertion, he has contrived to disguise, and thereby disgrace the cause he undertook to maintain.' p. 138.

But why should we be at the trouble of selecting further
 CRIT. REV. Vol. 36. December, 1802. 2 E

proofs of the temper of mind in which our author wrote his discourse, which will meet with a very different reception on this and the other side of the Tweed; when he has saved us the labour by showing, in few words, how far the folly of prejudice will carry a man. *Malo*, says he, *cum episcopo errare quam cum presbyteris recte sentire*;—in plain English, I had rather be wrong with a bishop, than right with the presbyterians.

We have dwelt too long upon this subject, which, if it deserve so prolix a discussion among scholars, should at all times be treated in a very different manner from our author's. Since both churches are established by law in the same kingdom, there is a degree of decency due from the members of each to the other; and our author, when recollecting that all his assertions on the succession of bishops from the times of the apostles rest upon very disputable authority, might have treated the sister church with greater candour. We have no doubt, that, if Dr. Campbell were alive, he would silence him at once by a simple question—Name to me the bishop who derives his authority from the apostles, and show me the list of his predecessors?

We enter now upon the discourses which form the principal part of the volume; and, on the importance of their subject, we agree entirely with the author.

‘Were I called upon’ (he says) ‘to point out the peculiar and distinguishing doctrine of the Gospel; it should not be that of the resurrection from the dead; (though this must be allowed to be an essential one;) but that most important and interesting of all other doctrines, which proclaims salvation to fallen man through the blood of a crucified Saviour.’ P. 186.

The reason for considering this as the most important doctrine in our faith, cannot be assigned on better grounds than by our author.

‘For what is the doctrine of most importance to man in his religious concerns? Doubtless, it is that of his redemption from sin and sorrow, from death and hell; to righteousness and joy, to immortality and glory. The resurrection from the dead would be but an uncomfortable doctrine, unaccompanied with an assurance relative to our condition in another state. It is not sufficient to know, that this life ended, we shall live again; unless we also know that our Redeemer liveth; and that where he is, there we shall be also; provided we believe in him as we ought. It is not enough to know, that we shall, in the end, triumph over death and the grave; unless we also know, that the sting of death, which is sin, is taken away; and that those who die in Jesus, shall rise in him to glory. It is this comfortable consideration which makes us join in gratitude with the apostle, in giving thanks to God, which giveth us the victory over

the grand enemy of our salvation, through our Lord Jesus Christ.'
P. 187.

In fact, the very name of Saviour, by which Christ is known to all his disciples, characterises this important doctrine. In this consists the essence of the Christian religion: it is a truth which was obscurely known to the ancient, and is altogether rejected by modern, Jews. The developement of this truth is the great object of both the Old and the New Testaments; and in showing its various bearings under the titles of Christ, the same yesterday, to-day, and for ever—Christ our wisdom, our righteousness, our sanctification and redemption—if our author introduce many unnecessary, several trifling, and some improper circumstances, we agree with him entirely in the main object he had in view, to impress upon every Christian mind the great doctrine of our salvation, and the glorious means by which it was accomplished.

The first three discourses are appropriated to the character of the Gospel of Christ, as being the same yesterday, to-day, and for ever; and it is well shown that it commenced with the earliest tidings of deliverance to the first mother of mankind; and was declared by types and prophecies to the moment that the Saviour entered upon his gracious office. There cannot be a doubt that what God has revealed is an eternal truth; and this sameness, under the dispensations of the Old and New Testaments, affords numberless instances of discovering the beauties of the Scriptures. In the prosecution of his subject, however, our author seems to be losing sight of the great point in his text.

* The passage in our text, for instance, points out the eternal existence of Jesus Christ the Son of God, and Saviour of the world; that divine person, "who was and is, and is to come," as an essential branch of the apostolic faith; and consequently, a fundamental doctrine of the Christian church. Now, though the human mind is unable to measure eternity, or "to search the deep things of God;" nevertheless, what, on the ground of divine revelation, was the faith of the church seventeen hundred years ago, must continue to be so still; for the fashion of the world can have nothing to do with a business of this kind. Religion, as deriving its establishment from that Being "with whom is neither variableness nor shadow of turning," is not a thing to be new-modelled every day, in compliance with the varying fancies and never-ending speculations of capricious man; but must be expected to wear the character of its divine author, that of being "the same yesterday, to-day, and for ever."
P. 170.

Now the apostle in the text was not considering the nature of Christ's character farther than it stands in relation to us in

three durations of time, yesterday, to-day, and for ever. The first duration being a period far short of eternity, and referring only to that epoch in which it was obscurely prophesied to our common mother that a Gospel dispensation should begin, we are the more surprised at our author's mistaking so palpably the apostle's meaning, since in another discourse he has explained it in this very manner himself, and in the only manner indeed which the words will admit.

‘ If the service of the church from Adam to Christ was the same, the doctrine of it cannot be different ; for the service comprehended the doctrine, and was designed to preserve it. Hence it is, that with reference to his religion it may be said, “ Jesus Christ is the same yesterday, to-day, and for ever.” ’ P. 216.

To explain the sameness of character in the two religions, our author extends his comparison between the services of the Christian and the Jewish to a nicety which cannot be admitted. The great distinction between the two consists in the existence and necessity of sacrifices. The Jew had a temple, an altar, a daily oblation : the Christians have neither altar nor sacrifice. When it is said, ‘ We Christians in the sacrifice of our altar commemorate ’ what was prefigured by the Jewish sacrifices, our author adopts the language of popery, and appears to be thinking of the sacrifice of the mass. When the protestants placed a table in their churches (and in the church of England it is peculiarly called a table), the distinction between themselves and the papists was drawn in the best possible manner.

We need not dwell much upon some other peculiarities in these discourses. It is sufficient to observe, that the writer refers continually to Mr. Jones, and is a favourer of the Hutchinsonian system. Hence we find him endeavouring to introduce the Holy Trinity under the quaint title of ‘ the three great ones ’—a title which is not to be found in Scripture ; and is peculiarly improper in our own language, as the term *great ones* is rather an appellation for those who possess influence under the sovereign, than for the sovereign himself. We have a similar conceit on the redemption, which is said to constitute ‘ the thorough bass of the general harmony of the Bible.’ The natural vehemence of temper which is conspicuous throughout these discourses, is, as might be expected, inflamed at the situation of the present times ; and all the records of history are forgotten, in contemplation of the events to which we have been witnesses.

‘ If the systematic establishment of the Christian faith on the firm basis of divine revelation, was ever necessary, it is peculiarly so in the present day ; which bears witness to the most open and desperate

attack that has ever been made on the Christian religion, since the time that it was first published to the world. And never surely were the clergy more imperiously called upon to bear their most decided testimony to the doctrines of the cross, than under the present awful circumstances of the world. Having marked the progress and direful consequences of that overflowing ungodliness now so much to be dreaded; in manners corrupted, morals depraved, dissipation predominant, above all, in religion publicly discarded, and infidelity as publicly avowed; we must be convinced, if we are to be convinced of any thing, that Christianity has the promise of the life that now is, not less than of that which is to come: and consequently that whoever endeavours to banish it from society, whilst he is a rebel to his God, proves himself, at the same time, to be the worst enemy to man.' P. 456.

Our author is yet to be informed, that there was a time when Christians were brought to the stake for their religion; when their houses were searched for religious books, and the circulation of them was prohibited; when their religious meetings were held by stealth, and to be termed a Christian was a mark of disgrace. How can the present state of Christianity, especially in this country, be compared with that in which it was the object of persecution—in this country, where its ministers are honoured and provided for in the most ample manner; where all access to dignities and emolument is prohibited to those who are not of the Christian faith; and where the circulation of books of infidelity is punished with imprisonment. These alarms on the subject of religion have a tendency to create more mischief than good: a true Christian will always be upon his guard without betraying symptoms of fear; and, in the declining state of infidelity, there is no necessity for a violence, which, were it even prosperous, it would be improper to manifest.

In a subject of less importance, a little ardour is more venial; and we can excuse some warmth in defence of the school at which the author was educated. The rash and ill-founded attack, made by Dr. Rennel on our public seminaries, is well known, from the chastisement he has received on this subject from the late master of Westminster-school, who is now dean of Westminster-cathedral. Our author was educated at Winchester: he feels for the injustice done to the celebrated school of that city; and expresses some degree of dissatisfaction that Dr. Rennel, who has exempted Westminster-school from his general denunciation, did not extend his exemption to another, with which, from his long residence in Winchester, he was so well acquainted.

'The charge in question' (it is justly observed) 'indiscriminate and unqualified as it is, being of a nature to do injury, without the pro-

bability of doing good; the framers of it cannot but expect, to be made amenable to the private judgement of every individual, who feels interested for the credit of the society of which he is a member. For my own part, I should consider myself unworthy the advantages I may have received from a public education, as well as unjust to the sentiment I entertain of the excellency of the Wiccamical institution; did I forego the present opportunity of entering my decided protest against a charge, so far at least as that institution is concerned in it, notoriously false in itself; a charge which I conceive has not been more inconsiderately made, than it has been injudiciously circulated,' P. 417.

This digression is not so improperly introduced as might be imagined, since the author justly distinguishes between a pagan and classic education; and shows the advantage of the latter, in discovering the sources of pagan errors, and teaching the scholar to set a just value on the pure light of revelation. The pagan sacrifices were derived from a pure source; but that source was eventually defiled by horrible superstition; their institution was forgotten, and the faint traces of a tradition alone were retained, and converted to very pernicious purposes. Thus Jews and pagans have both fallen into similar errors: both possessed their sacrifices; but both were too much occupied with ceremonial observances to attend to the grand end for which they were ordained. Christians also may require admonitions upon this head; and if (as we read)

—"there is none other name under heaven given among men, whereby we must be saved, but the name of Jesus of Nazareth;"—Acts iv. 12. it cannot be a matter of indifference, in what character he is acknowledged. For should he not be acknowledged in that most prominent part of his character, in which he has been revealed, as the Redeemer of fallen man; he cannot be acknowledged to any saving purpose. Those therefore who in these enlightened days of the Gospel affect to receive Jesus Christ, in no other character than that of a prophet sent from God, to improve what they understand by the religion of nature; by teaching a more complete system of morality, than that of which the world was before in possession; or as an example of perfect righteousness set up for men to copy after; such persons receive Jesus Christ to their own condemnation; whilst they reject him in the only character in which Christ can stand them in any stead in the day of judgement. For in such case they have received from Christ a law of religious and moral duty, by which they cannot be justified; because they do not keep it; and an example which must condemn them, because they do not imitate it. In the pride of human self-sufficiency they place themselves therefore on the same ground, on which Adam in his state of innocence was unable to stand: and by rejecting the plan of salvation which has been graciously accommodated to their fallen condition, they challenge to themselves judgement unaccompanied with mercy.' P. 365.

This topic is so well discussed in these discourses, that, if they be not calculated for the general reader, and appear too elaborate and studied for common apprehensions, we can recommend them with great confidence to the clergy of every denomination. They will be able to distinguish between the wheat and the small quantity of chaff intermixed with it; and will derive both pleasure and instruction from the mode pursued upon so important a topic. Various passages of Scripture are explained in a very judicious manner; and if the writer were to accustom himself to consider the persons for whom sermons are more particularly intended, he would improve his style, which savours too much of a declining empire; and his arguments would not be the less pleasing and intelligible to the higher class of readers. Every true Christian must applaud him for his intentions, and unite in the wishes he has expressed in the conclusion of his discourses.

‘ If, whilst others of my brethren have been laudably engaged in reforming the lives, and regulating the conduct of their fellow Christians by handling practical subjects, I have judged it more suitable to lay before them a connected series of discourses on one great and fundamental doctrine; from the consideration that some circumstances have led me to trace our common faith to the fountain head, more than many others have been induced to do; and to study and contemplate some of the abstruser points of religion, more perhaps than most of my brethren under different circumstances have deemed necessary; I trust that my present undertaking will not, by a candid public, be imputed to an affectation of displaying deep reading, but to the wish of contributing, in the way I judged myself best qualified, to the support of a cause, in which I am professionally engaged, and to which I am most cordially attached.

‘ Whilst in return for any satisfaction the reader may derive from the perusal of my pages, and from this humble though earnest endeavour to maintain “the faith once delivered to the saints;” all I request of him is, to unite his prayers with mine, that God of his mercy would bring this mysterious subject of atonement home to the heart of every Christian professor; that dwelling with fervent gratitude, on the great theme of redeeming love, his life may bear uniform testimony to the soundness of his faith. At the same time may it be God’s will, so to open the eyes of unbelievers of every description, that they may see the wondrous truths of his law;—that all blindness, hardness of heart, and contempt of his word being taken away, “the earth (in the strong language of the prophet) may be full of the knowledge of the Lord, as the waters cover the sea.” P. 480.

ART. VI.—*Transactions of the American Philosophical Society, &c.*
(Concluded from p. 251.)

‘XXVII. HINTS relative to the Stimulant Effects of Camphor upon Vegetables. By Benjamin Smith Barton, M.D.’

The fact announced by Dr. Barton in this number, we have already had occasion to notice; viz. that plants, growing in water in which camphor has been dissolved, are seemingly more luxuriant than others growing in water without the addition.

‘XXVIII. Supplementum Indicis Floræ Lancastriensis. Auctore Henrico Muhlenberg. Communicated by Dr. Barton.’

This article can be perused with advantage only in the volume itself.

‘XXIX. On the Mode most easily and effectually practicable of drying up the Marshes of the maritime Parts of North America. By Thomas Wright, Licentiate of the College of Surgeons in Ireland, and Teacher of Anatomy.’

The mode recommended by this author is ventilation, which he proposes to secure by openings through the woods in the direction of the most prevalent winds.

‘XXX. A Memoir on the Discovery of certain Bones of a Quadruped of the Clawed Kind in the Western Parts of Virginia. By Thomas Jefferson, Esq.’

This animal is the megalonyx, of which we have formerly had occasion to speak. It was found in the lime-stone country beyond the Blue Ridge, buried a few feet below the floor of the cavern. From the remaining bones, compared with those of the lion, the animal seems to have been more than three times as large, and still more bulky in proportion. If his agility were equal to his strength and magnitude, he must have been truly formidable. We suspect, however, that this was by no means the case, and that he must have been an easy prey to animals more active, though of smaller size. To this, perhaps, the loss of the species—for we have reason to consider it as lost—may have been owing. The president, however, supposes it may still exist. The earlier visitants of America spoke of lions; and later hunters have been terrified by shining eyes and tremendous roars. The whole is still suspicion alone; and, though we may admit that animals of this kind shun the busy hum of men, if the species still exist, it would probably have been sometimes seen. After all, it admits of some doubt whether these bones might not have belonged to the megatherium.

‘XXXI. A Letter from Mr. John Heckewelder to Benjamin Smith Barton, M.D. containing an Account of an Animal called the Big Naked Bear.’

This animal, like the last, if it ever existed, is no more to be found. We suspect that it only existed in the legends of the

nursery. The description, however, we shall select; for we find from Cuvier—and shall have occasion to notice in the present volume—numerous remains of animals no longer known.

‘ Their reports run thus : that among all animals that had been formerly in this country, this was the most ferocious. That it was much larger, than the largest of the common bears, and remarkably long-bodied : all over, (except a spot of hair on its back of a white colour,) naked. That it attacked and devoured man and beast, and that a man, or a common bear, only served for one meal to one of these animals. That with its teeth it could crack the strongest bones. That it could not see very well, but in discovering its prey by scent, it exceeded all other animals. That it pursued its prey with unremitting ravenousness, and that there was no other way of escaping, but by taking to a river, and either swimming down the same, or saving one’s self by means of a canoe. That its heart being remarkably small, it could seldom be killed with the arrow. That the surest way of destroying him was to break his back-bone. That when a party went out to destroy this animal, they first took leave of their friends and relations at home, considering themselves as going on an expedition, perhaps never to return again. That when out, they sought for his track, carefully attending to the course the wind blew, and endeavouring to keep as near as possible to a river. That every man of the party knew at what part of the body he was to take his aim. That some were to strike at the back-bone, some at the head, and others at the heart. That the last of these animals known of, was on the east side of the Mohicanni Sipu (Hudson’s River) where, after devouring several Indians that were tilling their ground, a resolute party, well provided with bows and arrows, &c. fell upon the following plan, in which they also succeeded, *viz.* knowing of a large high rock, perpendicular on all sides, and level on the top, in the neighbourhood of where the naked bear kept, they made ladders, (Indian ladders) and placing these at the rock, they reconnoitred the ground around, and soon finding a fresh track of the animal, they hastily returned, getting on the top of the rock, and drawing the ladders up after them. They then set up a cry, similar to that of a child, whereupon this animal made its way thither, and attempted to climb the rock, the Indians pouring down their arrows in different directions, all the while upon him. The animal now grew very much enraged, biting with its teeth against the rock, and attempting to tear it with its claws, until at length they had conquered it.’ p. 260.

‘ XXXII. Experiments and Observations on Land and Sea Air. By Adam Seybert, M. D.’

Our author’s experiments support in a great degree Fontana’s conclusions; for he finds that the difference of the purity of the air at different times is much greater than that between the air at different places. In the same city, though the situations and height were varied, its purity was nearly the same. At sea, however, and over the sea in the neighbourhood of land, the air was found to contain a larger proportion of oxygen.

‘XXXIII. Translation of a Memoir on a new Species of Siren. By M. de Beauvois.’

M. Beauvois describes a new species of siren, and contends that these animals should not be confounded with fishes. But not a suspicion of their being larvæ is hinted at. We have lately been sufficiently diffuse on this subject, in our review of the last volume of the Philosophical Transactions. The description of the present article is too deficient to furnish the slightest information.

‘XXXIV. An Attempt to investigate the Causes why the Winters in North America are colder than the Winters in Europe, in the same Latitudes; and why the Eastern Sides of both the Northern Continents are colder than the Western. By Dr. William Barnwell.’

The copy of this article has been mislaid.

‘XXXV. Observations intended to favour a Supposition that the Black Colour (as it is called) of the Negroes is derived from the Leprosy. By Dr. Benjamin Rush.’

This strange fancy of Dr. Rush, apparently the dotings of old age, we have already seen and noticed. Nothing is more trifling and unscientific.

‘XXXVI. An Improvement in Boats for River Navigation, described in a Letter to Mr. Robert Patterson. By Nicholas King.’

In our copy of this volume, the two first pages of this paper are blank, as well as the last page, and the first of the subsequent number: indeed, one side of the sheet R r. The thirty-sixth number is, however, of local importance only.

‘XXXVII. General Principles and Construction of a Submarine Vessel, communicated by D. Bushnell of Connecticut, the Inventor, in a Letter of October, 1787, to Thomas Jefferson, then Minister Plenipotentiary of the United States at Paris.’

This article contains the construction of the tremendous machine which so much terrified of late an august assembly of legislators; viz. the method of fixing a body of exploding materials to the bottom of a ship. It was repeatedly tried against the British shipping during the American war; but, as we predicted, with little success.

‘XXXVIII. The Description of a Mould-board of the least Resistance, and of the easiest and most certain Construction, taken from a Letter to Sir John Sinclair, President of the Board of Agriculture at London.’

This article is incapable of abridgement.

‘XXXIX. Experiments upon Magnetism. Communicated in a Letter to Thomas Jefferson, President of the Philosophical Society. By the Rev. James Madison, President of William and Mary College.’

The object of the author is to prove that the circular arrange-

ment of the filings of iron, sifted over the equator of a magnet, is owing to the attraction of either pole; but that the small particles soon become magnetic; since the extremities, when at rest, are those opposite to the pole which first attracted them. The author's fancy, that magnets act on bodies through magnetic media, and through the air by means of the iron it may contain, is perhaps without sufficient foundation.

‘XL. Thermometrical Observations made at Fort Washington, on the Ohio. N. Lat. $39^{\circ} 3' 5''$. By Daniel Britt.’

These observations are continued by judge Turner to the 14th of April. The thermometer in this period was from 20° to 88° —the mean 54° . Of the 317 days, 153 were wholly clear; fifty-five partly clear.

‘XLI. Calculations relating to Grist and Saw Mills, for determining the Quantity of Water necessary to produce the desired Effect when the Head and Fall are given in order to ascertain the Dimensions of a new invented Steam Engine, intended to give Motion to Water-Wheels in Places where there is no Fall, and but a very small Stream or Spring. By John Nancarrow.’

A most accurate and useful article, but incapable of abridgement.

‘XLII. Memoir on Amphibia.’

The author, M. Beauvois, is preparing a dissertation on amphibia in general, which will probably be soon published. The present paper is a part of it. He first treats of the supposed power of the rattle-snake in fascinating animals, which, though he seem not to deny, he is unable to explain. The causes usually assigned, are, for reasons similar to those offered by Dr. Barton, in appearance unfounded. He offers some observations on the manners of the rattle-snake, and confirms the story of the young ones taking shelter in the mother's stomach on the approach of danger; but he seems to deny their eating frogs. It is singular, that a rattle-snake confined in a cage with a living bird will not touch it, though it will devour a dead one at the same time. Their winter habitations are near the water: the entrance small and tortuous, so as not to be affected by the wind, and deep enough to be beyond the influence of frost. The structure of the teeth resembles that of the vipers; the aperture at the fang communicates with the bladder of poison; but the other aperture is at some little distance from the root. The figures on the plate are, however, so carelessly numbered, that much attention is required to understand the engraved illustration. The young teeth are numerous, as the old ones are annually shed. After mentioning M. de la Cépède's arrangement with great respect, our author adds his own observations and corrections, which we shall transcribe.

'After this distribution, it appears that the viper, atropos, amodytes, and several which have fangs, and are poisonous, are confounded with the colubres, properly so called, which are not supplied with this species of teeth, and which are all harmless. It seems therefore natural to make a division of this genus already too numerous.

'The genus boa offers another confusion which might be avoided. The greater part of serpents of this species are without teeth. There is moreover in America a non-descript serpent (the mokason) which according to the scales under its belly and tail, ought to be arranged among the boas. This species however have not only teeth, but the extremities of their jaws are furnished with fangs like the boiquira.

'For these reasons I think the genus coluber ought to be divided into

'Vipers (vipera), whose characters would be large plates or scales under the belly. Two rows of imbricated scales under the tail. The extremity of the upper jaw on each side furnished with a hollow fang or canine tooth. Venomous.

'(Coluber). Large scales under the belly. Two rows of imbricated scales under the tail. All the teeth alike. No fang or canine tooth. Harmless.

'(Boa). Large scales under the belly and tail. The tail without rattles. No teeth.

'Cenchris. Large scales under the belly and tail. The tail without rattles. Small equal teeth.

'Ankistrodon. Large scales under the belly and tail. No rattles. The extremity of the upper jaw furnished with two hollow fangs or canine teeth. Venomous.

'In this last division should be arranged the mokason.' p. 380.

'XLIV. (Misprinted LXIV.) An Inquiry into the comparative Effects of the Opium Officinatum, extracted from the *Papaver Somniferum* or White Poppy of Linnæus; and of that procured from the *Lactuca Sativa*, or common cultivated Lettuce of the same Author. By John Redman Coxe, M.D. an Honorary Member of the Philadelphia Medical Society, and a Senior Member of the Chemical Society of Philadelphia.'

This paper, like many in the present volume, is too tedious and tautologic. The author, however, very clearly proves, that the extract from the common lettuce is very similar to that from the poppy, while the culture and preparation are much less expensive.

'XLV. (LXV.) Experiments and Observations on the Atmosphere of Marshes. By Adam Seybert, M. D.'

In this paper, the author endeavours to show that the air over marshes differs only in its proportion of carbonic acid gas. When mud, however, is agitated with pure air, hydrogen gas is obtained, which arises, in our author's opinion, from the putrefaction of vegetable and animal matters. The same effects are not

observed in examining the air over marshes, since the impurity is supposed to be checked by ventilation; by the vegetating plants in the neighbourhood, by the mud drying, or, on the other hand, by the marsh being overflowed. Dr. Seybert endeavoured to find ammoniac gas, nitric acid, as well as sulphurated and phosphorated gases, as the effects of putrefaction, and of the consequent new combinations, but without success. Indeed, if produced, they must have been absorbed by the water; but the author was a little too much influenced by his pre-conceived opinions when he sought for them. In reality, from the experiments of some accurate philosophers, marshy air seems little, if at all, inferior to common air; and, as we have already hinted, its deleterious influence is not traced by the eudiometer. Our author seems to suppose marshes chiefly useful by lowering the quality of too pure an air.

‘ XLVI. (LXVI.) An Account of a Kettle for boiling Inflammable Fluids.—In a Letter from Thomas P. Smith, to Robert Patterson.’

Incapable of abridgement.

‘ XLVII. (LXVII.) An Essay on a new Method of treating the Effusion which collects under the Scull after Fractures of the Head. By J. Deveze, Officer of Health, of the first Class, in the French Armies.’

When blood is collected between the skull and dura mater, in consequence of a fracture producing marks of compression, and on trepanning the collection is not discovered, instead of repeating the operation, M. Deveze proposes separating the dura mater from the skull in the direction of the fracture, by which it may be discovered and evacuated. This separation he thinks by no means dangerous; in one case, it certainly succeeded, and was performed by a flexible spatula.

‘ XLVIII*. Memoir on the Sand-hills of Cape Henry in Virginia. By B. Henry Latrobe, Engineer.’

‘ XLIX. Supplement to Mr. Latrobe’s Memoir.

This number contains some curious remarks relating to the accumulation of sand by the sea, at Cape Henry, which is carried further by the wind. The coast is by these means raised considerably; and trees, as well as the remains of animals, are buried at a great depth. The whole country below the falls of James’ River seems to have been gained from the sea, which is now 100 miles distant from the former. Many proofs of this cause operating slowly, without any considerable appearance of convulsion, are subjoined.

* The error of the numbering is continued through the volume, in consequence of the first mistake, which arose from placing the X after the L instead of before it. Consequently, twenty are added to the number of each article. We have adhered to the true order. REV.

‘ L. Account of Crystallised Basaltes found in Pennsylvania. By Thomas P. Smith.’

These were chiefly found on the Conewaga Hills; and their branches, in one place, interspersed with breccia, consisting of rounded pebbles in a freestone bed, a sufficient proof of their Neptunian origin.

‘ LI. Observations for determining the Latitude and Longitude of the Town of Natchez. By Andrew Ellicott, Esq. Commissioner on the Part of the United States for running the Line of Demarkation between them and the Spanish Territory. Communicated to the Society by R. Patterson.’

The latitude is $31^{\circ} 33' 48''$. The longitude $16^{\circ} 15' 46''$ W. from Philadelphia.

‘ LII. An Answer to Dr. Joseph Priestley’s Considerations on the Doctrine of Phlogiston, and the Decomposition of Water; founded upon demonstrative Experiments. By James Woodhouse, M. D. Professor of Chemistry in the University of Pennsylvania, &c.’

Already noticed, and called LXXII.

‘ LIII. Philological View of some very ancient Words in several Languages. By the Rev. Nicholas Collin, D. D. Rector of the Swedish Churches in Pennsylvania.’

This is an interesting specimen of a more extensive disquisition, which its very miscellaneous nature prevents us from enlarging on so fully as we could wish. That the whole of our stock of words is originally Asiatic ‘ exceeds,’ says our author, ‘ our present knowledge.’ His great object seems to be an inquiry whether language had one common origin, according to the Mosaic account, or whether man was originally without speech, and acquired language from his own exertions to supply his wants. It is seemingly with this design, that, in the first article, ‘ On the early State of Mankind,’ he examines the different terms for the most general and common objects. These are so dissimilar, that, though he does not draw the conclusion, he seems to imply that they cannot have been derived from the same original source. If, therefore, the confusion of languages on the dispersion of mankind be *not taken into the account*, the Mosaic doctrine, of the origin of languages from inspiration, would not be probable. The second article is ‘ On the early Condition of the Earth, Animals, and Vegetables.’ The extensive employment of the terms which relate to water, show that many places now dry were once covered with the sea. The co-incidences of this kind mentioned by our author, and another by Mr. Pinkerton, noticed in our Journal, *viz.* that the same appellative denoted mountains and forests, as these generally covered the mountains, are facts of the highest importance in assisting us to comprehend ancient descriptions. We wish for much more of this very rational and instructive etymology. The observations

that succeed, respecting extinct species, are very judicious. We now find some species confined to a single spot of land and water. Should this become, by any change, unfit for their residence, the species must necessarily be lost. If we pursue these speculations, we shall not be surprised at the number of skeletons described by Cuvier, of which the animals are unknown.—But to return to our author.

‘ The analogy so visible in the order of Divine Providence makes it very probable that a rude earth and barbarous men had congenial animals; and that some of these became extinct in the course of moral and physical improvement. Works of ancient naturalists, and popular traditions confirm this; a true philosopher will not deem the whole fabulous, because a part is extravagant. That the hydra in the Lerna-marsh had seven heads is less probable; but that monsters with more than one have existed is very credible to those who know the double-headed serpents of America. The terrible venom of some serpents appears in their names—Gr. *πυρροσκηρ*; H. Ch. פתן and שרף are literally *burners*—H. Ch. צפע was named from its poisonous breath

—such are at this time found about lake Erie. All Asia and Europe have traditions about the dragon, as a huge, winged, fiery serpent. Its names are: Gr. *δρακων*, G. *drach*, H. *draak*, S. *drake*, Fr. *dragon*, R. *dracon*, W. *draig*, &c. Ia. *firio*; Ch. *lum*; which all mean *fire*. Its figure was also adopted on armorials and military standards—both render its existence probable. Amphibious animals of inland waters must disappear with these: thus tribes of water-snakes and lizards may be gone; and the dreadful crocodile will also depart—Large land quadrupeds decrease as fast as men increase, because they cannot hide from them nor find sufficient food. In new countries, as great parts of America, extinctions may be recent; and consequently many undecayed reliques may be found.

‘ Old names for woods discover their former extent, and the progress of human settlements. Names that signify species of trees, shrubs and plants, show the former places of such. Vegetables of remarkable properties were generally named accordingly at an early period: in some cases the knowledge of such is lost; but may be recovered by exploring the names. Reflecting from this principle on the many plants in several languages that imply qualities both for preserving and restoring health, I often wish with a sigh, that fanatical and inhuman medical theorists would consult simple country people, nay savages! for my part I infinitely prefer the Indian fever-bush to the arsenic ague drop, and all the chemistry of corrosive minerals.’ p. 506.

‘ LIV. Memoir on the extraneous Fossils, denominated Mammoth Bones: principally designed to show, that they are the Remains of more than one Species of non-descript Animal. By George Turner, Member of the A. P. S. Honorary and Corresponding Member of the Bath and West of England Society, &c.’

The mammoth bones are chiefly found on the west of the

Alleghany mountains, though not wholly unknown in the eastern states, which, we have said, probably emerged from the sea at a later period. The vast bones of this animal, probably the megalonyx, show it to have been of immense size, and one species was probably carnivorous. The necessity of salt to cattle, in these inland regions, renders those districts where it is discovered the resort of numerous herds. One of these is 'the Great-Bone Lick,' a stream of shallow salt water running into the Ohio; and many remaining bones of buffaloes are discovered in this spot. Indian tradition says, that these animals were devoured by a herd of mammoths, which were in turn destroyed by the 'Great Man above,' who would not allow his favourite red men to be deprived of their cattle. In support of one part of this tradition at least, our author, on visiting this spot, found all the longer bones broken. He describes the teeth of two species of unknown animals, one of which is herbivorous, with great precision.

'LV. Description of a speedy Elevator. By the Inventor, Nicholas Collin, D.D. with two Drawings from a Model, representing it folded and wound up.'

This description we cannot abridge.

'LVI. A Description of the Bones deposited, by the President, in the Museum of the Society, and represented in the annexed Plates. By C. Wistar, M.D. Adjunct Professor of Anatomy, &c. in the University of Pennsylvania.'

This last article depends almost wholly on the plates, and cannot be rendered intelligible without them.

The volume concludes with a general index to the four volumes; which, though they succeed each other slowly, increase progressively in merit and interest. In a world whose natural history has been merely glanced at, much remains to be done—the harvest is great; but the labourers are apparently few.

ART. VII.—*Elements of General Knowledge, introductory to useful Books in the principal Branches of Literature and Science. With Lists of the most approved Authors. Designed chiefly for the junior Students in the Universities, and the higher Classes in Schools. By Henry Kett, B.D. Fellow and Tutor of Trinity College, Oxford. 2 Vols. 8vo. 15s. Boards. Rivingtons. 1802.*

THERE is something very fascinating in the term *general knowledge*. To be introduced into the company of those immortal authors who have best illustrated science and learning, to be made acquainted with their principal beauties, and to be qualified for a fuller sensation of their excellencies, cannot but

be objects of desire, even to the most untutored mind; and when all this can be accomplished with great ease and little labour, when a mown and velvet path conducts to an eminence commanding a most delightful prospect, is it possible to be possessed of so sluggish and inactive a character as not to pant for the pleasure of the walk, and the gratification afforded at its termination? Such are the pretensions of the work before us, as conveyed in the following statement of its object:

‘ I consider myself as assuming the office of a guide to the youthful and inexperienced traveler, and as undertaking to point out the interesting prospects of a charming country, without aspiring to the accuracy of a topographer, or the diligence of an antiquarian. I shall conduct him, who commits himself to my directions, from a low and narrow valley, where his views have been closely confined, to the summit of a lofty mountain: when he has reached the proper point of view, he will feel his faculties expand, he will breathe a purer air, enjoy a wider horizon, and observe woods, lakes, mountains, plains, and rivers, spreading beneath his feet in delightful prospect. From this commanding eminence, I shall point out such places as are most deserving his researches; and finally, I shall recommend him to those, who will prove more instructive, and more pleasing companions, through the remaining part of his journey.’ Vol. i. P. xxxix.

This reminds us of a passage in the decree for public examinations at Oxford, in which the courteous superiors of the university seem exceedingly fearful of terrifying youth with the difficulties of science, and would make a course of study appear quite a pleasant amusement—‘ *Nihil enim triste aut asperum molimur. Lenitati ubique consultum volumus, modo ne ea sit, quæ juniorum socordix patrocinari videatur.*’ We accede entirely to the opinion of that erudite body, that learning cannot be made too palatable for young minds, provided that, in favouring, we do not vitiate their taste, and, by consenting to a slothful habit of reading, incapacitate them for mental exertion.

Against this effect of indulgence, the sister university provides with great prudence and discretion. The severest studies are open to the ambition of its students; and it is found, by the experience of half a century, that, while the juvenile mind is thus fortified at Cambridge, it is by no means disqualified for the lighter studies of Oxford. Its chief proficient in mathematical learning have, throughout the whole of this period, far excelled their competitors of the rival school, while, as to classical literature, it yields not to its sister institution in ability, though far inferior in the number of its pupils. General knowledge may very well serve for an amusing course of lectures; but it is only by severe application to some particular study that a great mind can discover its original powers. A Bacon, a Milton, a Newton, a Locke, a Hartley, are not to be produced without laborious mental exertions.

The work before us will not be adapted to the Cambridge scholar; it discourses too much for their taste *de omni scibili, et de quolibet ente*. This is obvious from the nature of its contents, which are divided into six classes—I. Religion. II. Language. III. History. IV. Philosophy. V. Polite literature and the fine arts. VI. The sources of our national prosperity. The examination of these subjects is introduced by an encomium on general knowledge; and we agree entirely with our author, that 'an invariable and exclusive application to any one pursuit is the certain mark of a contracted education.' But here, again, we cannot avoid adverting to the Cambridge mode of study, which is so excellently arranged, that while no young man can pass creditably through his course without giving attention to a variety of subjects, mathematics and classics are esteemed—as they ought to be—the grand basis of his initiation, which nevertheless, in his public exercises and declamations, afford ample scope for his talents in history, moral philosophy, and polite letters.

The question of 'religion' is treated with more animation than precision. The infidel of course is fair game; but Bacon, Locke, Newton, and Milton, might still have been advantageously contrasted with men of this description of later date, though a little more regard had been discovered for their talents.

'To compare the race of modern infidels in point of genius, learning, science, judgement, or love of truth; to compare Voltaire, Hume, Gibbon, Godwin, and Payne, with such men as these, were surely as idle, and as absurd, as to compare the weakness of infancy with the maturity of manhood; the flutter of a butterfly with the vigorous soaring of an eagle; or the twinkling of a star with the glory of the sun, illuminating the universe with his meridian brightness.' Vol. i. p. 53.

A section is dedicated to the church of England, in which it is said that 'the constitution of the state, in return for the alliance which it has formed with the church, derives from the association additional security for the observance of the laws and the preservation of order.' In the united kingdom there are two established churches, those of England and of Scotland—Does the author mean that the state has entered into alliance with each? or from which has it derived the greatest security? We thought that this wild notion of church-and-state alliance had been long relinquished by every scholar; every man of the world knows it to be a fiction, and that, in Britain, no society whatsoever can pretend to form an alliance with the state, nor has pretended, since the abolition of popery.

General language is treated of in one chapter, in which our author must expect no quarter from the Welch, when he asserts that 'the present languages and dialects of Europe, amounting

to about twenty-seven, may be traced to the Latin, German, and Sclavonian, that is, in fact, only to two sources, for the Latin and German are only dialects of the Teutonic. We cannot but allow to the oldest inhabitants of Europe, the Welch, the Irish, the highlanders of Scotland, the inhabitants of Bretagne, and the mountaineers of Biscay, some claim to distinction in this respect; and perhaps their language may boast of as great antiquity as the Teutonic, the Arabic, or the Shanscrit. In tracing the connexion of languages, only a meagre catalogue is offered; and, in this, scarcely any distinction is made between original languages and derivative dialects. Thus it is said, that—

‘ — the words which express near degrees of relationship extend very widely. *Father* in English, in Saxon is *fader*, in German *vater*, in Belgic *vader*, in Islandic and Danish *fader*, in Latin *pater*, and in Greek *πατήρ*: in Persian it is *pader*, in Sanscrit *pectre*. In like manner may be traced אבא *papa*, *abbot*, *pope*, &c.’ Vol. i. p. 92.

Now in this instance we find only three original languages, the Teutonic, the Hebrew, and the Shanscrit. For *mother*, we are sent to the Greek, Saxon, German, Spanish, Italian, Danish, Dutch, Persian—which are all dialects alone of the Teutonic—to the Shanscrit, Welsh, Hebrew, and Hindustannée. The argument, to be fairly tried, should trace the number of words to be found in every original existing language; and it is probable that not one radix is so far lost as not to be discoverable by a little care in some of the dialects originating from it. The particular chapters on language are dedicated to the English, Greek, and Latin, of which the first occupies two; but surely, in the ample field through which the author chose to expatiate, it was scarcely justifiable to detain his scholar so long by the purling streams and shady groves of the Teutonic order alone. The Chinese, the Arabic, the Sclavonian, the Shanscrit, are each entitled to a larger portion in a book of general knowledge than these three dialects of a single tongue.

From the consideration of language in general, we are carried to that of history in general, which is discussed in two chapters. We then advance to particular histories, of which the Jewish has, with propriety, the precedence; and to it one chapter is dedicated: the three next comprise the Grecian history; and the two following that of Rome. Modern Europe is honoured with two chapters; and the subject is still prosecuted in two other chapters on the history of England. Thus our author carries us no further than through the old beaten path; and the student will rise from this general view with historical information respecting a very small portion only of mankind. From the comparisons actually made, the author finds, as may be expected, that the English constitution is the best of all possible constitu-

tions; and that no people upon earth can boast of equal comforts with ourselves.

Under the head of 'philosophy' are introduced logic, the mathematics, and natural history, which are contained in five chapters, or 138 pages. All these subjects are disposed of in a very superficial manner; and the mathematician will smile at a note which describes the discoveries of Kepler and Newton.

'The rules which Kepler had founded upon the observation of Tycho Brahe, the celebrated Danish philosopher, were three; 1. That the same planets described about the sun equal axes in equal times. 2. That in different planets the squares of the periodical times were as the orbs transverse axes of their orbits. 3. That their orbits were undoubtedly oval, and probably ellipses, the sun being the common focus. From the first phenomenon, Newton demonstrated that the planets were attracted towards the sun in the centre. From the 2d, that the force of this attraction was reciprocally as the squares of the distances of the planets from this centre; and then from this duplicate proportion he demonstrated the truth of Kepler's conjecture: in the 3d, that their orbits were actually ellipses, the sun being placed in the lower focus.' Vol. ii. p. 50.

Two chapters are allotted to polite literature and the fine arts, which are confined chiefly to some remarks on taste and genius, and judicious observations on persons distinguished for those qualities. The five remaining chapters are dedicated to the sources of our national prosperity, in which are considered the advantages of agriculture, commerce, and foreign travel, and the attainments requisite for the professions of the barrister, the physician, and the clergyman.

Throughout the work, we have undoubtedly met with many excellent remarks; but the author is more studious of the garb in which his sentiments should be conveyed, than of the real qualities of the subject under discussion. He seems not to have paid sufficient attention to the distinction in that well-known verse of Manilius (iii, 39)

'Ornari res ipsa negat, contenta doceri.'

Every subject becomes the source of an eulogy; and the first truths of an elementary book are inflated with all the pomp and magnificence of *verbiage*. A book of general knowledge can, in the dimensions of the work before us, give only superficial ideas; and it is not extraordinary, if, from the '*eminence*' on which our author was seated, many tracts of country should entirely escape his notice, or if he should feel more attraction towards the beauty of some particular spot than its real merits would justify. Still the author is much to be commended for his attempt to entice his pupils into a course of study; and as they have expressed great satisfaction at hearing the remarks in these volumes de-

tailed to them occasionally in lectures during the last twelve years, our readers may be assured of deriving no small degree of similar profit and entertainment from the same remarks committed to paper.

ART. VIII.—*Poems by Mrs. Opie.* 8vo. 6s. Boards. Longman and Rees. 1802.

A Century ago—notwithstanding we had never been altogether without female attempts, and those occasionally successful—it was still thought wonderful in England that a woman should versify; her poems were ushered into the world under the patronage of the great, and prefaced by the praise of the learned: she acquired fame equal to her wishes; and it perished with her. The females of our own age claim a more just and durable celebrity. Miss Seward, Mrs. Barbauld, Charlotte Smith, will take their place among the English poets for centuries to come. Mrs. Opie's talents are already known to the public. Her contributions to the Annual Anthology have been generally selected for commendation; and her 'Father and Daughter' has been deservedly praised as a novel.

The productions of this lady are always in a melancholy strain, and therefore more effectually convey their moral import, What follows will not be read without emotion:

'The dying Daughter to her Mother.

' Mother! when these unsteady lines
Thy long averted eyes shall see,
This hand that writes, this heart that pines,
Will cold, quite cold, and tranquil be.

' That guilty child so long disowned
Can then, blest thought! no more offend;
And, shouldst thou deem my crimes atoned,
O deign my orphan to befriend:

' That orphan, who with trembling hand
To thee will give my dying prayer;—
Canst thou my *dying* prayer withstand,
And from my child withhold thy care?

' O raise the veil which hides her cheek,
Nor start her mother's face to see,
But let her look thy love bespeak,—
For once that face was dear to thee.

' Gaze on,—and thou'lt perchance forget
The long, the mournful lapse of years,
Thy couch with tears of anguish wet,
And e'en the guilt which caused those tears.

' And in my pure and artless child
Thou'lt think her mother meets thy view ;
Such as she was when life first smiled,
And guilt by name alone she knew.

' Ah ! then I see thee o'er her charms
A look of fond affection cast ;
I see thee clasp her in thine arms,
And in the present lose the past.

' But soon the dear illusion flies ;
The sad reality returns ;
My crimes again to memory rise,
And, ah ! in vain my orphan mourns :

' Till suddenly some keen remorse,
Some deep regret, her claims shall aid,
For wrath that held too long its course,
For words of peace too long delayed.

' For pardon, (most, alas ! denied
When pardon might have snatched from shame)
And kindness, hadst thou kindness tried,
Had checked my guilt, and saved my fame.

' And then thou'lt wish, as I do now,
Thy hand my humble bed had smoothed,
Wiped the chill moisture off my brow,
And all the wants of sickness soothed.

' For, oh ! the means to sooth my pain
My poverty has still denied ;
And thou wilt wish, ah ! wish in vain,
Thy riches had those means supplied.

' Thou'lt wish, with keen repentance wrung,
I'd closed my eyes, upon thy breast
Expiring, while thy faltering tongue
Pardon in kindest tones expressed.

' O sounds which I must never hear !
Through years of woe my fond desire !
O mother, spite of all most dear !
Must I unblest by thee expire ?

' Thy love alone I call to mind,
And all thy past disdain forget,—
Each keen reproach, each frown unkind,
That crushed my hopes when last we met.

' But when I saw that angry brow,
Both health and youth were still my own :
*O mother ! couldst thou see me now,
Thou wouldst not have the heart to frown.*

‘ But see! my orphan’s cheek displays
Both youth, and health’s carnation dies,
Such as on mine in happier days
So fondly charmed thy partial eyes.

‘ Grief o’er her bloom a veil now draws,
Grief her loved parent’s pangs to see;
And when thou think’st upon the cause,
That paleness will have charms for thee:

‘ And thou wilt fondly press that cheek,
Bid happiness its bloom restore,
And thus in tenderest accents speak,
“ Sweet orphan, thou shalt mourn no more.”

‘ But wilt thou thus indulgent be?
O! am I not by hope beguiled?
The long long anger shown to me,
Say, will it not pursue my child?

‘ And must she suffer for my crime?
Ah! no;—forbid it gracious Heaven!
And grant, O grant! in thy good time,
That she be loved, and I forgiven!’ v. 3.

‘ The Maid of Corinth to her Lover.’ This is the longest poem in the volume: the story is well known,

‘ Yes—I beheld thee, (hour with blessings fraught!)
As on thy hand thy sleep-flushed cheek reposed.
Yet I, at first, by cold decorum taught,
Fled, and with blushing haste the portal closed.

‘ But soon Affection fondly checked my flight:
She whisper’d, “ View that winning form once more:
Remember, he who lately charmed thy sight
Will seek at morning’s dawn a distant shore.”

‘ At that idea frigid caution fled:
To passion’s sway resigning all my soul,
And hurrying back, with timid, trembling tread,
With breath suspended to thy couch I stole.

‘ Long time I stood in tender thoughts entranced,
Gazing unchecked—a new unwonted bliss,—
Now to thy cheek my trembling lips advanced,
Nor quite bestowed, nor quite withheld the kiss.

‘ And must that form delight my eyes no more?”
I softly murmured, as regret impelled,
When, lo! with rapture never felt before,
I thy dear shadow on the wall beheld.

‘ That moment, Love upon his votary smiled,
My hand his sceptre, and his throne my breast;
He fired the thought which then my grief beguiled,
And which to future times will make me blest.

' With eager haste I seized a slender wand
Which near the couch a friendly power had placed,
And with a beating heart, a trembling hand,
Along the wall the faithful shadow traced.

' O happy moment ! how my bosom burned
With transport, rich reward for all my pain,
When, though thy head in various postures turned,
I saw the outline still unchang'd remain !' p. 18.

This epistle is extended to too great a length : the prophecy of the progress of painting, and the vision, might have been well omitted.

' The Negro Boy's Tale' is told in the broken language of the slaves : peculiarities of this kind always excite the reader's attention ; but when the language is thus dramatically preserved, the thoughts also should be in character. Zambo is too poetical.

" Missa, dey say dat our black skin
Be ugly, ugly to de sight ;
But surely if dey look vidin,
Missa, de negro's heart be vite.

" Yon cocoa nut no smooth as silk,
But rough and ugly is de rind :
Ope it, sweet meat and sweeter milk
Vidin dat ugly coat ve find.

" Ah missa ! smiling in your tear,
I see you know vat I'd impart ;
De cocoa husk de skin I veer,
De milk vidin be Zambo's heart." p. 69.

Many other pieces in this volume are alike excellent in their design. ' The Address of a Felon to his Child,' ' Fatherless Fanny,' ' The Orphan Boy's Tale,' ' Lines to the Society for the Relief of Persons confined for small Debts'—all these deserve to be mentioned with praise for the feeling as well as for the genius they discover.

There are some defects in the versification of the following poem, which is perhaps the most beautiful in the collection:

' The Virgin's first Love.

' Yes,—sweet is the joy when our blushes impart
The youthful affection that glows in the heart,
If prudence, and duty, and reason approve
The timid delight of the virgin's first love.

' But if the fond virgin be destined to feel
A passion she must in her bosom conceal,
Lest parents relentless the flame disapprove,—
Where's *then* the delight of the virgin's first love ?

' If stolen the glance by which love is express'd,
If sighs when half heaved be with terror suppress'd,
If whispers of passion suspicion must move,
Where's then the delight of the virgin's first love?

' Or if (ah! too faithfull!) with fondness she sighs
For one who has ceased her affection to prize,
Forgetting the vows by whose magic he strove
To gain that rich treasure the virgin's first love,—

' If tempted by interest he venture to shun
The gentle affection his tenderness won,
Through passion's soft maze with another to rove,—
Where's then the delight of the virgin's first love?

' Her eye, when the tale of his treachery she hears,
Now beams with disdain, and now glistens with tears;
Ah! what can the arrow then rankling remove?
Farewell the delight of the virgin's first love!

' And see, sad companion of mental distress,
Disease steals upon her in health's flattering dress,
Oh! surely that bloom every fear should remove!
Ah! no;—'tis *the effect* of the virgin's first love.

' Still brighter the colour appears on her cheek,
Her eye boasts a lustre no language can speak;—
But vain are the hopes these appearances move,
Fond parent! they spring from the virgin's first love.

' And soon, while unconscious that fate hovers near,
While hope's flattering smiles on her features appear,
No struggle, no groan, his approaches to prove,
Death ends the fond dream of the virgin's first love.' P. 127.

th' effect is too harsh an elision: it would be unpleasant in any metre, and is particularly so in the anapæstic.

The songs are mostly upon the subject common to all songs; but they are not of common-place merit. Perhaps no language is so destitute of even tolerable songs as our own. The vilest rhymes that a Vauxhall verse-monger can string together become fashionable, and are committed to memory by half our women, if the composer have succeeded in his part. Music was once the secondary art, and became of consequence only when 'married to immortal verse'—now verse is become a mere vehicle of sound; the nonsense of the nursery is set to music, and is not more nonsensical than the volumes full of love-songs that load the harpsichord. Are we become more sensual and less intellectual? 'I care not,' said Fletcher of Saltoun, 'who makes the laws of a country, so I might make its ballads.' But Fletcher was a Scotchman. Were we to arrange nations in the scale of intellect by the merit of their popular songs (and the test at first

sight appears a fair one) Scotland would rank highest, and England last.

In 'Fatherless Fanny,' and the other pieces of the same class, there is a want of dramatic truth. Their characters speak with a refinement of feeling which cannot belong to them. Liberty of this kind is granted to poets; but this liberty too often becomes licence—poets and peers confess themselves guilty when they plead privilege in their defence. On the whole, we have derived considerable pleasure from this little volume.

ART. IX.—*Sermons on the Dignity of Man, and the Value of the Objects principally relating to Human Happiness. From the German of the late Rev. George Joachim Zollikofer, Minister of the reformed Congregation at Leipsick. By the Rev. William Tooke, F. R. S. 2 Vols. 8vo. 11. 1s. Longman and Rees. 1802.*

THESE sermons are in the highest estimation in Germany. They were addressed to an audience distinguished for its taste and science, and in a district of Saxony in which the German language is supposed to be spoken with classical purity; while the preacher himself was celebrated for the chastity and elegance of his diction. Prefixed to the sermons is a short account of his life, from which we shall extract a few particulars not wholly uninteresting to our readers.

George Joachim Zollikofer was born at St. Gall in Switzerland, August 5, 1730. His father, a worthy practitioner of the law, withheld no expense in his education; and, after the usual progress through the school of his native town, being designed for the church, he was sent first to Bremen, and thence to the university of Utrecht, where the divinity professors are said to have been in high repute. Zollikofer was not, however, one of the dull herd who adhere pertinaciously to every thing instilled into them in a lecture-room, and are incapable of advancing a step beyond the routine of opinions, to which, from custom or articles, the tutors themselves are bound to accede. He was obliged, indeed, to attend lectures, as he once mentioned to a friend, on a systematic theology, resting solely on 'unproved formularies, sophisms, technical and scholastic terms of the compendiums at that time in general use, instead of a sound exposition of the Bible, in connexion with a strict investigation of ecclesiastical history:' but his sermons and books of devotion did not receive the least taint from the miserable theology into which he became thus initiated. His fate, however, was by no means uncommon; for how many men of study are daily found to repeat the same sentiment! 'The little that I know,'

this modest man was heard to say, 'I was obliged to teach myself chiefly after I was come to years of maturity; for I had but a miserable education.'

Leaving the university, he became first a preacher at Murten in the Pays de Vaud, whence he was translated to Monstein in the Grisons, and soon after was invited to Isenburg. None of these places enjoyed him long; for, at the age of eight-and-twenty, he was appointed to the office of preacher to the reformed church at Leipsic. This was a theatre worthy of his abilities; and his church was soon crowded with the chief people of the city, and the members of the university. His attention was not confined to the pulpit. Psalmody and prayer formed, in his estimation, an essential part of public worship; and his selection of hymns, in which the productions of the most esteemed modern poets of Germany—Gellert, Cramer, and Klopstock, were not forgotten, appeared in 1766. He was twice married; but both marriages were childless. After having fulfilled the duties of his place till within a year of his decease, he formed the resolution of resigning his office; but, at the united request of his congregation, who acceded to his preaching a discourse only once a fortnight, he was still induced to remain in his situation. A short time only elapsed before he was called from them, after an illness extremely painful, which he bore with the patience of a wise man, and the resignation of a Christian; for, on the twenty-second of January, 1788, he gently sunk into the arms of death. 'The whole of his numerous congregation, together with some hundred students of the university, attended his body to the grave on the twenty-fifth, with every token of unfeigned sorrow.'

Zollikofer, from the time that he quitted the university, studied the best models of composition, and was particularly attached to Cicero, impressed perhaps with the remark of Quintilian—*Ille se profecisse sciat, cui Cicero valde placebit*. At the same time, no part of moral or political knowledge escaped him; and to continual study and meditation on the Scriptures, he added an intimate acquaintance with profane history. His social and domestic conduct corresponded with the doctrines he taught from the pulpit. Entirely free from that affected gravity but real arrogance which distinguishes many divines, he was easy of access to all. The poor and indigent beheld in him a father and a friend; and his bounty and his kindness were not confined within the limits of his own church and his own sect; they were extended to all who stood in need of his assistance. Cheerfulness reigned in his heart; his conversation was animated and entertaining; and his raillery, in which he very rarely indulged, the mildest possible. Above all, he paid the strictest regard to veracity. 'Whatever he said was true; every word he uttered might be relied on, as conveying the real

sentiments of his heart; and never did he commend or approve from complaisance any thing that was contrary to the conviction of his mind, or that he saw could not be approved upon the strictest rules of morality.'

The discourses now translated refer, as the title-page expresses, to the dignity of man and the objects of human happiness. They were not composed systematically: yet there is an order which embraces them all; and nothing is omitted which bears upon the two grand subjects here proposed. The discourses are not dry and didactic, but full of animation and energy; they speak to the heart; they disclose to man what he is intended to be, and on what trifling objects the majority of his species make their happiness depend. The dignity of man is indeed a subject much reprobated by a peculiar sect among us, who love rather to represent him in his fallen and degraded state, forgetting that the end of our Saviour's advent was to release us from such humiliation; and that being now animated by the spirit of love, instead of that of fear, we should be impressed with sentiments more dignified, and press forward constantly to that exalted character without the possession of which we cannot be happy in the life to come. In this point of view, the sermons before us are highly worthy of the attention of the young English divine; and, as they are very easily analysed, he would find his compositions gradually improved, if, after several times reading one of them over, he would select its chief heads, and, in his own language, dilate upon them from the pulpit. Were he thus to act, he might soon dispense with his notes: he would in a short time acquire a sufficient facility of addressing an audience from his memory, of speaking to their hearts, and of impressing them with sentiments worthy of his office.

The first discourse develops in what man's dignity consists—the second, what is derogatory to it—the third, by what means his dignity is restored by Christianity. Of the next eleven discourses, the subjects are the value of human life—of health—of riches—of honour—of sensual pleasure—of intellectual pleasures—of devotion—of sensibility—of virtue—and the superior value of Christian virtue. The two ensuing treat on the pleasures of virtue, and why they are not more enjoyed by virtuous persons. The value of religion in general—and the Christian religion in particular—of the human soul—of the life of man upon earth—and the importance of every year, form the topics for six discourses. The danger of too frequent diversions—the importance of the doctrine of our immortality—and the nature of spiritual experiences, are treated in the three last; and with these the first volume concludes.

In the second volume are twenty-six sermons, of which the first thirteen discourse on the value of social and public wor-

ship—on solitude—on social life—on a busy life—on commerce—on a country life—on domestic happiness—on friendship—on civil and religious liberty—on learning—on more enlightened times—on afflictions and tribulations—and on a good reputation.—Conversion from a bad course of life—the blessedness of beneficence—the value of human happiness—fixed notions concerning it—the difference between prosperity and happiness—view of the sources of human happiness—the Christian doctrine concerning happiness—arguments against vanity—rules for rightly appreciating the value of things—the vanity of all earthly concerns—the practical character of Jesus Christ—the imitation of his example—and the nature of the pastoral office, form the subjects of the last thirteen sermons.

Prefixed to every sermon is a prayer referring in general to the topic of the discourse; and as this is a practice adopted in most churches, from which, indeed, our own establishment offers no deviation, the young divine will be much assisted in his compositions by attending to the piety, the just application, and the animated expression, which characterise the prayers of Zollikofer. To us they afford the due mean between the short ejaculations used in the pulpits of the church of England (which are frequently taken at random, and have not the least reference to the discourse) and the long prayer of the dissenters, where the preacher is equally exhausting himself and his congregation by a didactic exercise.

From the variety of topics under which these discourses are ranged, it would not be difficult to select numerous passages to gratify the curiosity of our readers, and to display the talents of the preacher. We shall content ourselves with one or two, from which a general idea may be formed both of these compositions and of their translation. M. Zollikofer, having, in a preceding discourse, ascertained the value of virtue in general, advances, in that which follows, to a consideration of the superior value of Christian virtue; after many excellent observations upon which, he sums up the whole towards the conclusion in the following manner.

‘How much more noble and grand are not, lastly, the views of Christian virtue! How much superior and more excellent the mark at which it aims! All virtue has in view the promoting of what is true, what is beautiful and good; all virtue aims at order, at perfection, at happiness. But not as Christian virtue does. The greater and juster the knowledge is which the Christian has of God, of Jesus, of the chief end of man, and of futurity; so much the nobler must be his sentiments, so much the more comprehensive his views, so much the more exalted the purpose he pursues!—The whole human race is but one large family to him, and that the family of God, his heavenly father; a family which he embraces with his benevolence, and visits with his love; and his affectionate activity

is circumscribed by no false patriotism, is weakened by no prejudices of rank or nation—Jesus is to him, Jesus that is highly exalted over all, is to him the lord and king of men; truth and virtue and freedom and happiness, are the privileges and distinctions of his kingdom; and every word, every deed, every sacrifice, every suffering whereby the Christian can bring one man from error to truth, from vice to virtue, from bondage into freedom, whereby he can amend, console, or rejoice him, is to him an enlargement and confirmation of the glorious kingdom of Jesus, an actual participation in his great work on earth. To him this life is the porch or vestibule of the future, the preparation to it: and all that he does and operates here, and occasions others to do and effect; all the harm that he here prevents; all the good he here performs; all the seed he here sows; all the blossoms he brings to fruit; are to him causes that infinitely extend in effects. This is to him the seed-time, of which he may expect hereafter to reap a harvest of a thousand-fold. What prospects, my dear brethren! what extensive, what comprehensive views does the virtue of the Christian open before him! He promotes the gracious purposes of God with regard to man, and labours in fellowship with him, his heavenly father, for the benefit of his children: espouses the cause of truth, of integrity, of freedom, the cause of God, according to the utmost of his power: prosecutes the work that Jesus began on earth, and enlarges the borders of his kingdom: assists mankind, his brethren, in their education for heaven; and is useful to them, not only here, not only long after his death, but even in eternity. How much must not such prospects as these ennoble all his virtuous endeavours and actions! Can the imagination frame any loftier, any more extensive purposes than these? Vol. i. p. 264.

Germany, like our own country, was, a short time since, overrun with a class of idle sentimentalists, the great aim of whose writings was to work upon the passions of their readers, and, under the semblance of finer feelings for virtue, to undermine every thing which was noble and excellent in the human character. Against these pests of society, our preacher's discourse on sensibility is an excellent antidote; and we recommend the following sentiments to those of our readers who may at any time have too largely indulged such rêveries, whether from the perusal of sentimental essays or novels.

‘Sensibility is false and blameable, when it is overstrained or excessive; when it is disproportionate to the value of the object; when it is more displayed in trifles than in matters of importance. Many will hear the account of the demolition of a whole city by the horrors of an earthquake, of a fleet dashed to pieces upon rocks, of an army destroyed by fire and sword, with all the indifferency imaginable, who can shed tears over a comparatively insignificant creature of the classes of plants or animals. On numbers, a whole life spent in toilsome, virtuous actions, but performed in silence, without any rumour or ostentation, makes no impression, who will

fall into transports and ecstasy at an act of humanity or beneficence, accidentally perhaps performed by another, but done with great show, and displayed with much ostentation. Many are scarcely moved, or even not at all, by indications of courage, fortitude of mind, resolution, invincible patience and firmness; while, at any thing that shows tenderness or love, even though it be not perfectly innocent, they find reason to be moved in the highest degree. The man of sensibility, in the best and noblest sense of the word, finds indeed matter for his sensibility to work upon in a thousand events and subjects, where others would be absolutely cold, which in their eyes would be insignificant trifles; and it is by no means deserving of reproach if a flower or a little insect moves him, if he observe any expression of exultation or suffering in any sensitive creature, that he be affected by it, and partake in it all with a sentimental heart: but he does not therefore overlook great and important concerns, is not cold towards them, takes still more interest in them, will be still more strongly affected by them, does not fall into the ridiculous, but constantly preserves the dignity of a thinking, rational, and self-possessing man; and this is a proof that his way of thinking and feeling is not artificial sentimentality, but true and generous sensibility.' Vol. i. p. 222.

'Sensibility is pernicious and criminal, when the young man, or the man of business, is induced by it to think the concerns of his trade or vocation unworthy of him, and which perhaps are not very elegant and important in themselves, or not highly entertaining, and thereupon to despise and neglect them, and to imagine that he degrades himself by paying attention to them, and by doing only such things as thousands of others of less delicate sentiments and of a less elevated mind, can perform as well as he. It is pernicious, when the disciple of wisdom, seduced by this propensity of his heart, neglects the due cultivation of his understanding and reason, and refuses himself to serious and dry studies, though of the highest importance for acquiring the knowledge and the sciences, which are indispensably necessary to his future profession or station in life.

'Sensibility is hurtful and criminal when it leads a man to refrain from associating with others, to deny them the duties of conversation, affability, friendly esteem and affection, because they are not so sentimental as himself: nature having probably formed them of coarser materials, or designed them more for cool and temperate reflexion, more for calm consideration, and disposed them more to action than to sentiment.

'Lastly, sensibility is hurtful and dangerous, when, beguiled by its inspirations and impulses, we dream of a world, and live and float in a world, which has hardly any thing in common with the actual state of things, which exists only in our imagination, or in certain poems and works of fancy; when, beguiled by such representations and images, we look for perfection in others, and expect matters from them, which are either nowhere, or very rarely, to be found; and then trouble and afflict ourselves at this natural defect, and keep

ourselves at a distance from them, as if we missed some essential qualities in them. How many has this prevented from making the most suitable and most advantageous connexions; how many has it misled to pass their days in a state of celibacy! How many have thereby become bad husbands, selfish and austere companions hard to be pleased, and downright misanthropists! No; the wise man sees, accepts, and uses the things of this world as they are, and looks for no angels among mankind, no paradise upon the earth, no virtue free from alloy among frail and sinful creatures, no perfection there, where it is not to be found.' Vol. i. p. 225.

Among the pleasures of virtue, is enumerated, with great justice, one on which a sufficient value is not always placed even by its warmest advocates—

—‘the pleasure of a free and cheerful intercourse with his fellow-creatures. And this pleasure too does virtue procure him, if not alone and exclusively, yet in an eminent degree. The virtuous man is not haunted by envy and ill-will, by pride and vanity, by base ends and tricks, by secret reproaches and anxieties; no, wherever he goes he is accompanied by benevolence and love, complacency in whatever is beautiful and good, and delight in all beauty and goodness; he is accompanied by a quiet and contented heart, a good conscience, a modest assurance in the company of his brethren. He comes neither to persons whom he has injured, affronted, estranged, or whom he intends to hurt, or whose displeasure and resentment he has reason to dread; nor to any against whom he nourishes hatred and animosity in his heart, whom he cannot absolutely endure, whom he is not ready to pardon, to succour, to benefit. In his intercourse with others he has no need to fear disgrace or reproaches; has no need to impose on himself any troublesome restraints, carefully to veil and to conceal his thoughts and intentions, nor to court protection and respect, now under one mask and then under another. He can, without any danger, show himself as he is, speak as he thinks, act in conformity with his character; and the consciousness of his integrity, the inward sentiment of his dignity, divests even any unjust censure or undeserved neglect, he may occasionally meet with, of its principal force. The less claim he lays to outward distinctions, to particular marks of honour; the more he prefers reality to appearance, what is personal to what is borrowed, the essential to the accidental: so much the less liable is he to affronts and slights in society; so much more calmly and fully does he enjoy the agreeableness of it. The less invidiously and partially he views all the beautiful and good that others have and do: so much the greater satisfaction and so much the surer satisfaction does the sight of it procure him; so much greater is constantly the preponderance of the sensations of pleasure and joy over the sensations of displeasure and of dissatisfaction in his heart. He that has ever enjoyed this pleasure of conversing with his brethren with freedom and vivacity, must confess it to be very great and desirable. And who enjoys it so pure, so complete, as the virtuous man?’ Vol. i. p. 278.

Happiness and misery are often contrasted, and but little investi-

gated. A distinction is made by our preacher on these subjects, which deserves to be embraced by all who either feel unhappiness in themselves, or perceive it in others.

‘Wouldst thou, farther, judge rightly of human happiness in particular instances; then take as much care, on the other hand, not to account misfortune and unhappiness as one and the same, or always, from the presence of the one, to conclude on the presence of the other. No, misfortune does not always imply, does not with wise and good persons imply unhappiness; and our heavenly Father, who has ordained us to happiness, has so constituted our nature, and the nature of things, that we may experience much misfortune and yet be happy, and still rejoice in his bounty and in our present and future existence. Let it be, that, by untoward events, I suffer loss in my property, in my outward distinctions, in my health, in my fame, that some sources of my pleasure fail, that my friends and intimates forsake me; let it be, that all this shakes the stem of my happiness, that it weakens and brings it to the ground; is it therefore wholly and for ever destroyed and overthrown? May it not still, like the tree which has been bent by the storm to the earth, lift up its head again, and again be rich in blossoms and fruits, when the tempest is over and gone, and serenity and peace are once more restored? Have I, then, by these adverse events, lost all the agreeable ideas and feelings I formerly had? With these outward goods and advantages, am I then likewise despoiled of my inward spiritual perfection, and the consciousness of what I am, and shall hereafter be? Are, then, my relations with God and the future world, which afforded me so much comfort and repose, dissolved? Do not, then, a thousand other sources of delight and joy still stand open to me? Do not time and reflection and business heal the most painful wounds inflicted by misfortune? Beware, then, of supposing every unfortunate man to be unhappy! Misfortune is transitory: happiness can stand out a thousand attacks of it, ere it can be torn from the spot where it has once taken root. On the same principle, beware too of always supposing trouble and misery to be wherever thou seest tears to flow. They flow as often, and probably oftener, from sources of delight than of pain; and we have commonly mingled sensations, in which the disagreeable is far over-balanced by the pleasant; sensations arising from the most cordial feelings of benevolence and affection to the human race, of virtue and greatness of mind, and not unfrequently are connected with the most enchanting recollections of blessings already enjoyed, and with the most delightful prospects of future bliss.’ Vol. ii. p. 368.

From these extracts, our readers will appreciate the merits of the discourses before us. The translation is in general faithful and correct; but at times it fails in the choice of words, and by no means attains the dignity of the original. They, however, who know the difficulty of translating from the German will make allowance for these slight defects, and thank the translator for presenting to his countrymen the best specimens of German pulpit eloquence.

ART. X.—*General Biography; or, Lives, critical and historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to alphabetical Order. Composed by John Aikin, M. D. the Rev. Thomas Morgan, Mr. Nicholson, and Others. Vol. III. 4to. 1l. 11s. 6d. Boards. Kearsley. 1802.*

IN our introduction to the two former articles on the preceding volumes, we offered some general remarks on the arrangement of biographic sketches and the conduct of biographers. The subject was by no means left exhausted: we hinted, indeed, our intention of prosecuting those remarks as we found opportunity, and even anticipated our next subject, *viz.* ‘the degree of praise or censure which humanity or justice might extort.’ The representations of biographers have been, in general, favourable. The mind is softened, when the object can no longer reply; and we fear to blame, when the author’s particular views or motives admit of no explanation or defence. This we consider as a weakness, but it is an amiable one; and though it destroy the great design of biography, which should be to guard against error by the examples of those who have preceded us, and to incite to excellence by a display of their merits, yet it cannot be severely condemned.

———— ‘ *Absentem qui rodit amicum,
Qui non defendit, alio culpante——
Hic niger est.*’

It might perhaps be more easy to draw the line than biographers have in general conceived. If faults be exposed without malignity, if virtues be blazoned with pleasure, and intellectual attainments anxiously displayed with slight notices of the irritability which often attends, or the superciliousness which sometimes beclouds, their brilliancy, each life would be a lesson of instruction which would be useful at every æra. This, however, is seldom the case. We read a varnished tale, which is either confined to dates and publications, or gives the truth only in the most favourable colours. In this way Dr. Kippis, a man whose mind was of a softer mould, whose heart was alive to every feeling of humanity and tenderness, balanced every little fault with some praise, and left his readers almost in doubt of his real sentiments respecting the most strongly marked characters. We must not conceal that our present authors have, we think, too closely followed his steps; and even Le Clerc, who has been so often attacked with asperity, and has repelled numerous hostilities with firmness, and sometimes with temper, appears in these pages a tranquil inoffensive recluse. We well know that their limits will not admit of extensive details; and we recollect our own recommendation not to omit even names of no extraordinary merit, concerning which we may sometimes

want information. This will still further confine their excursions; but we think a very small space might contain some characteristic sketches and the bolder lineaments of the portrait.

This volume begins with CL, and concludes with the letter E. We have lately had occasion to remark, that, in the productions of heroes and philosophers, nature does not limit her exertions within any given letters of the alphabet; but, on the whole, the present volume is not greatly interesting. We mean not to say that the lives of many eminent men do not occur; but of many we have already had full accounts; and we do not discover that spirit and genius in our authors, which give novelty to subjects already hackneyed.

Οἱ περ φυλλων γενεη, τοιγδε και ανδρων, &c.

as in the motto to the present volume, seems to have been the impression made on the minds of the authors by passing heroes and sages—they flourish and wither without leaving a sufficient vestige of their existence.

The life of the late lord Clive is one of the first which particularly attracted our attention. It is chiefly taken from the paper in the *Biographia Britannica*, signed A; but the events are well compacted; and, had we found stronger expressions of indignation in relating *some* of the events, our approbation would have been more unreserved.

Many other lives follow, that are not peculiarly interesting, either in their incidents or the authors' representations. The account of sir Edward Coke is too short, and, in some degree, defective; those of J. Collins the mathematician, and W. Collins the poet, are of a superior cast.—Why was Dr. Cleghorn omitted?—We cannot offer a fairer specimen than the life of the former.

‘COLLINS, JOHN, a mathematician of considerable eminence, was born at Wood Eaton, in Oxfordshire, on the 5th of March, 1624. His father was a non-conformist divine, who gave him such an education as disposed his mind to the study and pursuit of truth. At the age of sixteen he was put apprentice to a bookseller at Oxford; but on the breaking out of the civil wars he quitted that place, and became clerk to Mr. John Marr, one of the clerks of the kitchen to the prince of Wales, who was a good mathematician, and remarkable for having adorned the gardens of Charles I. with some curious dials. Young Collins derived some mathematical instruction from his employer; but as the confusion of the times increased, he quitted his service, and went to sea for seven years, the greatest part of which were employed on board an English merchant ship, which was engaged in the war-service of the Venetians against the Turks. His leisure, in this situation, was employed in the study of the mathematics and merchants' accounts, both which, together with writing, he taught upon his return to England.

‘In the year 1652 he published an “Introduction to Merchants' Accounts.” In 1658 he published in quarto his “Sector on a Qua-

drant, or a Treatise concerning the Description of Four several Quadrants, &c." The following year he published his "Mariner's plain Scale new planned," and his "Treatise of Geometrical Dialling;" and in 1664 he published the "Doctrine of Decimal Arithmetic, Simple Interest, &c."

After the restoration, Mr. Collins was appointed accountant to the Excise-office, and in 1667 he was chosen a fellow of the Royal Society. In the same year he communicated a paper to the society, demonstrating and explaining the rule, given by De Billy, for finding the number of the Julian period for any year assigned; the cycles of the sun and moon, with the Roman indiction for the year being given. To this he added several neat rules for finding the day of the week, corresponding with any day of the month, for ever; with other useful and necessary calendar rules. In the year 1668 he refused an offer of an employment in Ireland; and in the year 1669 a curious dissertation of his was published in the Transactions, concerning the resolution of equations in numbers, wherein are several hints towards some of the most considerable advances which have been since made in the refined parts of the mathematics, particularly with respect to the doctrine of differences.

During the chancellorship of Anthony first earl of Shaftesbury, Mr. Collins was nominated by that nobleman in divers references, concerning suits depending in chancery, to assist in stating intricate accounts; and the able performance of this service added so much to his reputation, that he was much employed in similar business by other persons. He was also appointed accountant to the Royal Fishery company. In 1671 a solution, by Mr. Collins, was published in the Philosophical Transactions, of the problem, "The distances of three objects in the same plane, and the angles made at a fourth place by observing in that plane, being given; to find the distances of those objects from the place of observation."

Mr. Collins had likewise paid great attention to the principles of trade and commerce, and published several tracts relating to objects of this nature. In 1680 he published "A Plea for bringing in Irish Cattle, and keeping out the Fish caught by Foreigners; together with an Address to the Members of Parliament of the Counties of Cornwall and Devon, about the advancement of Tin, Fishery, and divers Manufactures." In 1682 he published, in quarto, "A Discourse of Salt and Fishery;" in which he describes the methods of making salt, the criterions of its good quality, the catching and curing of fish, the salting of flesh, cookery of fish and flesh, extraordinary experiments for preserving food, the hardships of the salt workers, with proposals for their relief, and the advancement of the fishery, the woollen, tin, and divers other manufactures.

Soon after the publication of this treatise, after the act at Oxford, July the 10th, 1682, he rode from thence to Malmesbury in Wiltshire, in order to view the ground to be cut for a river between the Isis and Avon. During this excursion he drank cyder while he was hot, which produced an asthma and consumption. He died at his lodging on Garlic-hill, London, November the 10th, 1683.

In the Philosophical Transactions for May, 1684, a letter written by Mr. Collins to Dr. John Wallis was published; containing his

thoughts about some defects in algebra, wherein he proposes the genuine method of describing the loci of equations, and of determining the limits and number of their roots, with various other matters. His "Arithmetic in whole Numbers and Fractions, &c." did not appear till the year 1688.

' Besides his own productions, Mr. Collins was a great promoter of many other valuable publications of his time. To him, it is said, the world is indebted for the publication of Dr. Barrow's optical and geometrical lectures; his edition of the work of Archimedes, and of Apollonius's Conics; Branker's translation of Rhonius's Algebra; with Dr. Pell's additions; Kersey's Algebra, Dr. Wallis's History of Algebra, and many other excellent works, which are said to have been procured by his solicitations. It was not till five-and-twenty years after Mr. Collins's death that his papers were all delivered into the hands of the learned Mr. William Jones, F.R.S.; among which were found manuscripts of Mr. Briggs, Mr. Oughtred, Dr. Pell, Dr. Scarborough, Dr. Barrow, and Mr. Isaac Newton; with a multitude of letters received from, and copies of letters sent to, many learned persons, particularly Dr. Pell, Dr. Wallis, Dr. Barrow, Mr. Newton, Mr. James Gregory, Mr. Flamstead, Mr. Thomas Baker, Mr. Branker, Dr. Edward Bernard, M. Slusius, M. Leibnitz, M. Tschinnaus, father Bertet, and others. From these papers it appeared that Mr. Collins was so solicitous in his search after useful truths, so assiduous in his inquiries, and so communicative in his disposition, that he held a constant correspondence, for many years, with all the eminent mathematicians of his time; and spared neither pains nor expence to promote real science. Many of the late discoveries in natural knowledge are considered as indebted to him for their progress: for, while he excited some to publish their useful inventions, he employed others to improve them. In some cases he was peculiarly useful, by shewing the defects in particular branches of science, or the difficulties attending the inquiry; and at other times setting forth the advantages, and giving vigour to the spirit of improvement. He was considered as a kind of register of all the new improvements in mathematics, the magazine to which the curious had frequent recourse, so that he was sometimes styled the English Mersennus. His great merit does not appear to have been sufficiently rewarded by those who had the means of patronising him. It was chiefly from the papers of Mr. Collins that the claim of sir Isaac Newton to the invention of fluxions was established in the "*Commercium Epistolicum D. Johannis Collins, et aliorum, de Analysi promota, Jussu Regiæ Societatis in lucem editum*," London, 1712, 4to. a work which was made out chiefly from his letters.' p. 65.

'The life of Colman is coldly written; and we should have expected that this elegant and classical genius would have more freely commanded the panegyric of Dr. Aikin. In that of Columbus, we greatly regret that no notice is taken of the information supposed to have been received of another continent from the narratives or charts of preceding navigators. At this period, after having so much engaged attention, it should not, we think, have been omitted. Of Collinson and Commerson, the

accounts, though short, are interesting and satisfactory. The life of Dr. Compton seems also to be written with spirit and intelligence, probably by Mr. Morgan, as the paper is signed M. The life of Condorcet is likewise executed with ability, though perhaps in a too favourable strain, and without a proper discrimination of his talents. A part of it we shall select.

‘ When the trial of the king came under consideration, Condorcet was one of those who thought he could not legally be brought to judgement; his conduct, however, with respect to the sentence, was equivocal, and betrayed that timidity and irresolution which characterised his public life. The opinion of Mad. Roland, respecting his moral constitution, is perhaps as impartial as any that can be produced. “The genius of Condorcet,” says she, “is equal to the comprehension of the greatest truths; but he has no other characteristic besides fear. It may be said of his understanding, combined with his person, that it is a fine essence absorbed in cotton. The timidity which forms the basis of his character, and which he displays even in company, on his countenance and in his attitudes, does not result from his frame alone, but seems to be inherent in his soul, and his talents furnish him with no means of subduing it. Thus, after having deduced a principle or demonstrated a fact in the assembly, he would give a vote decidedly opposite, overawed by the thunder of the tribunes, armed with insults, and lavish of menaces. The properest place for him was the secretaryship of the academy. Such men should be employed to write, but never permitted to act.” After the king’s death he was employed by the Girondists to frame a new constitution. His plan for this purpose was presented to the convention, and approved; but it met with little concurrence from the nation at large; and has been, perhaps not unjustly, denominated “a mass of metaphysical absurdities.” During the contest between the Girondists and the Mountain, he kept aloof, both through timidity and dissatisfaction with the state of affairs. He was not included among those victims who fell with their leader Brissot; but, afterwards, having written against the proceedings of the triumphant party, he incurred the unforgiving animosity of the tyrant Robespierre, and a decree of accusation was issued against him in July, 1793. He made his escape from the arrest, and lay concealed in Paris for nine months. At length, the apprehension of a domiciliary visit obliged him to quit his retreat; and passing undiscovered through the barriers, he went to the house of a friend on the plain of Mont-Rouge. Unfortunately this person was then in Paris, and Condorcet was obliged to pass two nights in the fields exposed to cold and hunger. On the third day he had an interview with his friend, who could not then venture to take him to his house, so that he was still forced to wander in the fields. Exhausted at length by fatigue and want of food, he went to a public-house, and calling for an omelette, devoured it with great eagerness. His squalid appearance and voracity excited suspicions in a municipal officer who chanced to be present, and who put some interrogatories to him. From the hesitation of his answers, it was thought proper to apprehend him. He was confined in a dungeon in order to be sent to Paris next day, but in the morning he was

found dead. As it is known that he always carried a dose of poison about him, it cannot be doubted that he put an end to his life by its means. In this wretched manner was the career of a man, who had sustained a brilliant part on the stage of life, terminated on March 28th, 1794. He was a man of polished manners, and as amiable in society as one could be who seems to have had the radical defect of *wanting a heart*. He lived on affectionate terms with his wife, by whom he left one daughter. Not long after his death appeared his "Sketch of a Historical Draught of the Progress of the Human Mind," a work of method and research; in which, considering man as he has been, as he is, and as he may be, he forcibly inculcates his favourite idea of the perfectibility of the human species, and of its actual advance towards perfection. Though some of his notions appear chimerical, yet the work is upon the whole powerfully written; and when it is known that he composed it while in circumstances of distress and danger, and that the conviction of a progress of his fellow-creatures towards improvement in virtue and happiness was his consolation under present sufferings and discouragements, some credit may be given him for more fortitude and right feeling than his general character would perhaps indicate. Besides the works already mentioned, he published "Letters to Frederic King of Prussia," with whom, as likewise with the imperial Catharine, he corresponded. He left behind him in manuscript a "Treatise on Calculation," and an "Elementary Treatise on Arithmetic." P. 98.

The Conrads and the Constantines fill many pages with facts and circumstances often uninteresting, and generally well known; but such must occur in works of the present kind, though we think that the even tenor to which the authors have confined their narratives, might have been easily relieved in several parts. The life of captain Cook is detailed with great clearness and precision; though, as in that of Columbus, from omitting to describe the state of geographic knowledge at the period of his first voyage, the value of his discoveries cannot be appreciated. This fault is avoided in the life of Copernicus, which is a valuable abstract of what had been before published at greater length. That of Cortez is also ably written; but, after the very excellent accounts of other authors, mediocrity would have been unpardonable.

We could have wished for a more ample tribute to the memory of Cotes, and some account of his very important labours. The life of Cowley, on the contrary, is written with a minuteness of discrimination highly creditable to the author, but somewhat disproportioned when science is so slenderly noticed. The life of Cowper also displays much taste and judicious criticism. We shall select a part of it, as a specimen of the author's talents in this department.

'This' (the second volume of his poems) 'chiefly consists of a poem in six books, entitled "The Task," which name it derived from the

injunction of a lady upon him to write a piece in blank verse, for the subject of which she gave him *the sofa*. It sets out, indeed, with some sportive discussion of this topic, but it soon falls into a serious strain of rural description, intermixed with moral sentiments and portraitures, which, under different titles, is preserved through the six books, with no perceptible method, but freely ranging from thought to thought; from the image to its improvement, as unshackled fancy suggests. It is difficult to determine which is the most conspicuous excellence of this charming production. In the description of natural objects, it unites the most minute accuracy with striking elegance and picturesque beauty. Since Thompson, Cowper is the poet who has added most to the stock of natural imagery; and his paintings are more exact than those of that writer, though generally less grand and comprehensive. His manner, indeed, has led some of his imitators into a kind of Dutch style of painting, which has wasted the powers of description upon objects not worth the pains; but Cowper himself is generally preserved by good taste from this degradation of his art. The pious and moral reflections of the "Task," touch the heart with irresistible force; and its delineations of character are life itself. The personifications, and allegorical figures interspersed, display high powers of fancy; and the picture of Winter riding on his sledgy car, may vie in sublimity with any effort of poetical invention. The permanent colour of the diction is ease and force, sometimes deviating into negligence, but more free than perhaps any other blank verse from the stiffness and tumidity which so commonly disfigure this mode of writing. Although the peculiar religious system of the author is sufficiently discernible in the Task, it however appears with less gloom and austerity than in his former pieces. There is added to this volume "Tirocinium, or a Review of Schools," a piece of great strength, and replete with striking observation, whatever be thought of the decisive sentence it pronounces against the public education of this country. The merry story of "John Gilpin" seems to show (as indeed do many passages in his other works), that a strong perception of the ludicrous naturally balanced in his disposition the gloomy propensity which circumstances rendered finally predominant.

'For the purpose of losing in employment those distressing ideas, which were ever apt to recur, he undertook the real *task* of translating into blank verse the whole of Homer's Iliad and Odyssey. This work possesses much merit of execution, and is certainly a much more exact representation of the ancient bard than Pope's ornamental version; but though the epic dignity is well supported in those passages which are intrinsically poetical, yet where the simplicity of the matter in the original is elevated into poetry solely by the force of sonorous versification, the poverty of English blank verse has scarcely been able to prevent it from sinking into mere prose. On the whole, this translation has probably been more praised than read; to the author, however, it was a most valuable source of innocent amusement, and its completion is mentioned by him with the regret felt on parting with a beloved companion.' F. 192.

* The life of Cromwell we think an excellent one: the arrange-

ment is clear, the parts well connected, and the spirit which pervaded the whole of his eventful life is brought forward early, and kept constantly in view. The authors think, with justice, that there was much real fanaticism in his character. A parallel between Cromwell and Bonaparte might be made an interesting, probably an instructive work. The life of Dr. Cullen is a weak article, with little philosophic or medical discrimination. If the 'critic' live, it shall at some period be attempted more successfully. Dr. Cumming, mentioned with so much respect in Hutchins's '*History of Dorsetshire*,' deserved, we think, some commemoration.

The letter D affords several new and interesting lives. We noticed, very early, that of Dalin, the Swedish poet and historian; and of Dante, the Italian poet. The account of Daubenton is very short, and his merits are very cursorily hurried over, which deserved an ample panegyric, in as many pages as his biographers have allotted lines. Indeed the proportionate attention to authors of different classes and talents requires much more consideration than seems to have been bestowed in the present volume. In the life of David, compiled chiefly from the sacred writings, our authors seem not to be aware of the extent of his conquests to the East, and the source of his riches. By the former, he appears to have attained possession of the navigation of the Persian Gulf, of the Indian commerce, and to have secured the assistance of the Phœnician seamen. The eastern trade, brought in this way to Palestine and the isthmus of Suez through the desert, enriched the barren country of Judæa, and enabled David, even in his life-time, to collect the richest materials for building the temple. Solomon only followed the plan which David seems to have begun. These circumstances are clear, from an attentive perusal of the Scriptures, aided by the collections of Eusebius from historians whose works are lost.

Of Mr. Day, a humane and respectable author, the life is somewhat too favourable. Of the advocates of Negro emancipation, we have often had occasion to offer our ideas; and, whatever be the opinions respecting the origin of the American war, no one can now be ignorant that many of the misfortunes of the mother country were owing to the party which tied her hands.

Defoe, whose unacknowledged pieces have procured him lasting fame, while those to which he prefixed his name are forgotten or despised, is noticed perhaps too shortly. His talents, which rendered his irony so dry that it was mistaken for truth, and fiction so natural that he was supposed to record facts only, might have led to a more ample display of criticism; and the life of Gustavus Adolphus, which Harte mistook for true history, should not have been omitted. It is singular, that, in one

of his fabricated books of voyages, he has described with apparent fidelity the manners of the Society Islanders, though he has purposely obscured their situation. He spoke perhaps at random, and confused his narrative that he might not be convicted of error; or had heard the reports of accidental visitors, which he knew not how to credit or reject.

The life of Descartes is a masterly performance, and does great credit to Mr. Nicholson, by whom it appears to have been communicated. That of Dessault is, in a great measure, new, and well written. The biographic sketch of Dr. Dimsdale is also new, though the principal facts were too generally known to render it highly interesting. The lives of Dr. Doddridge, Mr. Dodsley, Mr. Dodson, Dr. Dodwell, Dr. Donne, Mr. Dryden, and sir Francis Drake, merit, on the whole, our commendation. It is, however, singular, that Dodwell should have furnished an Introductory Dissertation to Hudson's Greek Geographers, in which he endeavours to subvert their authenticity, and that Hudson should warmly express his obligations for the communication. Mr. Walpole's Memoirs would have assisted the authors in giving a more favourable view of cardinal Dubcis than they have gleaned from St. Simon; and the merits of Dupleix in India certainly deserved a more ample detail and warmer commendations.

The letter E affords some lives of interest and value. We observed, with satisfaction, that of Edwards the naturalist, and his namesake, by whose critical observations we have been so much entertained and instructed. The life of queen Elizabeth is chiefly taken from Hume; and the view is consequently a favourable one, though later historians have greatly differed from him. Mr. Emerson's life is, in some degree, new; and that of Dr. Enfield written with apparent marks of regard and friendship. Ercilla, the poet, and Erxleben, the naturalist, are, we believe, now, for the first time, noticed in the biographic works of this country; but of the venerable Evelyn the account is not sufficiently particular and discriminated. Of Euler, and Eward the Danish poet, the biographic sketches are very satisfactory.

We are sorry, however, to add, that, in a work entitled a *General Biographical Dictionary*, there should be so many omissions. The authors indeed profess to give an account of the 'most eminent persons' only; but, when we survey their list, they appear to aim at universality; for the names of many inconsiderable persons are found in every sheet. We mean not to blame them on this account, because we have directed their attention to these less important objects, to supply information on every occasion. When we reflect, nevertheless, on those who are retained, we are surprised at the omission of many who had superior claims to the authors' attention. We did not, for a

time, sufficiently attend to these defects; but, when we reflected on the scanty number of articles under the letters D and E, we began to tax our own recollection, and to supply, on a second examination of these pages, what our memory would afford. We are sorry to find the list on the margin so numerous; but must suggest to the authors, that notice should perhaps have been taken of the following men, of, at least, *some* eminence in their different departments, premising that in this list we notice but few of the many painters and engravers that have occurred to our recollection, and that many, less deserving attention, are also omitted. We find no account of Dr. Dalton; of general Dalziel; of the French philosopher Darci, whose experiments on light are truly valuable; of Des Barreaux, the lord Rochester of France; of Des Hais, the painter; De Witt, the Dutch burgomaster; of the facetious Dogget; of sir William Draper; of Edward Drinker, who was born in a cabin, where Philadelphia now stands; of Stephen Duck, the thrasher and poet, who, by the exchange of his trade, was said to have 'lessened his labour' and 'doubled his profits*'; of Richard Duke, the dramatist; of Daniel Duncan, a physician of eminence; William Dunlop; Mr. William Benson Earle; of Dr. Egerton, bishop of Durham; of sir John Elliott; John Ellis, the learned money-scrivener, celebrated by Johnson and Boswell; of the parsimonious Elwes; the equivocal D'Eon; of several of the Erskines, particularly lord Alva; of Espagnolet, the painter; Essex, the architect; of the facetious Dick Escourt; Mad. D'Estrées, the fair Gabrielle, the favourite mistress of Henry IV; of Eudocia, the wife of Peter I, czar of Russia; of John Evelyn, the son of the celebrated Evelyn; of Eupolis; of Eusden, the poet laureat; of Evremond; and Van Eyck. Some of these, particularly *De Witt* and *St. Evremond*, may find their niches in a future volume; and perhaps the proper station of the former is under the letter W. The others, however, should not have been wholly omitted.

The extent of our article prevents us from engaging in the inquiry respecting the proportion of attention due to each author. We may pursue it on another occasion, when we return to this work on the publication of the fourth volume.

* 'Thrice happy Duck, employ'd in threshing stubble,
Thy labours lessen'd, and thy profits double.'

SWIFT.

ART. XI.—*The Metrical Miscellany: consisting chiefly of Poems hitherto unpublished. 8vo. 6s. Boards. Cadell and Davies. 1802.*

‘THE rich and cultur’d flow’r to find,
Pleas’d must we range the garden’s maze,
Where Splendor reigns, with Taste combin’d,
And Art her fairy wand displays.

‘Yet oft near tangled brake, or stream,
By Nature’s careless bounty thrown,
A flow’er we mark, that *sure* we deem
Is *all* too fair to blush unknown.

‘Wild and unshelter’d as it stands,
Low drooping thus in modest guise,
We raise its stem with ready hands,
Its beauties catch with willing eyes.

‘Such artless sweets, where’er descried,
The Muse has sought with patient care
‘Mid secret wilds, and meads untried,
A various chaplet to prepare.

‘And doubly blest, if these can charm
A heart to gentle friendship prone,
Who feels with int’rest prompt and warm
The praise of others—as its own.’ P. I.

These stanzas are the editor’s only preface. Compilations like the present were frequent in the early ages of our poetry. England’s Helicon, and the Paradise of Dainty Devices, preserved the sweetest poems of their day. Perhaps Dryden brought them into disgrace, when, to fill his volumes, he inserted whatever nonsense and ribaldry the gentlemen of king Charles’s court were pleased to contribute. Many years have elapsed since Mendez published his supplementary volume, the last respectable publication of the kind.

The work before us contains almost exclusively the productions of living persons. Cumberland, Darwin, and Roscoe, are among the contributors. The other names are more known in the fashionable or political, than in the literary circle—Erskine, W. Spencer, lord Palmerston, Fitzpatrick, the duchess of Devonshire. Some pieces have Mr. Fox’s name affixed, all of which, except the following, are probably school-boy productions.

‘To Mrs. A——, on the Writer’s Birth-day.

‘Of years I have now half a century past,
Yet not one of the fifty so blest as the last:
How it happens my troubles thus daily should cease,
And my happiness still with my years should increase,

This defiance to Nature's more general laws,
You alone can explain, who alone are the cause.' P. 161.

The 'Nursing of Love' should have been acknowledged as an imitation from the French.

'The Nursing of Love.

'Lap'd on Cythera's golden sands
When first True Love was born on earth,
Long was the doubt what fost'ring hands
Should tend and rear the glorious birth.

'First Hebe claimed the sweet employ,
Her cup, her thornless flowers, she said,
Would feed him best with health and joy,
And cradle best his cherub head.

'But anxious Venus justly fear'd
The tricks and changeful mind of youth;
Too mild the seraph Peace appear'd,
Too stern, too cold, the matron Truth;

'Next Fancy claim'd him for her own,
But Prudence disallow'd her right,
She deem'd her Iris pinions shone
Too dazzling for his infant sight.

'To Hope awhile the charge was given,
And well with Hope the cherub throve,
'Till Innocence came down from Heaven
Sole guardian, friend, and nurse of Love!

'Pleasure grew mad with envious spite
When *all* prefer'd to *her* she found,
She vow'd full vengeance for the slight,
And soon success her purpose crown'd.

'The traitor watch'd a sultry hour,
When pillow'd on her blush-rose bed
Tired Innocence to slumber's pow'r
One moment bow'd her virgin head;

'Then Pleasure on the thoughtless child
Her toys and sugar'd poisons prest,
Drunk with new joy, he heav'd, he smil'd,
Reel'd—sunk—and died upon her breast!" P. 111.

The original is so much more beautiful, that we transcribe it.

'Quand l'Amour nacquit a Cythère,
On intrigua dans le pais;
Venus dit, "Je suis bonne mère,
C'est moi qui nourrirai mon fils."

‘ Mais l’Amour, malgré son jeune age,
Trop attentif à tant d’appas,
Préféroit le vase au breuvage;
Et l’enfant ne profitoit pas.

“ Ne faut pas pourtant qu’il pâtisse :
(Dit Venus parlant a sa cour)
Que la plus sage le nourrisse :
Songez toutes que c’est l’Amour.”

‘ Alors la Candeur, la Tendresse,
La Gaïeté vinrent s’offrir ;
Et même la Delicatesse :
Nulle n’avoit de quoi le nourrir.

‘ On penchoit pour la Complaisance :
Mais l’enfant eût été gâté.
On avoit trop d’expérience
Pour songer a la Volupté.

‘ Enfin de ce choix d’importance
Cette cour ne décida rien :
Quelqu’ un proposa l’Espérance ;
Et l’enfant s’en trouva fort bien.

‘ On prétend que la Jouissance,
Qui croyoit devoir le nourrir,
Jalouse de la préférence,
Guettoit l’enfant pour s’en saisir.

‘ Prenant les traits de l’Innocence,
Pour berceuse elle vint s’offrir ;
Et la trop crédule Espérance
Eut le malheur d’y consentir.

‘ Un jour avint que l’Espérance,
Voulant se livrer au sommeil,
Requit a la fausse Innocence
L’enfant jusques à son réveil.

‘ Alors la trompeuse Déesse
Donna bonbons à pleines mains :
L’enfant d’abord fut dans l’ivresse,
Et mourût bientôt sur son sein.’

A spirited and accurate translation of this piece is inserted in Mr. Wrangham’s poems.

Mr. Spenser’s ‘ Prologue to the Grave ’ contains more true poetry than is usually found in such compositions.

‘ In elder times, some lively sparks, ’tis said,
Have paid familiar visits to the dead,
By Pluto well receiv’d politely all
Conjured him never to return their call.

But he assured them, on some future day,
 He would not, could not, fail to pass their way :
 With various views they went, one anxious heir
 Went—with strong hopes to find his father there ;
 One sought another's wife, this hist'ry shews ;
 One sought his own—that's poetry, God knows !
 But now this friendly intercourse is o'er,
 None uninvited drive to Pluto's door ;
 Though soon or late His Grimness visits all,
 None will his kind civility forestall.
 For ev'n when bidden in the warmest way,
 All, if they can, put off th' appointed day.
 E'en some, self-ask'd, when near his door, recede,
 And recollected pre-engagements plead.
 Judge then, what wonder seiz'd the spectre state,
 When with a light hand tapping at the gate,
 The Comic Muse, a least expected guest,
 At the dark realms of Death for entrance prest !
 Smiling she prest, that smile had still prevail'd
 If hero's sword, and minstrel's lyre had fail'd,
 Hearts more than Death inexorably hard,
 E'en miser's hearts by worse than dæmons barr'd,
 Won by that angel smile, cou'd ne'er refuse
 Entrance and welcome to the Comic Muse !

‘ Why all unlicens'd thus th' intruder came
 To beat in cypress groves for sprightly game ?
 Why trip'd her light sock o'er the church-way sod
 Long by her buskin'd sister only trod ?
 How to the grisly king she fearless sped,
 And bound her mask upon his goblin head ?
 How all those darts which mark his tyrant rule
 She turns to shafts of harmless ridicule ?
 This all-as yet in mystic silence seal'd
 Within yon abbey's vaults shall be reveal'd,
 Attend awhile, we need not patience crave,
 Few are in haste to learn the secrets of the Grave.’ p. 164.

The following may be quoted as one of the best pieces in the collection:—

‘ The Maid with Bosom Cold.

‘ Of me they cry, I'm often told—
 “ See there the maid with bosom cold !
 Indifference o'er her heart presides,
 And love and lovers she derides ;
 Their idle darts, unmeaning chains,
 Fantastic whims and silly pains !
 In pride secure, in reason bold,
 See there the maid with bosom cold.”

‘ Ah ! ever be they thus deceived !
 Still be my bosom cold believed,

And never may enquiring eyes
Pierce thro' unhappy Love's disguise ;
Yet could they all my bosom share,
And see each painful tumult there,
Ah ! never should I then be told
That I'm the maid with bosom cold.

' A fate severe my suffering mind
To endless struggles has consign'd.
I feel a flame I must not own,
I love, yet every hope is flown ;
Too strong to let my passion sway,
Too weak to teach it to obey,
I agonize, and then am told
That I'm the maid with bosom cold.

' The joy o'er all my looks exprest
Conceals a bosom ill at rest ;
To balls and routes I haste away,
But only imitate the gay :
I jest at Love and mock his pow'r,
Yet feel his triumph every hour ;
And lost to ev'ry bliss—am told
That I'm the maid with bosom cold.

' Unable from myself to fly,
I catch each word, I read each eye ;
Antonio comes—I die with fear
Lest others mark my falt'ring air ;
My eye perhaps too fondly gazed,
My tongue too much—too little praised ;
Suspicion's trembling slave—I'm told
That I'm the maid with bosom cold.

' With anxious toil, with ceaseless care,
Content and careless I appear ;
All mirth beneath another's eye,
Alone I heave the helpless sigh,
Hang musing o'er his image dear,
Feel on my cheek th' unbidden tear,
And think, ah ! why should I be told
That I'm the maid with bosom cold ?

' The flower may wave its foliage gay,
And flaunt it to the garish day,
Unseen the while a canker's pow'r
May haste its honours to devour ;
And thus, while vainly round me play
Youth's zephyr breath, and Pleasure's ray,
My fate unknown, my tale untold,
Thus sinks the maid with bosom cold.' P. 107.

One other poem we must extract, because it is wild and fanciful in imagery, and sweet in language, and because it would

be unjust to youthful genius to suppress it. It is the early production of a son of Mr. Roscoe. Well may the editor say—*Simili frondescit virga metallo.*

'To a Lily flowering by Moonlight.

'Oh! why, thou lily pale,
Lov'st thou to blossom in the wan moonlight,
And shed thy rich perfume upon the night?
When all thy sisterhood,
In silken cowl and hood,
Screen their soft faces from the sickly gale?
Fair horned Cynthia wooes thy modest flower,
And with her beaming lips
Thy kisses cold she sips,
For thou art aye her only paramour;
What time she nightly quits her starry bow'r,
Trick'd in celestial light,
And silver crescent bright,
Oh! ask thy vestal queen
If she will thee advise,
Where in the blessed skies
That maiden may be seen,
Who hung like thee her pale head thro' the day,
Love-sick and pining for the evening ray;
And liv'd a virgin chaste, amid' the folly
Of this bad world, and died of melancholy?
Oh tell me where she dwells!
So on thy mournful bells,
Shall Dian nightly fling
Her tender sighs to give thee fresh perfume,
Her pale night-lustre to enhance thy bloom,
And find thee tears to feed thy sorrowing.' P. 113.

On the whole, we consider this volume as a valuable miscellany.

ART. XII.—*Travels through Sweden, Finland, and Lapland, to the North Cape.* By Joseph Acerbi. (Continued from p. 148 of our present Volume.)

AS we have reprehended the geographical errors or defects of the maps designed to illustrate these travels, we must endeavour to supply those deficiencies in them, which so much influence M. Acerbi's description. The southern point of Norway, which prevents the German Ocean from a northern direction, and turns it in a sinuous course till it form the Baltic, is a mountainous promontory termed the Naze or Nose. thence a chain of mountains runs parallel to the sea, or

rather the sea encroaches on the land, till it is checked by this mountainous ridge. In about 67° of north latitude, it assumes the appellation of the Kolen Mountains; and, in a direction very nearly north-east, passes to the south of the North Cape, terminating in the Northern Sea on the north-east. From the Kolen Mountains, the sea has gained on the land, creating different bays, lakes, and islands, according to the height of the hills opposed to it. One of these, at the extreme point of land on the north, forms what is called the North Cape. About the sixty-eighth degree of north latitude, the mountains, which occasionally trend to the east and north, assume a bolder aspect, and, at some distance from Tornea, constitute a continued highland, whence various rivers arise which fall to the south-east into the Gulf of Bothnia. From this chain, the mountains of Kemi soon form a conspicuous ridge: trending to the east, and then to the south in a circuitous direction, they encircle the Gulf of Bothnia, and terminate in the neighbourhood of Abo. Some of the higher pics are conspicuous in the isles of Åland; and the ridge seems to cross the Gulf in about 60° north, rising again in the neighbourhood of Upland, and uniting with the original chain first described in about the sixty-second degree.

This account is by no means digressive, since it leads to the explanation of our author's route, and some of the particular circumstances which attended his progress. M. Acerbi was now approaching the higher regions we have described between the north-eastern chain and the Kemi Mountains on the east, which, arising at right angles from the former, soon assume a southernly direction. From Kengis he proceeds to Kollare and Muonioniska, in opposition to currents and a rapid cataract.

• The fortitude and perseverance with which those people bore this long and extraordinary labour, shew the astonishing power of habit. Where the river was too strong and violent for our boats, which owing to the weight they carried drew too much water, to make good their passage, we were forced to disembark and haul our empty boats along the river. The Finlanders who were employed in dragging the boat, kept on the bank, leaping from stone to stone, and sometimes went up to the middle in water to disengage the rope from the rocks, where it had become entangled. Sometimes the boats themselves were obstructed in their passage by the rocks, in which case one of the men threw himself into the water, swam up to them, and set them afloat again. At last we came to a place where the extreme force of the cataract, the depth of the water, and the obstructions from the rocks, rendered it to appearance altogether impossible to continue our progress. Our brave Simon was the only person who thought every thing possible. The rest seemed disposed to find fault with his daring projects, which they never lessened; but, on the contrary, magnified through their fears. But he was always the first to set an example of the most unwearied patience and activity; he constantly charged himself with the execution of

the most arduous and laborious part of the undertaking, and never proposed a thing in which he did not reserve for himself the most difficult and hazardous offices it imposed: in short, no perils could daunt his spirit, no toils set bounds to his exertions. He hauled the boat, he disengaged it when it stuck fast; he was the first to leap into the water whenever occasion required, and seemed to do every thing himself alone.

‘While our Finlanders were displaying the most heroic perseverance on the river and on its banks, the utmost we could do was to keep up with them in the adjacent wood. It was not always possible to follow them close to the river, as we were not, like them, able to jump from one rock to another. The current too sometimes produced a giddiness in the head, and we were unwilling to wet our legs by wading through the water. Another species of fatigue still awaited us in the woods: we sunk here and there so deep in the moss, that we thought we should be immersed in it up to our necks. We sometimes met with places so deep and boggy, that it was highly dangerous to set a foot upon them. The branches everywhere intercepted our passage, while the veils we wore on our faces, to protect them from the stings of insects, caught hold of the branches, and were in danger of being torn in pieces by every twig. Tall fir and pine-trees, which the wind had levelled with the ground, and which time had almost converted into dust, lay scattered in the woods. We wished to escape the embarrassment of the moss, by stepping along the trees that lay in our way; but we found their substance generally so rotten and decayed, that now and then they suddenly gave way under our feet, and we could with difficulty save ourselves from falling.’ Vol. ii. p. 6.

The cataract of Muonio-koski is a singular spectacle; but of this kind we meet with several others, and more striking still, in our further progress. In these regions, the country is thinly inhabited; and the colonists, shut out from almost any communication with their neighbours, enjoy an extensive domain, with none of the advantages of society. Two or three families, and occasionally a single one, who would migrate from their own dwellings, may fix without opposition in Lapland. It must, however, be at six miles’ distance from any other district, and they then can claim a circle, whose radius is six miles, with all the advantages of meadows, fisheries, &c. which in this country are of the utmost value. The present inhabitants are emigrants from Finland, though generally styled Laplanders.

‘The food of these people in summer consists of fish dried in the sun. When the fishery happens to be very productive, they sell the surplus, or give it in exchange for meal, salt, or iron, which they want for domestic purposes. They like better to receive meal in exchange for their fish, than to apply themselves to the labour of the soil. Among them agriculture is still in its primitive state. They make no use of the plough, but work the ground by the force of their arms, though the parson has been at much pains, but without success, to teach

them the advantage of that implement. He used himself to yoke his cow to the plough, and cultivate a small field of his own, in order to set an example to others. As soon as the snow has begun to fall in autumn, they carefully observe the traces of the bear, and go out to attack him in parties of three or four persons. About the middle of August, the season when the birds cast their feathers, they have considerable success in the chase of wild ducks and other aquatics, which they knock down with the oar, these animals being then unable to escape from them by the assistance of their wings.

‘ When they have cut down their hay and sufficiently dried it, they put it upon a sort of frame, raised high above the ground, on four posts, so as not only to secure it from being humid by the overflowing of the river, but also from being carried away by the force of the current. Some of them possess rein-deer, which in summer they intrust to the care of a Laplander, who conducts them into the vallies among the mountains, and watches and attends them in their pasture.

‘ The people are extremely sober, they never drink spirituous liquors, except on marriage days, when they indulge, but not to excess, in mirth and gaiety. The ceremony of marriage is followed by a dinner in their style, and afterwards by a dance, but without music of any kind, except their cries and the snapping of their fingers. They have no relish for beer; and when we prevailed upon them to taste our wine, they made wry faces and took it for physic. The parson assured us in the most pathetic accents, that there was not a single glass of brandy to be had in the whole two hundred square miles of his parish; he told us likewise, that drunkenness is regarded by the people as the most scandalous vice to which a man can be subject: and we could not help suspecting that this was one of the causes of his being so little revered and esteemed by his flock.

‘ Disease and sickness are extremely rare among these people; there have been instances of peasants in this parish, who have lived to the age of one hundred and ten years: and the only disorder that proves fatal to the inhabitants, is a kind of inflammatory fever.’
Vol. ii. p. 20.

From Muonionisca our travelers make an excursion to the Kemi Mountains on the east, with a design of reaching the highest point, dignified by the appellation of Mount Pallas. A river, which descends from this chain, facilitated their access; but impenetrable morasses prevented their reaching the chief object of their curiosity, which, however, the engraver has omitted in the map, as well as the two great chains of mountains described. On the southern side of these hills, the heat was extreme. Celsius's thermometer was from 29° at noon, to 19° at night, equal to the sixty-sixth and eighty-fourth degrees of Fahrenheit.

Pallajoveniö is the first district in Lapland, if we speak with strict geographical accuracy; but Maupertuis led the way in confounding West Bothnia with Lapland. At Lappajervi, our

author first meets with extensive plains of the rein-deer moss; and we shall transcribe his account of its appearance.

‘The moss on which the rein-deer feeds covers the whole ground, which is flat, and only skirted by hills at some distance; but these hills also are clothed with this moss. The colour of the moss is a pale yellow, which, when dry, changes to white: the regularity of its shape, and the uniform manner in which the surface of the ground is decked with it, appears very singular and striking: it has the semblance of a beautiful carpet. These plants grow in a shape nearly octagonal, and approaching to a circle; and as they closely join each other, they form a kind of mosaic work, or embroidery. The white appearance of the country, which thence arises, may for a moment make you imagine that the ground is covered with snow; but the idea of a winter scene is done away by the view of little thickets in full green, which you perceive scattered here and there, and still more by the presence of the sun and the warmth of his rays. As this moss is very dry, nothing can possibly be more pleasant to walk upon, nor can there be any thing softer to serve as a bed. Its cleanness and whiteness is tempting to the sight, and when we had put up our tent, we found ourselves in every respect very comfortably lodged. I had many times before met with this moss, but in no place had I found it so rich. It was the only produce here, which nature seemed to favour and support: no other herb was growing near it, nor any other vegetable on the spot, except a few birch-trees, with their underwood, and some firs, dispersed on the hill by the river side. All these seemed to vegetate with difficulty, as if deprived of their nourishment by the moss, and appeared withering and stunted. Some trees, indeed, which grow very near the water, had the appearance of being in a flourishing state, perhaps owing to the moisture they derived from the river: but, in short, this moss appeared to be the royal plant, which ruled absolute over the vegetable kingdom of the country, and distributed its bounty and influence amongst a particular race of men and animals.’ Vol. ii. p. 33.

The little river Pallajervi is derived from an adjoining lake, in which is a pleasing little island. A storm had cooled the air, and driven away the moschettoes. The travelers pitched their tent, which in that country was a palace, and for three days enjoyed the pleasures of hunting, fishing, and bathing, without the usual attendant inconveniencies. The *sterna hirundo* directs the fisherman to the shoals of fish; and these birds are rewarded by a share of the prey.

The travelers now leave their former guides, the Finlanders, and are escorted by a party of Laplanders, consisting of seven men and a young woman. The heat in ascending becomes more violent, arising, in the sun, to 45° of Celsius—113° of Fahrenheit. The Laplanders are found to want the strength and perseverance of their predecessors, and are soon overcome by the heat, to which the necessary defence from the moschettoes greatly contributes. The situation of the travelers

was truly distressing. The wind did not beat down the smoke, and the moschettoes were consequently in myriads around. They were obliged to eat with their gloves on, to draw aside the veil from the mouth with the utmost precaution; and even then they often swallowed their deadly tormentors with their viands.

The Laplanders are children of nature, and follow her dictates without regard to order, to ceremony, or regulations of any kind. They eat till they are asleep, and then rise to eat again. Of religion, they have not the slightest idea; nor do they seem for a moment to reflect on any superintending power. Like the Zingari (the Gipseys), they indulge in every gratification, and chatter eternally; but, unlike them, do not steal—for they cannot find any booty at a less expense of labour than that with which they can honestly acquire it.

Our travelers now arrive at the river Pepojovaivi; and it is from incidental information only that we find they reached the extreme heights; for this river falls into that of Alten, whose *embouchure* is in the Frozen Ocean, to the north-west of the Cape, which is the object of their pursuit. They proceeded, however, slowly; for their Laplanders were inexperienced in guarding their boats from danger, and were, consequently, subject to frequent interruptions. But on this high ground the current of the river was diversified with lakes rather than cataracts; and there was more of delay than danger. The music and poetry of the wandering Laplanders are of the lowest rank. They scream till the voice faints from fatigue, and the scarcely audible expiring breath is consumed in the same repetitions which first engaged its more active exertions.

Kautokeino is a town insulated by morasses, which our travelers, however, found the means of passing. It belongs to Denmark, in consequence of the treaty between that country and Sweden, by which the former retains the districts whose rivers fall into the Frozen Ocean. The account of this singular region, *toto ab orbe divisa*, is curious and interesting. We regret that we cannot enlarge on it; but scenes more interesting still remain to be noticed.

The river Pepojovaivi, we have said, falls into the river of Alten; and the latter was, in our author's opinion, one of the most beautiful they had seen. On this high ground it was diversified by lakes, and scenery 'which might besee a gentler climate.' The lakes were interspersed with islands, the waters of a pure crystal, and the banks of the softest sand.

'The river of Alten, after spreading into several lakes, and again contracting itself within its banks, which are here and there fringed with trees, and consist sometimes of rocks and sometimes of bare sand, precipitates itself all of a sudden from between two rocks about forty feet in perpendicular height. There it forms a magnificent

cataract; and the agitated water sends up a cloud of vapour to the skies, through which is seen a beautiful and majestic rainbow. This cataract, of course, interrupted our navigation, and our boats were drawn over the land for nearly the space of an English mile, to a place where the river again became passable. On the borders of this cascade, the Laplanders, who accompanied us from Kautokeino, had a magazine of fish drying in the air. After exploring the beauties of the waterfall, we lighted up a fire in this place, and had some of those fishes dressed; a part boiled, and some broiled. The Lapland fashion of broiling, is by fixing a fish on a stick, and then holding it to the fire.

‘After our repast we pursued our voyage; and as we proceeded, had a fine view, and took a drawing of a very beautiful cataract made by the falls of a tributary stream belonging to the Alten, which descends on the right bank of that river over a number of shelving rocks, disposed like steps of stairs, as if they were the work of art. It was covered with a canopy of trees, which intercepted the rays of the sun. We continued to descend by a branch of the river Alten, which flowed with such rapidity, that if credit may be given to our Lapland boatmen, we performed almost a Norwegian mile (or eight English) in little more than a quarter of an hour. When the current began to be very strong, our boatmen desired us to look at our watches, that we might be able to ascertain how much time we should take in getting on a mile. We did so; and when we reached the end of what they computed to be a Norwegian mile, we found that the time taken up was twenty minutes.’ Vol. ii. p. 84.

‘Next morning, before we resumed our voyage, we paid a visit to the small church of Masi, which is embosomed in the midst of trees and brushwood, about three hundred paces from the banks of the river. If in the whole of our travels in those northern regions we had not so much as seen one Laplander, or had landed near this church from a balloon, we could not possibly have formed any other opinion than that we had come to a land of pigmies. I was greatly struck with the architecture and the dimensions of this building; the whole was on so dwarfish a scale, so little, so low, and so narrow, that at first sight I should have been tempted to take it not for a real church, but for the model of one. To have an adequate idea of its diminutive size, imagine a door of little more than three feet high, a roof no more than six, and the whole edifice, comprising a vestibule, the body of the church, and a sacristy, or vestry, not exceeding eight yards in length, by four in breadth. It seemed as if I, who was thought in these parts,

“In bigness to surpass earth’s giant sons,”

might, when placed in a corner of the church, the farthest from the pulpit, have almost touched the minister’s nose with the point of my boot, by stretching out my leg without even rising from my seat. The native of Italy could not restrain a smile at this specimen of Lapland architecture.’ Vol. ii. p. 85.

The river being no longer passable on account of its cataracts, they ascend the mountains on the left; and the drear scenery, with their eternal tormentors the moschettoes, render this part of their journey truly uncomfortable.

‘ We continued to ascend, for the space of four English miles, through a thicket of dwarf birch (*betula nana*) and birch trees, and over ground uniformly covered with thick moss, which rendered our journey extremely fatiguing. The day was overcast with clouds, but still there was a suffocating heat, which occasioned a great depression and heaviness of spirits. This was the most favourable opportunity that could possibly be imagined for the musquetoës. The quantity of those terrible insects lodged amongst the bushes and moss was so great, that at every step we raised such a cloud of them, as covered us all over from head to foot. Imagine a number of putrid bacon hams exposed to the rays of a summer’s sun, and all covered with flies: such was our condition, and the disgusting appearance of our persons. After we had ascended four miles, the mountain began to assume a flattish and naked aspect, without a single tree. It was wholly covered with the common moss of the rein-deer, save where this extensive carpet was broken, and chequered with morasses, basons of water, and lakes, altogether forming a landscape the most dreary and melancholy conceivable. There was nothing to engage our attention, to amuse our fancy, or to console and cheer our spirits. A vast expanse lay before us, which we were to measure with our feet, through morasses in which we were not without danger of being swallowed up. On the summit of this chain of mountains we traversed a space of not less than fifteen English miles, sometimes wrapped in a cloud, and sometimes marching over the snow, though in the midst of summer. The temperature of the air, in this elevation, had undergone a considerable change. Our thermometer indicated a remarkable difference of degrees from that of the surface of the river of Alten. This climate was not very inviting to the musquetoës. If we had not been obliged to pursue our way through a number of low shrubs, we should have been but little troubled by them: but the swarms that we raised from the bushes when we began to climb, accompanied us faithfully during the whole of our progress through the mountains. Even when our route lay through heights covered with snow, our eternal foes pursued us still. Unfortunately it was a perfect calm: not a breath of wind to drive away those pestiferous companions.’

Vol. ii. p. 87.

‘ When we had any eminence to ascend, we looked at our thermometer at the bottom, and found that it was colder by two degrees at the summit of some of them. The weather all the while was very unfavourable and incommodious for traveling: it was excessively moist, and the clouds with which we were constantly surrounded, communicated such a degree of humidity to our tent, baggage, and clothes, that we could no where enjoy any comfortable repose. We thought it better, without halting, to push forward as well as we could. At length,

by dint of perseverance in our fatiguing progress, we began to descend the mountains. After passing by a cataract, dashing perpendicularly from the summit of some rocks, which was fed by the melting masses of snow and the moisture of the clouds that crept along the brows of the mountains, we were presented with the most charming landscapes. We were ready to fancy ourselves transported as by a magic rod into another atmosphere, another country, another climate. On the opposite side of those mountains, which are the Alps of Lapland, all is on a gigantic scale, all is rich and beautiful. Vegetation of every kind is both abundant and luxuriant, the herbage thick, and the trees large. Here they start up to view all at once in such frequent and extensive groupes, as are not to be seen any where in any of the declivities of the southern chain of mountains. We plunged into the depths of a wood where the grass rose to the height of our knees: but I cannot express the pleasure I felt at seeing again the river of Alten rolling its pellucid stream through rich meadows, and with a velocity which recalled to our minds our passage from Kautokeino to Koinosjoki. Betwixt Kautokeino to the charming district where we had now arrived, a space of one hundred and twenty English miles, we did not meet with a human creature, excepting the two Laplanders of Kautokeino, who left their nets and followed us, as before-mentioned.' Vol. ii. p. 93.

At Alten-Gaard, the travelers seem to have attained the object of their pursuit: but many difficulties still remained. They had reached the foot of the north-eastern chain of mountains, extending, as we have said, from the Naze, along the shore of the Northern Ocean; and the North Cape was still to the north and the east; while the intervening space was indented by the sea. The remainder of the journey was of course impracticable, but by that element. At Alten, the last habitation of civilised beings, they were received with kindness by a Norwegian merchant, and recovered their fatigues before they proceeded. In their course they often landed; and the scenes they witnessed were truly interesting. We have copied much, yet ought not to omit the description of the mountain Laplander's tent and herd.

‘We at last came to a mountain Laplander's tent, and our curiosity was satisfied: this tent was of a conical form, and not shaped as tents are in general. They put together several posts or beams of wood, fresh cut down, sticking them with one end in the ground, and making them meet at the top. These beams they covered all round with pieces of woollen cloth, which they fastened to one another. The diameter of the tent we saw at the base was eight English feet. In the middle was the fire, and around the fire sat the Laplander's wife, a boy, who was his son, and some inhospitable and surly dogs, which never ceased barking at us all the time we remained near them. Fast by the tent was erected a shed, consisting of five or six sticks or posts, that were fastened to one another near the top, in the same manner as the tent, and covered with skins and

pieces of cloth. Under this canopy the Laplanders kept their provisions, which were cheese of the rein-deer, a small quantity of milk of the same, and dried fish. A little further was a rude inclosure, or paling, made in haste, which served as a fold or yard for the rein-deer when they were brought together to be milked—those animals were not near the tents at the time we made our visit: they were in the mountains, from whence they would not descend till towards night. As we did not feel ourselves disposed to ramble about in quest of them, at the hazard of losing ourselves among a series of mountains, exhibiting throughout an uniform appearance, we judged it more advisable to offer some brandy to the Laplanders, on condition that they would go with their dogs and bring the rein-deer home, or as near as they could to the tent. Scarcely had they swallowed the brandy, which we had given them as an earnest of more, when we heard the shrill barking of the dogs resounding through the mountains. The Laplanders then told us that the rein-deer were coming; and very shortly after we beheld a troop of not less than three hundred deer descending from the mountains in a direction towards the tent. We then insisted that they should drive the rein-deer within the inclosure near the tent, that we might have an opportunity of seeing and examining them the better, and tasting the milk fresh from the does. They did as we desired; but not without very great difficulty, because the animals, not being accustomed to be shut up in the fold at that hour of the day, were unwilling to be confined, and it was not till after repeated efforts that the Laplanders were able at last, with the assistance of the dogs, to compel them to enter. We had then time to view them at our leisure. Those poor animals were lean, and of a sad and melancholy appearance: their hair hung down, and their excessive panting indicated how much they suffered at this season of heat and affliction: their skins were pierced here and there, and ulcerated by the musketoes, and the eggs of the fly called, in Lapponese, *kerma*, (*æstrus tarandi*, Linn.) which tormented them in the most cruel manner. I made a collection of those insects and their eggs, intending them as presents for my entomological friends. As to the milk which we tasted, it is not so good at this time as in winter. In summer it has always a kind of strong or wild taste, and too much of what the French call an *haut gout*.' Vol. ii. p. 107.

'The North Cape is an enormous rock, which projecting far into the ocean, and being exposed to all the fury of the waves and the outrage of tempests, crumbles every year more and more into ruins. Here every thing is solitary, every thing is steril, every thing sad and despondent. The shadowy forest no longer adorns the brow of the mountain; the singing of the birds, which enlivened even the woods of Lapland, is no longer heard in this scene of desolation; the ruggedness of the dark gray rock is not covered by a single shrub; the only music is the hoarse murmuring of the waves, ever and anon renewing their assaults on the huge masses that oppose them. The northern sun, creeping at midnight at the distance of five diameters along the horizon, and the immeasurable ocean in apparent contact

with the skies, form the grand outlines in the sublime picture presented to the astonished spectator. The incessant cares and pursuits of anxious mortals are recollected as a dream; the various forms and energies of animated nature are forgotten; the earth is contemplated only in its elements, and as constituting a part of the solar system.' Vol. ii. p. 110.

Here we must rest for the present, since our author's return furnishes nothing particularly interesting; and the remainder of the volume, containing 'General Remarks on Lapland,' which are truly valuable, would detain us too long at this time. We mean to return to the subject in another number.

We cannot close the present without explaining some of the difficulties formerly noticed. The author, an Italian, left, it is said, his native country at the moment of war and devastation, to seek tranquillity in a less genial clime; and he speaks to us through the medium of an interpreter, his observations having been reduced to their present shape by Dr. William Thomson. This account is selected from the last volume of 'Public Characters,' a work which we should have before noticed—for three volumes still remain unexamined—if we had been able to determine, satisfactorily to ourselves, the degree of regard they merit. We trust, however, to introduce them soon before our readers.

(*To be continued.*)

ART. XIII.—*Mary Stewart, Queen of Scots, an historical Drama.*
8vo. 4s. sewed. Longman and Rees. 1801.

THE author of this drama observes, in a note, that 'the misfortunes of Mary Stewart have so frequently been the topic of the historian, the antiquary, and the dramatist, that he who resumes the theme must expect to encounter no small share of that prejudice which a general belief that a subject is exhausted never fails to create.' The prejudice here mentioned may possibly exist in the public mind; but genius can produce a harvest of flowers from a soil which appears to have been impoverished by excess of culture; and we may adduce the work before us as an instance of the truth of such an assertion.

The nature of the historical drama not requiring any attention to the unities of time and place, the author of *Mary Stewart* has availed himself of the fullest licence, in hurrying his reader from Windsor to Lochleven, and from the neighbourhood of Glasgow to the borders of England. In the compass of his five acts, he also gives a sketch of the history of the unfortunate princess from her imprisonment in Lochleven-castle to her arrival in the territories of Elizabeth. Thus, whilst he avoids the difficulty, he

foregoes the praise which accrues to the construction of a regular plot. We can only regard his scenes as a series of pictures, most of which, however, we think extremely well wrought.

As a happy specimen of his descriptive powers, we shall quote a considerable portion of the first scene, in which Melville, the ambassador of Mary, incautiously delineates to her rival the full charms of his royal mistress.

‘ *Eliz.* You’re welcome, Melvil.

‘ *Mel.* God save your highness!

‘ *Eliz.* How fares the queen of Scots, our much-lov’d sister?

‘ *Mel.* She fares as well as captive queens are wont.

‘ *Eliz.* Still in the castle of Lochleven isle?

‘ *Mel.* Still there she languishes. Alas! to her

Day after day forms but one tedious night

Of gloomy suffering, with scarce a hope

Of dawn, unless your highness interpose

In her behalf. O! did you but behold

That beauteous, fading form——

‘ *Eliz.* Withdraw.

[*To the attendants.*

‘ *Cecil.* Is she indeed as fair as rumour says?

‘ *Mel.* She is so fair—words cannot tell how fair!

‘ *Cecil.* Describe this paragon.

‘ *Mel.* Describe!——

Description’s tongue would falter in th’ attempt.

‘ *Cecil.* Try, try—I’ll question you.

‘ *Mel.* It is in vain.

‘ *Cecil.* Her brow?

‘ *Mel.* ’Tis seldom seen, save when the Zephyr parts

The raven lock, that as in envy shades it.

‘ *Eliz.* What foolery!

[*To Cecil.*

‘ *Cecil.* Her eyes?

‘ *Mel.* A middle, ’tween the falcon’s and the dove’s,

‘ *Cecil.* Her cheek?

‘ *Mel.* An opening wild rose, of the faintest pink.

In each the slightest smile a dimple shows:—

The Scylla and Charybdis of the Loves,

In which unwary hearts sad shipwreck meet.

‘ *Cecil.* How sounds her voice?

‘ *Mel.* In speech, gentle as when the west wind’s breath

Sighs through the new-down’d willow leaves; in song

Mellifluous, full, then floating soft

As Echo answering Philomela’s plaint:

And, though a queen, a blush still shows the woman.

‘ *Eliz.* Cecil!

‘ *Cecil.* And does she touch the harp with equal skill?

‘ *Mel.* The chords, though struck with careless sweep, speak love,

Like Cupid’s wing along Apollo’s lyre;

And with the notes so sweet is blent her voice

In magic harmony, that none may know

Which is the voice, and which the silver string,

' *Eliz.* Good, good: That she excels
(Although your words sound more like love than truth)
In each external grace, we know: But tell me,
Is she much vers'd in languages?

' *Mel.* She speaks the tongues of Scotland and of France
With equal grace: Italia's is her sport:
Each dialect her people use she knows;
And to the humblest she so suits her phrase,
That rustic maids, at first abash'd, look up,
Thinking they hear a sister-cottager.
In Greek your majesty o'ermatches her.

' *Cecil.* And is she liberal as becomes a queen?

' *Mel.* Her hand is heaven: her charity
On the receiver falls darkling, like dew
On flowers, unseen from whence, yet weighing down,
With overloaded cup, their bending stalks.

' *Eliz.* But is she just as generous? What she gives
Belongs not to herself, but to the state.

' *Mel.* She has—she had her own, the royal lands.

' *Eliz.* But tell me, Melvil,
Does your fair mistress poise the scales of justice
With even hand—like me, with steady hand?

' *Mel.* Yes, she is just; but yet—mercy too oft
Inclines the balance wrong. I have beheld
This beauteous queen half kneel, with eyes suffus'd,
Praying her surly chancellor to stop
The warrant wing'd with death; and she would lay
Her hand on his, with softly-pleading pressure,
Untill she saw his fix'd regard relax
Into a smile contending with a frown.
But if a judge (and she was eagle-ey'd)
Were found perverting justice 'gainst the poor,
Her look how chang'd! Not the fam'd censor's brow,
When dashing from the tablet venal names,
Was e'er more sternly knit.

' *Eliz.* Which is more fair, I or the queen of Scots?

' *Mel.* She within Scotland's realm, in England you.

' *Eliz.* To-morrow here we shall concert
What should be done for your much-injur'd mistress,
Our dearest sister. Farewell. [*Exeunt Melvil and Cecil.*
Aye, let her pine until her radiant eyes
Sink lustreless, till fades the rose's glow.
No more shall silent crowds hang on her smile;
Bent o'er the watery mirror that surrounds her,
Herself shall be her sole idolater:
There to her answering image she may pour
The unavailing incense of her tears.' P. 4.

In the following scene, which represents the escape of the princess from Lochleven, we find much fertility of fancy, and many true touches of nature.

SCENE—*Shore of the main land between St. Seruan's wood and the lake.*
(*Time—Night.*)

Enter Montgomery, looking round. Hamilton seen in the back ground.

' *Ham.* Who comes?

' *Mont.* Is it lord Hamilton who speaks?

' *Ham.* Aye, and Montgomery's friend.

Are all things ready?

' *Mont.* All right. You'll see the queen—'tis near the time:
The Pleiades peer o'er the eastern tower.

Where are the horses?

' *Ham.* Behind these trees; listen, the night's so still,
You'll hear them browsing on the dewy blade.

' *Mont.* They are not loose?

' *Ham.* No, no, they're led. I wish the queen were mounted.

' *Mont.* It is full time.

' *Ham.* I dread cross accidents—Look, see yon lights!

' *Mont.* That!

' *Ham.* But hist!—a dash and motion in the lake!

The stars that in it shone so steadily,
See how they dance—The boat is surely off.

' *Mont.* 'Tis but the springing of the sportive fry.
I wish indeed we heard the dash of oars.

' *Ham.* But list again.

' *Mont.* Yes, now I think I hear the joyful sound—
It is—they're safe—I hear the quick-plied oars:

You'll see anon the little bark approach.

Alas! how chang'd the royal equipage

From what it was upon that jubilee day,

When Mary Stewart, in a barge of state,

Approach'd the Lothian beach! Graceful she stood,

With one hand clasp'd around the rose-wreath'd post,

Which o'er her head upheld a silken sky,

Ting'd faintly with a broken-vaulted rainbow.

At intervals was heard a quire of flutes,

Breathing such lays!—

The listening waves seem'd music-lull'd, heaving

With noiseless swell, that gently rais'd

And yet half yielded 'neath the gilded prow.

Then what a shout! as kneel'd the beauteous queen,

Weeping with joy, to kiss her native soil!

The flowers, tear-sprinkled, sprung to meet her lips,

And wreath'd themselves into her floating tresses.

Rising, she clasp'd her hands, and look'd to heaven.

O! 'twas a day of which, from sun to sun,

I ne'er should tire to speak. But see, they near—

Woes me, how chang'd!—stealing away by night.

' *Ham.* They come, they come; there, look—how near the shore.
I think I see a moving darkness—a cloud
Swift gliding o'er the inverted galaxy,
In quick succession hiding the deep stars.

‘*Mont.* They near—how fast they near—their voices—list!—
That soothing voice is Adelaide’s; she’s cheering
The doubting spirits of the queen.

‘*Ham.* What means that gleamy waving in the gloom?

‘*Mont.* ’Twill be her highness’ hand signing the cross.

Haste, let us welcome them—I see they mean

To land upon the rock.

[*Exeunt.*

‘(Noise, voices heard.)—*Re-enter Hamilton and Montgomery, with Mary
and Adelaide, Douglas and Fishermen.*

‘*Mary.* Mother of God, I thank thee!

‘*Ade.* Holy Virgin!

‘*Doug.* Rest for a moment on this mossy plat.

‘*Ade.* Is it your grace’s pleasure here to stop?

‘*Mary.* No, not one instant.

The alarm was giv’n ere we had midway come;

I heard the clanking of the draw-bridge chains;

And see yon crossing lights along the island!

‘*Doug.* Fear not.

‘*Mary.* Yet, yet I fear: The shadow of a tree,

Or ev’n the rustling of a single leaf,

Or trickling of a dew-drop,

Would make me quake: My mind, alas! ’tis crush’d;

Captivity has quite unnerv’d my soul.

Where are we going?

‘*Ham.* To Hamilton; your highness’ friends are there.’ p. 22.

Our author, however, not unfrequently mistakes the bombast for the sublime: we otherwise should not have met with the following passage, p. 13.

‘It cannot be—Rather may lightning blast me,
And bear my spirit on its forked point,
And nail it to the very cope of hell,
To be the scoff of devils.

Thus again, p. 27.

‘I’d ride a thunderbolt to serve my people.’

And in like manner, Francisco, p. 141.

‘————— To look on her,
Were I an angel, I would quit my charge,
And let the planets reel into confusion,
Till Chaos again unfurl’d his flag of night,
And, with a thunder-rimm’d volcano for his trump,
Proclaim’d his reign restor’d; then with a smile
She’d look the darkness back, and with her voice
Recal the flying orbs, and, seraph-like,
Reharmonise the music of the spheres.’

After making every deduction, however, which is demanded by censorial severity, we find in this drama a great preponderance of merit.

ART. XIV.—*Essays on the Diseases of Children, with Cases and Dissections. Essay I. Of Cynanche Trachealis, or Croup. By John Cheyne, M. D. 8vo. 15s. Boards. Longman and Rees. 1801.*

THIS is the first of a series of essays on the subject expressed in the title. It may appear a part of fastidious criticism to object to the form; but our author will recollect, that he must occasionally write for the humble apothecary as well as the opulent physician—that a form so splendid may often repel the one, while it may not always be agreeable to the other. The size of the plates did not require an extensive margin, though their beauty, and in general their accuracy, would not disgrace the typography of our best printers. To turn, however, to the essay itself. The disease which is the subject of it is a formidable, and very frequently a fatal, one. Our author has described it with accuracy; and, whatever success may be boasted of, will not be owing to medicines beyond his range of practice. Yet this is confined. Early and decisive bleeding, emetics and blisters, are the principal remedies: perhaps the first alone can be pronounced truly successful; and, though averse from quackery, we would advise every parent to distinguish the croupy respiration, and to have recourse to early and active bleeding, chiefly from the jugular veins.

We have lately seen in adults what we have considered as croupy coughs and breathing; but they have not induced a dangerous disease. In fact, it could not be called croup; yet the symptoms were such, that, in a child, we should have conceived this disease inevitable. They have however yielded to common remedies. Michaëlis, our author, and others, have clearly ascertained that the effusion is not mucous, nor does it proceed from the mucous glands; for this obvious reason, that mucus never concretes into a membrane. Yet, when in dissection we follow the divisions of the trachea, the lower ramifications appear ostensibly filled with a mucous substance, though we know that this in time would concrete also into a membrane. In reality, it has been clearly shown that the effusion is not from glands, but from the inflamed surface, and chiefly consists of the fibrous portion of the blood—the portion most highly animalised. Squills must therefore be useless, and the effects of emetics greatly limited. On this principle, we have neglected the evacuation of the crust, and, after bleeding, have attempted to relieve the inflamed vessels by a free perspiration—we are sorry that we cannot add, with success. On the other hand, calomel, seneka, and assafoetida, we have generally found useless. In fact, the authors who recommend

those medicines have not, as we have already remarked, distinguished the disease with accuracy.

‘That part of the plan of cure upon which I would chiefly dwell, is bloodletting. If in the inflammatory stage it is not, in the first instance, attended with an abatement of the bad symptoms, it must be repeated according to the strength of the patient. Should the physician dislike the use of the lancet a second time (and indeed in this repetition he will not at all times have the concurrence of the parents), I recommend the application of a number of leeches to the neck. The many opportunities which I have had of observing the advantage decidedly gained by such treatment, have overcome the repugnance I had to the employment of this remedy in the beginning of my practice; and had I no other reason for affirming that the acute asthma of Millar is not synonymous with croup, this alone were sufficient, that he dissuades us from bloodletting, and recommends assafoetida, musk, and Mindererus’s spirit.

‘The second stage of the disease is known by some remission in the phlogistic appearances, such as a change in the countenance from a florid to a leaden colour; by the pulse getting smaller; and by the difficulty of breathing continuing or increasing, the child frequently breathing easiest in postures which might be thought most unfavourable to respiration; and by a sediment in the urine. From having observed in dissections that the thyroid veins are very turgid, I have been induced, in this stage of the disease, to apply leeches to the neck; I have also used emetics, to procure, by the agitation which they produce, the expectoration of the membrane, should it occupy, as sometimes happens, only a small space in the trachea. The bowels are to be kept open by clysters; and the low regimen observed in the first stage is to be laid aside; and the strength of the patient supported.

‘It has been proposed to give children calomel under this disease, throwing it in quickly, with a view of bringing on salivation. I have ordered it in the second stage, but I never found it to be of any service. In a chronic state of the disease, I think this medicine promises success. In the first stage, the remedies we already possess are so valuable, that I should be unwilling to relinquish them, unless the superior powers of a substitute were demonstrated.’ p. 26.

The disease is undoubtedly spasmodic; but it begins with inflammation; and hence the membranous effusion arises, which can rarely be separated—scarcely in any instance absorbed. Its tenacity is so slight, and it passes through such minute ramifications, that bronchotomy, which has been recommended, could not be attempted with any prospect of success. For this reason, if its formation be not checked in the first moment, the disease is, we believe, scarcely ever cured. The author thinks it peculiar to the sea-side; but we have not found it so; nor, in our experience, is it endemic to marshy situations or confined air. Whatever consequence may be

drawn from the exsudation of the fibrous part of the blood, delicate children are, notwithstanding, chiefly subject to it.

The plates are curiously coloured, and in general beautiful; and several cases are added, which are described with much precision and perspicuity. The second essay we have not seen, and are not aware that it is published. It relates to the diseases of the intestines.

ART. XV.—*The Triumphs of Christianity over Infidelity displayed, or the coming of the Messiah, the true Key to the right Understanding of the most difficult Passages in the New Testament: viz. of the Predictions of the Coming of Christ, of St. Paul's Man of Sin, of the Antichrist of St. John, and of the sure Word of Prophecy of St. Peter; being a full Answer to the Objection of Mr. Gibbon, that our Lord and his Apostles predicted the near Approach of the End of the World in their own Time. The Whole being intended as an Illustration of the Necessity and Importance of considering the Gospels as Histories, and particularly as Histories of the great Controversy between our Lord and the Jews, concerning the true Nature of the Messiah's Character. By N. Nisbett, A. M. 12mo. 6s. Boards. Rivingtons. 1802.*

THE mistakes of Christians are the triumphs of infidels; but the cause of Christianity must not be confounded with the errors or vices of those who believe, or profess to believe, the Gospel. It was a prevalent opinion in the early ages of the church, that the final judgement would soon take place; and the historian of the Decline and Fall of the Roman Empire triumphs, in his own sarcastic manner, on the delay of Christian expectation during seventeen hundred years. We may safely allow that Christians have formed erroneous judgements, while they have notwithstanding referred their opinions to Scripture as a solid and unerring basis; but if they have been mistaken in their judgements, the truth of Scripture is not necessarily shaken; and the Bible must be fairly examined, before it can be declared guilty of countenancing error. The historian refers his readers to the celebrated prophecies in St. Matthew's Gospel; and had our Saviour spoken, in those passages, of the end of the world, and asserted that it was to take place during the life-time of some of his hearers, the triumph of infidelity would doubtless have been complete; but if, instead of speaking of any such event, he referred to another event which did take place during the lifetime of some of his hearers, then his veracity as a prophet is established, and the weapon of the infidel recoils upon himself.

This question is examined in a masterly manner in the work before us. The writer advances a very simple position—that the histories recorded of our Saviour are the histories of his con-

troversy with the Jews on this single question—whether he were or were not the Messiah? And it is shown, that, on his part, the controversy was conducted with the utmost wisdom; and that, in every instance, those proofs were given which were best adapted to the circumstances in which he was placed. At the time he made his appearance, there was a general expectation of the Messiah, who was to free the Jews from the degrading subjection in which they lived, restore them to their ancient splendor, and make them lords of the human race. Our Saviour's appearance contradicted all these expectations; and his sermon on the mount pointed out a kingdom of a totally different nature. It was in vain, before such a prejudiced race, that he appealed to prophecy—that he performed miracles; and when they had accomplished their inhuman purpose in his death, it was scarcely to be imagined that they should entertain any respect for the memory of one who had been executed as a thief or a murderer.

The whole nation, with the exception of, comparatively speaking, a very small body, were—if our faith in Christianity be true—guilty of rejecting their Messiah; and when they cried out that his blood should be upon them and their children, they declared, unknowingly, the sentence of God upon their sins. As they had rejected the miracles and the doctrines of our Saviour, there remained no other means of settling the controversy, than to take entirely from them all further expectations, to destroy their temple and worship, and to show them the power of him whom they had rejected, by a signal instance of divine justice and vengeance. Our Saviour foretold this before his death; and, in his answer to the questions of the apostles on the sign of his coming and the end of the age, predicted, in the fullest manner, the exemplary punishment impending on that impious and rebellious race; and by connecting it with the expression of his coming in the answer to the apostles, and using the same expression in his answer to the high-priest, established the grand truth of his being the Messiah in the most awful and characteristic terms that language could devise.

But many divines, allowing that the prophecies above mentioned evidently point out the fate of Jerusalem and the Jewish nation, are led, from the sublimity of the language, to conceive that our Saviour had a double meaning; and infidels, seising hold of the concessions of their adversaries, maintain that he was a false prophet. Our author examines the arguments of both parties. Gibbon, Edwards, Horsley, Watson, Richards, Kett, Mede, Newton, Macknight, Benson, Taylor, Halifax, Porteus, and almost every author who has written upon the subject, is quoted or referred to. The phrases—‘the coming of Christ,’ ‘coming in clouds and great glory,’ ‘the man of sin,’ ‘Antichrist,’ and every thing that bears upon the main point, are examined with sound judgement, and by the true laws of scriptural

criticism. The opinion of Grotius on the man of sin is maintained; and the pope is deprived of a title conferred on him, almost unanimously, by the protestants. The anti-Christ, of whom St. John spoke in his epistles, were, some of them, at the time of his writing, already in the world; and all made their appearance within a few years after; which was a convincing proof that he knew what he wrote, and that he was writing in the last hour—namely, within a short time before the destruction of Jerusalem and the Jewish age.

The view which this writer presents of the four Gospels cannot be too much commended; and, as the subject is of such importance to every Christian, we will, in the author's own words, show the advantage of thus contemplating the sacred history.

‘ By attending to the Gospels as histories, and particularly as histories of the great controversy concerning the true nature of the Messiah's character, it has appeared with great force of evidence in the preceding pages, that the disciples of Jesus did conduct themselves precisely in the manner which was to have been expected; and the more closely they are attended to as histories—the more numerous will be the proofs of this, and consequently the more irrefragable will be the evidences of their genuine authenticity, with all who are capable of judging of the nature of evidence. If they had been considered in this light, it would have been utterly impossible either for the friend or the enemy of Christianity to have conceived that Christ predicted his second coming in that generation; for it would have been seen, with an evidence which is not to be resisted by any one who possesses the smallest pretensions to candor, that the language upon which this opinion has been founded naturally arose out of the circumstances of the times, and of the difference of the character of the Messiah from that which the Jews had invariably affixed to it. It may confidently be affirmed, that if the Gospels be viewed in this light, they will not only, in many important instances, be unintelligible, and half their beauties be concealed, but a thousand internal evidences of their authenticity must inevitably escape the reader's notice. The instance of the charge brought against our Lord, by the historian of the Decline and Fall of the Roman Empire, and but too much countenanced by divines of all descriptions, of Christ's having predicted his second coming in the clouds to judge all mankind, is one of the most striking proofs of this; for, if the representation which has, in the preceding pages, been made of this matter, shall be found to be correct, it must now appear that the language which he made use of to describe his coming, is among the most decisive and authentic evidences of the truth of the history. And what renders this evidence the more valuable and important is, that no lapse of time can lessen its force, or render it less capable of producing conviction. The importance therefore of viewing the Gospels in this light must be particularly striking, and must be attended with the most beneficial effects in banishing scepticism and infidelity, and in shewing, in a strong point of view, that Christianity is worthy of all acceptance!

‘ With respect to the Epistles—the view which has, in the preceding pages, been given of them, establishes such a delightful har-

mony between them and the Gospels; and so completely does away all suspicion of the authors of them having expected the end of the world in their time, that the mouth of infidelity must become dumb, and the credit of the apostles be established, as being well acquainted with the doctrine of their great master with respect to his coming, and with the extensive designs of Christianity with respect to future ages.

‘The xxivth of Matthew and the parallel chapters are of particular importance, in consequence of our Lord’s having connected with his prediction of the destruction of Jerusalem, the final proof of the true nature of his character, in opposition to the manner in which the Jewish nation expected him to come. More attention, unquestionably, should have been given to these chapters, in this view, than has been given to them, as it would necessarily have pointed out the importance of ascertaining with precision their true meaning, and of keeping close to that meaning, in examining the apostolic Epistles. Nothing can be more evident than that these chapters contain the true key to the unlocking the genuine meaning of many important parts of the Epistles. A better proof of this cannot be given, than that all commentators have, in their explanation of these Epistles, referred to those chapters—but, not having understood them, have made the apostles speak a language which never was intended by them, and subjected them to the charge of having predicted the near approach of the end of the world, when in reality they were only reminding those to whom they wrote, of the near approach of the destruction of Jerusalem. That awful calamity had not then taken place, and the noticing it, in the particular manner they have done, must, in the estimation of all good judges of the nature of evidence, constitute a most striking proof of their authenticity. The earnestness with which our Lord pointed out the signs of its approach, and directed them to be particularly attentive to those signs, especially when connected with the declarations that the destruction of Jerusalem would be the crowning proof of the true nature of his character, rendered it absolutely impossible for the apostles, if they were faithful to their trust, not to make it the subject of their particular attention! For what reason else did our Lord dwell so much upon it as he appears to have done?

‘It may not be without its use, perhaps, to observe the gradation of language made use of by the apostles in describing the approach of this awful calamity. In the Second Epistle to the Thessalonians, which has generally been supposed to have been written as early as the year fifty-two, the apostle asserts, that “the day of Christ shall not come except there be an apostacy first,” &c. *i. e.* that certain signs would intervene which had not yet appeared. The Epistle to the Philippians is supposed to have been written ten years later, and there St. Paul declares that it was at hand. In that to the Hebrews, which was written at a still later period, the writer’s language is—“The day is approaching—Yet a little while and he that shall come will come, and shall not tarry.” St. Peter, in his First Epistle, mentions particularly “the day of visitation,” and the “fiery trial,” and declares that “the end of all things was at hand,” and that “the time was come when judgement must begin at the house of God.” And St. John, in his First Epistle, intimates that it was still nearer,

by saying, that it was "the last hour," and that "there were many Antichrists, whereby they knew that it was the last hour." These, the judicious and attentive reader will consider, as decisive proofs of accuracy, and are, perhaps, among the best proofs of the time when the Epistles were severally written.' P. 257.

' The prediction of Jesus concerning the destruction of Jerusalem being verified—not only his character as a true prophet of God was established—but the great controversy concerning the true nature of the Messiah's character was finally settled; it being thereby proved that his coming as the Messiah, as he had told the Jewish rulers upon his trial, would be "in clouds"—or "in vengeance," instead of his coming to raise them to great worldly prosperity: Thus was the doctrine of the first coming of Christ fully established, and it may now be left to the judgement of the impartial part of mankind, whether the historian of the Decline and Fall of the Roman Empire was not entirely mistaken, when he asserted that "the near approach of the end of the world had been predicted by the apostles, and that those who understood, in their literal sense, the discourses of Christ himself, were obliged to expect the second and glorious coming of the son of man in the clouds before that generation was totally extinguished, which had beheld his humble condition upon earth." He will see in the assertion of this writer, that "for wise purposes this error was permitted to subsist in the church," nothing but a gross and ill-founded libel on our holy religion, and that the doctrine of the second coming of Christ was eminently calculated for wise purposes, not for a short period of time only, but for the support of the faith and practice of Christians in all ages of the world, and that the more closely the mysterious language of prophecy and revelation, upon this subject, is pressed—the more clearly it will appear to be a doctrine every way worthy of God, and worthy of the acceptance of mankind.' P. 261.

In bringing such decisive arguments on a controversy which has long agitated the Christian world, the writer's time and attention have been well employed. The work is evidently the result of extensive reading and deep meditation; and it deserves to be studied by every clergyman. As long as Mr. Gibbon's history is circulated and perused with evidently increasing satisfaction, so long is there a danger that the poison of infidelity will continue to insinuate itself into the vitals of the British public. This work is a complete antidote to it; and we could wish that, in every church and meeting in the kingdom, the substance of this writer's judicious reflexions was digested into a series of sermons, that every congregation might fully understand the importance of the great truth, that Jesus is the Christ—the Messiah—the son of God,

ART. XVI.—*The young Painter's Maulstick; being a practical Treatise on Perspective; containing Rules and Principles for Delineation on Planes, treated so as to render the Art of Drawing correctly, easy of Attainment even to common Capacities; and entertaining at the same Time, from its Truth and Facility. Founded on the clear mechanical Process of Vignola and Sirigatti; united with the theoretic Principles of the celebrated Dr. Brook Taylor. Addressed to Students in Drawing. By James Malton, Architect and Draftsman. 4to. 1l. 1s. Boards. Carpenter and Co.*

AMONG the various learned and laboured treatises on perspective, one was wanting to teach the art in a perspicuous and familiar manner. The author, son of Mr. Thomas Malton, whose work on this subject is deservedly esteemed, has undertaken the task; and this first part is a promising specimen of his work: one other, comprehending the two parts originally proposed, will complete the whole.

‘My acquaintance with the subject, according to the elegant principles of Brook Taylor, and my having made frequent, but ineffectual, endeavours to teach it on those principles, and make it engaging at the same time, reduced me to the necessity of adopting the method of practice that is followed throughout this work, which is a mixture of the scientific principles of Brook Taylor, with the clear mechanical mode of Vignola and Sirigatti; making a most pleasing, facile, and entertaining, union; the correctness and dispatch of which manner of delineation is admitted by my father, and slightly treated on by him in the appendix to his valuable work.

‘Independent of the want of an agreeable method of procedure, the figures whereon the generality of authors on perspective have employed their rules, have, very feebly, conveyed positive information, being, by much the greater part, ill conceived, and rather disgusting, in lieu of being inviting. The voluminous prolixity of some, obscure brevity of others, trifling littleness of many, and partial application of most of them, have neither rendered the subject interesting, nor given general information. Some have been purely mathematical, others wholly mechanical, and few, or none, seem to have made due reference to the painter. I hope that I shall be found to have proceeded otherwise. By nature I was better gifted with the talent requisite for a painter, than for a mathematician; yet I delighted in the pursuits of both, and was capable at the age of fourteen, to demonstrate any problem in the twelfth book of Euclid, of delineating any regular piece of architecture in perspective, of taking a correct draft from a plaster cast of the human figure, of drawing any of the five orders of architecture, or of copying a landscape of Barratt, or of Gainsborough. This, it will be observed, I advance not with a view of boasting of what I was, or am, capable of performing, but to instance the likelihood there is, that this work

will be found less tediously dry, than those of my predecessors on the same subject.' P. i.

The preface contains a defence of the science, its utility to the painter, and arguments for studying it scientifically. In all these points, Mr. Malton succeeds well; yet his language is somewhat too quaint and affected, and his sentences are, at times, involved unnecessarily. His remarks are, however, clear and judicious. We shall select a passage or two.

'That painter is also greatly mistaken, who imagines that perspective is not equally applicable in the delineation of the human form, as of right lined figures. From a want of it, shameful enormities are committed; foreshortened limbs made too long, a figure extended on the ground, feet or head foremost, in a foreshortened position, not represented its just length, often twice the length it should be, and sometimes thrice, of which I could point out but too many instances in works, not of inferior artists. The portrait painter even, frequently shews his deficiency in perspective, by making, as the professors would say, his heads out of drawing; the off-side of the face larger than the near; one eye higher than the other; the nose not in the middle of the face, when not so in the original; and like instances of want of correctness in the sight: but he must not expect to have the compasses in the eye, who has not long held them in his hand. It may be allowed, that great incorrectness is seldom committed, by an attentive, experienced artist; it may be admitted, that the eye by much practice, and nice observation, may become so correct as to render it little liable to great errors; but one twentieth part of the time, by long practice employed to arrive at such critical discernment, spent in acquiring a competent knowledge of perspective, would make an artist of genius much earlier, and infinitely more, correct and decisive.

'To every painter some knowledge of architecture is absolutely necessary; he cannot produce the auxiliaries of buildings to his pictures without it; and the higher are his aims the more informed should he be in this great aid to his effects. 'Tis lamentable to observe the deficiency manifested in this particular, I will use the words of sir Joshua Reynolds, "in the works of the most considerable artists," being as well applicable to their deficiency shewn in knowledge of architecture as perspective. Their pedestals, their capitals, and bases of pillars, their architraves, imposts, &c. from their total want of professional accuracy, expose them, with concern I have observed it, to the ridicule of the builder's apprentice. The architecture of an historical piece, or subject of a whole length portrait, may not be a first-rate object, nor a second, nor a third-rate consideration; it may be thrown to any distance of importance, at pleasure; all I mean to dwell on is, that it is thought proper to be introduced, then, if introduced at all, though kept down to any possible degree next to obliteration, it should be properly delineated, by possessing the character of the kind of architecture intended to be represented,

‘The French painters, in general, shew a laudable attention to their aiding concomitants, be they in what department they will; a fine instance, among many, is shewn in that truly great performance, the portrait of Lewis XVI. by Callet, where the style and correctness of the architecture, and the truth of the perspective, are a reproach to most British productions of the same nature; which, to be rid of that great trouble, are constantly backed by a curtain, or troubled landscape, or clouded sky, even when the subjects are the portraits of noblemen or senators in their robes, or ladies in drawing-room dresses.’ P. ix.

‘Many have a notion that perspective, not only merely relates to architectural subjects, but to them simply when they are represented as receding in the picture, and exhibiting in a small space of a plane placed direct before the eye, the appearance of great depth of structure as retiring farther and farther off, particularly in inside subjects; as looking down the aisles of churches, long galleries, and the like; in which cases, the nearer the eye is to being in the plane of the extent looked at, the shorter will be the space required in which the depth of the subject will be to be delineated, and the greater and more sudden the apparent convergency of horizontal lines. Such delineations appearing to the not well-informed in the subject of delineation, displeasing pictures, and not being able to reconcile to their minds, what is, apparently, so repugnant to truth, I have heard it observed that such subjects were too much in perspective, when it was only meant to imply, that the point of view was taken too closely to the plane of the building, to have a satisfactory, and pleasing picture of the object. To say any subject is drawn too much in perspective, is tantamount to saying, it is too well, or too naturally, represented.’ P. xi.

The treatise is introduced by some problems and observations on practical geometry, which are useful assistants; and, on examining the work, we find it a clear, judicious, and correct introduction to the science, and to the more laboured treatises on the subject.—We wish much for its completion.

MONTHLY CATALOGUE.

FINANCE....POLITICS.

ART. 17.—*Considerations on the Debt on the Civil List. By the Right Hon. George Rose, M. P.* 8vo. 1s. 6d. Hatchard. 1802.

AFTER a short history of the civil-list from the reign of William the Third, a statement is here given of the debt on the civil-list of the present day, and a table of the aids which have been granted to the sovereign during the last century. From this table, it appears that queen Anne received, in $12\frac{1}{3}$ years, 9,133,000*l.*—George the First, in thirteen years, 10,150,000*l.*—George the Second, in $33\frac{1}{3}$ years, 27,122,000*l.*—and George the Third, in 42 years, 38,432,000*l.* Hence, the average of the annual expense of the civil-list is, for queen Anne and George the First, 761,000*l.*—for George the Second, 813,000*l.*—for George the Third, 915,000*l.* Now, according to sir George Shuckburgh's tables, the prices of articles from the year 1700 to 1800, have risen in the proportion of 238 to 562. Consequently, the expense of the civil-list has not, in this period of time, maintained any kind of par in its advance. It is very difficult to bring these matters to a proper estimate; and few persons will be at the trouble of reading, while others are found ready to offer an accurate account of these different expenditures. A generous nation would rather exceed than be within the limits of even a liberal allowance; but, when this is conceded, additional calls upon its generosity are not creditable. We do not mean, however, that there is any person to be censured in this case, except the minister who suffered the debt to accumulate to so enormous a sum as 1,283,000*l.* It should certainly be recollected, that in this sum are included the expenses of the police establishment in Bow-street, amounting to 72,662*l.*; and of the Westminster police, amounting to 33,351*l.*; of law expenses incurred in sixteen years, amounting to 177,050*l.*—for a part of which the numerous prosecutions for seditious practices are made an excuse; and of secret service money for sixteen years, amounting to 579,000*l.*

From the late situation of the writer, much information may naturally be expected in a work of this nature; but the difficulties attending the subject are too well known to be repeated; and the only security which the country could obtain, would be by the enactment of some definite and severe punishment against the minister who should, in future, permit the civil-list to be a quarter in arrear. The account

of the present state of a minister is too curious to be omitted ; and we leave it to the remarks of our readers.

‘ The truth is that a minister of this country is now without any means, even of influence, except an inconsiderable patronage in the disposal of livings, which are not as well known to every man who is in possession of the court register as they are to his most confidential friend. It is not only in the department of the civil list that he is thus restrained, but after the example set by the late chancellor of the exchequer in avoiding all contracts, commission business, and agencies of every sort, no successor will be hardy enough to resort again to such modes of gratifying his friends. During the whole of the late war not a single beneficial contract or commission was given, nor the slightest favour shewn to any individual in that way. The loans too were made in such a manner as to afford just as good a chance of obtaining them to the most inveterate enemy of the minister as to his warmest supporter. What a contrast to former proceedings! Even the great addition that has unfortunately been made, from necessity, to the public burthens during the war, did not become a source of patronage, for it is a fact not controverted, that the collection and management of taxes to the amount of 8,000,000*l.* a year, from 1792 to 1800, did not add one office in the disposal of the minister; during that period fifty-two employments in the revenue were created, and fifty-three abolished; exclusive of eighty-five sinecure employments requiring no residence, suppressed for ever, in value from 100*l.* to 2000*l.* a year each, which were formerly given to the private friends or political connections of the first lord of the treasury. It may not be without its use to observe here that there are very few more than fifty members of the house of commons who hold places or enjoy profits of any sort whatever which can be supposed by the least charitable man living to be capable of influencing their conduct; we allude to Great Britain only; perhaps there are nearly as many members on the other hand who are not without an impression on their minds that if they could succeed in removing those who occupy the chief places in administration, they might have a reasonable chance of stepping into their situations.’ P. 30.

ART. 18.—*Considerations on the late Elections for Westminster and Middlesex; together with some Facts relating to the House of Correction in Cold Bath Fields.* 8vo. 2s. Hatchard. 1802.

The pamphlet is entitled ‘ Considerations on the late Elections for Westminster and Middlesex;’ but the writer soon discovers his party by an elaborate vindication of the house of correction in Cold-bath-fields. This latter subject has been long before the public; and we shall not follow the author by unnecessarily dilating upon it. No one, who recollects the report of the committee appointed to examine into this institution, can contend that the managers of it were altogether impeccable: and it is a common practice at our septennial elections, for every candidate to avail himself, as much as possible, of every popular outcry—or, if the author likes it better, *prejudice*—that can assist him in his pursuit. A writer, however, who would examine a

subject with real impartiality would not, like the present investigator, print the most favourable points on one side of the question in Italics, and pass over the opposite as cursorily and with as little notice as possible.

RELIGION.

ART. 19.—*Remarks on the Doctrine of Justification by Faith: in a Letter to the Rev. John Overton, A. B. Author of a Work, entitled 'The true Churchmen ascertained.'* By Edward Pearson, B. D. &c. 8vo. 2s. 6d. Hatchard. 1802.

ART. 20.—*Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England: in a second Letter to the Rev. John Overton, A. B. Author of 'The true Churchmen ascertained.'* By Edward Pearson, B. D. &c. 8vo. 1s. 6d. Hatchard. 1802.

Mr. Pearson enters the field on the Arminian side of the question; and we with pleasure extract his account of justification; for, though not new, it is compactly drawn up, and may give satisfaction on this intricate subject to many of our readers.

‘ DEFINITION.

‘ Justification is the being accounted righteous before God.

‘ PROPOSITIONS.

- ‘ 1. The consequence of our being justified at any time during the present life is, that we are admitted into a state of salvation, This, by some divines, is called our first justification.
- ‘ 2. The consequence of our being justified at the last day will be, that we shall be saved, or made partakers of salvation. This, by some divines, is called our last or final justification.
- ‘ 3. The sole meritorious cause of our being justified at any time, and of our being finally saved, is Jesus Christ.
- ‘ 4. The conditions of our being at first justified, or of being admitted into a state of salvation, are repentance and faith.
- ‘ 5. The conditions of our continuing in a state of salvation, and of being finally saved, are faith and good works.
- ‘ 6. The conditions of being restored to a state of salvation, after having fallen away from it, are the same as those, on which we are at first admitted into it, namely, repentance and faith.
- ‘ 7. The means or instrument, by which we are at first admitted into a state of salvation, is the sacrament of baptism.
- ‘ 8. The means or instruments, by which we are continued in a state of salvation, are prayer, the hearing or reading of the Scriptures, and the participation of the sacrament of the Lord's supper; including the assistance of the grace, which is promised to the use of them.’ p. 33.

In the second pamphlet, our author has, very unnecessarily, entered into modern politics, and endeavoured to represent Calvinism as inimical to the British state. The question relates to the Thirty-nine Articles, and may surely be discussed without the examination of its

political tendency on either side. He agrees with us in thinking that the present dissensions in the church require the interference of authority; and proposes certain terms which deserve the consideration of the contending parties.

‘ Perhaps, as the means of settling the dissensions, which prevail, or at least of preventing any mischievous effects from them, it might be expedient, in the present state of the church, to adopt a measure similar to that I have referred to, and to declare, by authority, that it is not the intention of the church of England so to narrow the terms of communion, as individuals, both Arminians and Calvinists, have sometimes been led to imagine. In the mean time, I beg leave to propose, as the conditions of a peace more honourable to the parties, because more voluntary, that the Calvinists, and, so far as they are concerned in them, the Arminians also, should agree to the faithful observance of the following canons:

- ‘ 1. To renounce, as a term of distinction, the title of evangelical.
- ‘ 2. To abstain from all declarations and insinuations, that they alone preach the true doctrines of Scripture and of the church.
- ‘ 3. To avoid all proceedings in practice, which may tend to diminish, in the estimation of the people, the importance of an attention to the established discipline.’ p. 98.

It is very evident, that, if the rulers of the church do not coincide in a speedy determination on these disputed points, the peace of the church will be materially affected.

ART. 21.—*A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 7, 1801. By the Reverend William Lisle Bowles, M. A. &c. To which are added, Lists of the Nobility, Clergy, and Gentry, who have been Stewards for the Feast of the Sons of the Clergy, together with the Names of the Preachers, since the Year 1674, and the Sums collected at the Anniversary Meetings, since the Year 1721. 4to. 1s. Rivingtons.*

An establishment of religion is here affirmed to constitute a part of the general course of God’s providence; and the reason why our Saviour did not appoint the form to be adopted in all countries, is declared to be the necessity of some accommodation to climates and different modes of government. The excellence of the establishment in this country, and the conduct of its members, are celebrated with becoming zeal; and thence an appeal is made to the benevolence of the audience in behalf of the orphans of clergymen, supported by this excellent institution. Several of our readers will, we are persuaded, gladly avail themselves of our information, that their subscriptions and benefactions are thankfully received by the treasurer, John Topham, esq. No. 10, Bedford-row, London.

ART. 22.—*A few plain Reasons for the Belief of a Christian. By Thomas Robinson, A. M. 8vo. 1s. Robinsons.*

Several good and substantial reasons are here adduced, which ought to make an impression on unprejudiced minds; but they have been so often urged without effect, that the writer must not be very

sanguine in his expectations from this pamphlet. He has not, however, added to the weight of his reasons, in the conclusion, by appealing to the names of Bacon, Newton, Milton, Boyle, Locke, and Addison; and then placing his reader in the usual predicament in which a popish priest aims at seating an ignorant protestant—‘Which is entitled to the greatest respect,’ the reader is desired to ask himself, ‘their opinion or mine? Who is the most likely to ascertain the truth, they or I? Nothing surely but the grossest self-delusion can dictate any other answer than the true one.’ Thus, in Spain, then, if a poor man felt inclined to become a protestant, what a number of names would not his priest bring forward of men as distinguished for their abilities as our English worthies, and then putting the same questions to him as our author has done to his readers—but, no—the inquisition would settle the question with still greater ease; and an argument *ad verecundiam* is no proof.

ART. 23.—*Two Sermons preached at Dominica, on the 11th and 13th of April, 1800; and officially noticed by his Majesty's Privy Council in that Island. To which is added, an Appendix, containing Minutes of three Trials which occurred at Roseau in the Spring of the preceding Year; together with Remarks on Strictures on the Issue of those Trials, as well as on the Slave Trade, and the Condition of Slaves in general in our West-Indian Colonies. By the Rev. C. Peters, A. M. &c. 8vo. 3s. Hatchard. 1802.*

To preach on the slave-trade at Liverpool or Bristol, and on the duties of master and slave at Dominica, will do more honour to the preacher's zeal than to his prudence. The mention of humanity, kindness, and reciprocal duties between master and slave, excited, it seems, the utmost indignation in the island; the preacher was, of course, accused of every thing that was evil; and he quitted the spot where atrocities are committed, which seem almost incredible to any one imbued with the common feelings of humanity. The two sermons, which produced such an alarm, are now given to the public; and they are accompanied with narrations of trials and other facts which corroborate the evidence that was brought forward on the same subject before the legislature.

ART. 24.—*Pity upon the Poor: a Sermon, preached the Thirtieth of June, 1801, in St. Mary's Church, Brecon, at the annual Meeting of the Subscribers to the clerical Fund, in that Archdeaconry. By the Archdeacon. 4to. 1s. Hurst.*

This discourse is dedicated to an unknown lady of Hamburg, whose beneficence ought to be celebrated in all the churches—for she lodged the sum of one thousand pounds in the house of Ransom, Morland, and Co. to be distributed, in this kingdom, among clergymen with large families and a small income. The discourse is suited to the occasion on which it was delivered. Its object is to recommend charity, and charity more particularly to the widows and orphans of clergymen. The suggestion, that the strong arm of the legislature should interfere to appropriate a portion of the annual income of every benefice to the maintenance of the widows and or-

phans of clergymen, deserves consideration ; but we should never resort to such a step, excepting in a very strong case of necessity.

ART. 25.—*The Life of Moses; designed for the Amusement and Instruction of Youth. By a Lady. 12mo. 1s. 6d. Button and Son. 1802.*

‘Ye judicious critics! before whose maturer judgement the juvenile pen trembles to appear, say, will ye be more cruel than Pharaoh? Oh! rather imitate the gentle Thermuthis, and protect the infant Moses. It is a first attempt. Destroy not the bud, though tender. It may, when improving time shall have expanded the opening blossom, prove a valuable flower.’ P. iv.

The young lady who has composed this work is in adversity, and having ‘scarcely yet entered her twenty-second year, has drunk deep of the fountain of human affliction.’

MEDICINE, &c.

ART. 26.—*A Treatise on Brown’s System of Medicine. Translated from the German of H. C. Psaff, M. D. &c. By John Richardson, Author of ‘Thoughts on Education.’ 8vo. 2s. 6d. Jones. 1802.*

The professor seems, on the whole, partial to Brown’s system; but he chiefly confines his admiration to the principles. He cannot avoid perceiving that they are inapplicable to the various exigencies of practice. In this estimate, however, of the principles, he does not pay, we think, sufficient attention to the doctrine of accumulated and exhausted irritability; but he urges, with great force, Brown’s inattention to the state of the body as susceptible of irritation, and the limitation of his views to the causes only. On the whole, we find much good sense and clear discrimination in the work before us, which, nevertheless, as we have already said, is still too partial.

ART. 27.—*Some Experiments and Observations on Sig. Volta’s Electrical Pile, clearly elucidating all the Phenomena. Also Observations on Dr. Herschel’s Paper, on Light and Heat; with other Remarks. By Robert Harrington, M. D. 8vo. 3s. Cadell and Davies. 1801.*

We have already observed that Dr. Harrington’s arguments and experiments were above our comprehension; and we were fearful of offering an opinion on what we did not understand. We are not quite so much in the dark respecting the present work. We clearly see the source of some errors; but the whole is too much connected with his own peculiar doctrines, which are certainly unfounded, to induce us to enlarge on the subject. Signor Volta’s pile is chiefly the vehicle to introduce the remarks in opposition to the antiphlogistic theory; for, as the Galvanic fluid is electrical, and the latter formed of an acid and fire which with water produces oxygen gas, we are at once brought back to the former subject. We think the punishment which Dr. Harrington would inflict on us for what we regard as a venial crime—not possessing sufficient capacity to compre-

hend his wonderful discoveries—somewhat too severe. If swallowing a putrid egg daily will enlighten the mind, we would advise him to repair immediately to Egypt, where, from the contents of an overheated oven, he may perhaps become a convert, in turn, to the *anti-phlogistic* system.

EDUCATION.

ART. 28.—*Moral Education the one Thing needful. Briefly recommended in Four Letters to a Friend. By Thomas Simons. 8vo. 2s. Robinsons. 1802.*

‘Train up a child in the way in which he should go,’ is an old maxim derived from the best authority; and the numerous and lamentable instances that result from inattention to it, in the present day, is a convincing proof of its excellence. We highly commend the object which this writer had in view, and the manner in which he has treated the subject, which may be read by every parent with great advantage. Four letters cannot occupy too much of the time even of a fine lady who is a mother: but a cursory perusal is not sufficient; let them be repeatedly adverted to, and the reader will be still more sensible of the justice of many of the observations they contain; and perhaps may have the courage to put them into practice, and make herself and her children happy. The writer has the good sense not to condemn, like some modern enthusiasts, our classic authors to oblivion; he shows their uses, and guards only against their abuse. He introduces instances of characters with great judgement, and keeps steadily in view ‘the one thing needful,’ both in the care of children and in watchfulness over our own hearts; so that they may be purified from evil passions, and constitute a fair and consistent character—a character indeed which is not to cease with the transitory concerns of life. His fears for the next generation, from the evidently too great attention to trifles in the present, are certainly not without foundation. The only way to prevent their evil effect is to be strictly attentive to children from their earliest education, and to guard against those vices in the bloom of life, which unnerve both body and mind, before they attain an age to enter upon the difficulties which must in this world be encountered by every one.

ART. 29.—*Elements of English Grammar: or a new System of Grammatical Instruction for the Use of Schools and Academies. By John Dalton, Teacher of the Mathematics and Natural Philosophy, &c. 12mo. 2s. 6d. Bound. Richardsons. 1801.*

We have not refrained from noticing this little treatise on English grammar before, from any disapprobation of its contents; but by some accident we had entirely overlooked it. Such teachers as may be disposed to use it, will very frequently find it an able method of instructing their pupils *argumentatively*; and such pupils as happen to fall into the hands of judicious teachers, who will take the pains to compare our author's new terms and distinctions with those al-

ready in use, will be considerably benefited by the comparison. Mr. Dalton has, however, in more places than one, laid himself open to a censure justly due to a number of grammarians—the *affectation of appearing new*. If a grammar be placed in the hands of a man of learning, of what consequence is it whether tenses be denominated *beginning past*, *riddle past*, and *ending past*; or *definite* and *indefinite*, *preterperfect* and *preterpluperfect*? for he knows the meaning and etymology of the one set of terms as well as of the other. Or if it be alleged that this treatise is for the use of children, we must then adduce, as a great objection, that Mr. Dalton's verb is to the full as long and as tiresome as the verb of any former writer on English grammar. In many instances, this little book deserves great commendation, for the propriety of the author's observations, and always for the care he seems to have bestowed on the subject before him: but his 'remarks on the conjunctive mood of some grammarians, we cannot praise; for we see no reason why the termination of the conjunctive may not differ from the indicative termination, as well in English as in the languages of other ancient and modern nations.

ART. 30.—*A New History of Great Britain; from the Invasion of Julius Caesar to the present Time: exhibiting to the Minds of Youth a Variety of instructive and pleasing Information, and some Particulars now first adapted to the Capacities of young People of both Sexes: the whole calculated to operate as moral Lessons, while it contains every leading Trait of the History of England. On a Plan nearly similar to that of Dr. Henry. By the Rev. John Adams, A. M. Author of Lectiones Selectæ, &c.* 12mo. 4s. 6d. Bound. Longman and Rees. 1802.

This history of England is a very proper one for children. The quarrels of king; and the plunder of their subjects, which occupy too much room in most books of this nature, are here but sparingly treated. The volume is filled with more instructive and entertaining matter.

POETRY.

ART. 31.—*The Tears of Hibernia! dispelled by the Union. A Poem. By William Thomas Fitz Gerald, Esq.* 4to. 1s. Stockdale. 1802.

'The tempest howl'd—deep thunder roll'd along,
Which scar'd the timid, and which aw'd the strong;
The mountain torrent, rushing to the main,
The raging ocean back propell'd again.'— P. 5.

Query. Whether did the torrent propel the ocean, or the ocean propel the torrent?—But we must give our readers the whole exordium:

— 'And yet than elemental war more dire,
Accursed Anarchy's consuming fire!
While fiends exulted o'er the carnag'd plain,
And Heav'n offended pour'd its wrath in vain;

Hibernia on the Giant's Causeway stood,
And view'd, from far, her vales manur'd with blood:
Shock'd at the sight her tears began to flow,
In all the anguish of maternal woe.' p. 5.

Mr. Fitz Gerald should be contented with reciting his verses after the annual dinner of the Literary Society. We, who read them in the morning, expect syntax at least.

ART. 32.—*Charley's Disappointment, an Elegy: occasioned by Mr. Pitt's late Resignation.* [The Scene lies at St. Ann's Hill, in the County of Surry.] Dedicated to all seceding Patriots. 8vo. 3d. Hatchard. 1801.

Foolish as is the title of this half-sheet, the contents are still more so. It is advertised to be sold wholesale for distribution, like the trash of the Methodist manufactory.

ART. 33.—*The Infidel and Christian Philosophers: or, the last Hours of Voltaire and Addison contrasted. A Poem.* 4to. 1s. Vernor and Hood. 1802.

‘ Whatever opinion those persons who honour this performance with a perusal, may entertain of its execution, the author is induced to hope, that the sentiments he has endeavoured to inculcate will at least secure him from the censure, if they cannot ensure him the applause, of all whose approbation he is most solicitous to obtain.’ p. 5.

The opening of this poem is spirited.

‘ While daring sceptics, swoln with haughty pride,
The pious Christian's humble hopes deride,
And vainly strive with meretricious art,
To root each moral virtue from the heart;
To sap those doctrines by a Saviour given;
(The rich spontaneous boon of gracious heav'n,)
In expectation conscience calm to keep
“ With the sad solace of eternal sleep;”
How just to mark, when fail the springs of life,
And nature sinks beneath th' unequal strife;
When earth's delusive scenes no more delight,
But all eternity appears in sight,
What diff'rent feelings in that hour of woe,
The dying sceptic and the Christian know!

‘ See where, encircled by his atheist train,
A wretched prey to agonizing pain,
Upon his death-bed lies, in deep despair,
The celebrated, witty, gay Voltaire!
A man to each succeeding sceptic dear;
Whose arts they follow, and whose name revere!
He who first gave their darling project birth,
Of rooting out religion from the earth;

And, vain of praise by fawning flatt'ers giv'n,
 Dar'd hurl defiance in the face of heav'n.
 With specious talents curs'd, in quest of fame,
 Lur'd by th' attraction of a guilty name,
 He those endowments 'gainst the donor turn'd;
 And with infuriate zeal and ardour burn'd,
 Each vestige of the Gospel to efface,
 And crush the Saviour of the human race.
 Long time, a stranger to remorse or fear,
 He ran uncheck'd his blasphemous career;
 Beyond conception saw his schemes succeed,
 And inly triumph'd in the impious deed.
 Ev'n then, when, near the summit of desire,
 He fear'd with joy excessive to expire,
 Grown grey with age, and harden'd in his crimes,
 (Example terrible to future times!)
 Sudden he sinks beneath th' avenging rod
 Of a much injur'd long-forbearing God.
 The season destin'd for probation fled,
 Condemn'd to feel, ere number'd with the dead,
 (Immers'd in anguish, hopeless of a cure)
 Some portion of those pains the damn'd endure.' p. 7.

These are strong and manly lines. We are surprised to see the author quote verses that ought to be familiar to every one, and need no quotation whatever.

ART. 34.—*Elegy to the Memory of the late Duke of Bedford: written on the Evening of his Interment. By Mrs. Opie. 4to. 1s. Longman and Rees. 1802.*

This is the most respectable tribute that has yet been offered to the memory of one so universally and deservedly lamented. We copy the concluding lines.

' But ye who, wrapt in fruitless grief, deplore
 The honoured worth that lives for you no more,
 Wake from your trance, your Russell's tomb forgo;
 Hark! consolation whispers peace to woe.
 See, as you search life's varying scenes around,
 Firm to the last in good how few are found!
 Those who in youth appeared the boasts of fame,
 In age too often sink, the prey of shame;
 Some bright temptation, stronger than the rest,
 Has lured to vice the long-resisting breast,
 The laurels blighted active virtue won,
 And all the labours of a life undone;
 All noble pride, all pure ambition lost,
 Like spring's fair blossoms in one night of frost:—
 Then joy to think, as forms in amber found
 Nor touch can change, nor powerful pressure wound,
 So Bedford's fame can now no injury feel,—
 It rests secured by death's eternal seal.

From life's rough sea escaped, he gains the shore
 Where vice allures and censure threats no more ;
 No rainbow splendours his, that fade away,—
 His, the long lustre of a polar day ;
 To him on earth assured a deathless crown,
 And his the glories of the world unknown !—
 Think, too, while here the real patriot dwells,
 His length of life by deeds, not years, he tells ;—
 Think, of his worth if endless proofs we meet,
 However small, the circle is complete ;
 Think, thus distinguished by a nation's praise,
 Bedford in youth expires, the full of days.' P. 15.

ART. 35.—*An Elegy, on his Grace Francis, the late Duke of Bedford.* By Thomas Rodd. 4to. 1s. Ridgeway. 1802.

' What form is that, which sadly o'er yon bier
 Her drooping head in speechless woe reclines,
 From her full eye descends the frequent tear,
 She sighs, she mourns, and some great loss repines?' P. 1.

These rhymes are of common magazine manufacture.

ART. 36.—*Elegy to the Memory of Francis late Duke of Bedford.* By H. Steers, Gent. 4to. 6d. No Publisher's Name. 1802.

' And you the tenants of his hills and vales,
 What heartfelt sorrow at your breast prevails?
 Fast flow your griefs for him whose guiding hand
 Inform'd your labours and improv'd the land.

' Who for your grain produc'd the choicest seed,
 Your beeves selected of the stateliest breed,
 Your sheep new cloth'd, and with a richer fleece,
 Than that which once engag'd the toils of Greece.

' No glitt'ring gems that India's clime can boast,
 Not all the treasures of the pearly coast,
 Nor flaming gold that Chili's earth contains,
 Are worth one harvest of your fruitful plains.

' These are the arts that raise a country's name
 Assist it's commerce and extend it's fame :
 Such were his off'rings, claim not these a sigh?
 And with their donor shall his mem'ry die ?

' His social manners, his distinguish'd mind,
 Constant benevolence, and taste refin'd,
 Demand your tears ; indulge them freely then,
 To mourn the best of landlords and of men.' P. 6.

Appropriate praise in indifferent poetry.

ART. 37.—*A Translation of Geddes's Ode to Peace.* By John Ring. 4to. 1s. 6d. Carpenters. 1802.

Mr. Ring's 'long and intimate acquaintance with the author'

must have been the motive which influenced him to translate this ode: for the poem itself is scarcely entitled to the trouble.

‘ With voice united, with united soul,
Drink Bonaparte’s health, and drain the bowl:
Champion of peace! what praise to thee belongs,
Thou great avenger of thy country’s wrongs!

‘ At thy command, the sound of war is o’er,
“ The brazen trumpet kindles rage no more;”
At thy command, fierce foes, relenting, plight
Their mutual faith, and hostile hands unite.

‘ Thy league, the work of one short month, shall bind
The jarring nations, and cement mankind:
On this firm basis found thy lasting fame,
Peace-maker of the world—thy glorious name.’ p. 13.

This panegyric is somewhat premature. History will not record the Corsican as the peace-maker of his day.

DRAMA.

ART. 38.—*A Tale of Mystery, a Melo-Drame: as performed at the Theatre-Royal, Covent-Garden. By Thomas Holcroft. 8vo. 2s. Phillips. 1802.*

It will not be expected, it cannot indeed be expected by the author himself, that this drama should receive much commendation when judged before a literary tribunal. It is by him denominated a *melo-drame* [we suppose from *μελος*, *carmen*,], that is, in the vernacular tongue, a musical entertainment. As a mixture of farce and pantomime, it is admirably calculated for amusement during representation; but in the closet, if it be ‘weighed in the balance, it will be found wanting.’—Mr. Holcroft gratefully remembers his obligation to a French piece, from which a principal part of it is borrowed; and offers, on the altar of esteem, a dedication to the abilities of his friend Clementi.

ART. 39.—*The Merchant of Venice, a Comedy, altered from Shakespeare, as it was acted at Reading School, in October, 1802, for the Benefit of the Literary Fund. 8vo. 2s. Pridden. 1802.*

Dr. Valpy seems to be, very unreasonably, displeased with us for having declared our sentiments freely. In our criticisms on his former dramas, we have ceded to him the right of altering the plays of any authors in what manner he pleases, provided he will allow us to consider them as designed only for school-boys; but this is not enough; we must say, unqualifiedly, that he is able to amend Shakespeare. With the greatest deference and respect for his classic talents, we certainly cannot compliment him so highly as a poet: nay, we have our doubts, from the lines which he has substituted in the reformed passages, whether, if he should favour the world with a drama of his own, we might be justified in bestowing on it un-

mixed commendation. The doctor says that, ‘ in King John, in Henry IV, in Henry VI, and in the present play, it has been his principal object to retain, as far as he thought it consistent with grammatical correctness and moral delicacy, the language of Shakspeare.’ The circumstance of the rings in the fifth act of the present play is assuredly not very decently related ; and therefore we think the editor both prudent and praise-worthy in keeping it out of the hands and heads of his scholars: but he certainly should remember that the passage which we found fault with was of a different nature—it was the speech of Constance, containing, in the original, no less chastity, and a hundred times more energy, than in his emendation. We allow that Dryden and Tate, Cibber, Colman, and Garrick, have exercised the same liberty of altering Shakspeare: and we also allow, that, like the present editor, they frequently merited grateful thanks; for they kept offensive words, during representation, from wounding the feelings of our wives and daughters. But what man of mature age and classic taste ever took up their mutilations in his study, when he could lay his hand on the original author? They enjoy in quiet the praise due to them for such corrections as are confined to the manager’s book; but for those which are publicly printed as a comment on the abilities of the parent poet, they must endure, like Dr. Valpy, a comparison, from literary criticism, between the talents of Shakspeare and their own. We praised Henry VI, as a single play intended for the use of a private seminary, and altered, as we conceived, with due deference to a fame like Shakspeare’s; but when a second play was produced, and an unexceptionable passage (nay a beautiful one) expunged; and when, in a preface to a third, this step was vindicated on a surmise that the poet was asleep when he wrote it, it was surely not out of season in a critical publication to condemn it.

NOVELS, &c.

ART. 40.—*The Village Romance.* By Jane Elson, Author of the *Romance of the Castle*, &c. 2 Vols. 12mo. 7s. Boards. Lane. 1802.

The story of this novel is the adventures of a couple of female orphans. The kindness of Mrs. Dalbenny, who adopts them; the adversities to which they are exposed in the course of the narrative, and their connubial happiness, which terminates it, are very properly depicted; and will serve as a stimulus to virtue, and a dissuasive from vice, likely to amend the hearts of those who would not, most probably, go to deeper sources for improvement or instruction.

ART. 41.—*The Castle of Caithness: a Romance of the thirteenth Century.* By F. H. P. 2 Vols. 12mo. 8s. Boards. Lane. 1802.

The Castle of Caithness is the ‘ shadow of a shade:’—in it are contained more *ghosts* and *dreams of ghosts*, than even the thirteenth century could have borne.

ART. 42.—*The Soldier of Dierenstein; or, Love and Mercy. An Austrian Story.* By H. S. H. the M. of A——. 8vo. 3s. 6d. White. 1802.

This is a simple little narrative deserving, in itself, neither praise nor censure, but prefaced with so strange a dedication that it is impossible not to quote it. What power any eagle has to defend a book from the critics, or how a *German* eagle should have acquired taste or abilities for English literature, we must leave our readers to puzzle out by themselves; to us the relation between them is totally unknown.

—— ‘*spissis noctis se condidit umbris.*’ VIRGIL.

‘*To the Austrian Eagle.*

‘O thou! who placed by the poets of old in precedency among the winged race, as the emperor is among sovereigns. Generous bird! who long and oft extended thy expanded wing to shelter a dove flying from birds of prey. Accept the following romance as a small tribute of gratitude:—Employ thy tremendous beak and talons against the critics that would tear it to pieces. So shall each Austrian hero emulate the Soldier of Dierenstein;—the Danube’s beautiful shores be the Muse’s favourite haunt; and the eagle still be the favourite bird of Jove.’ P. 3.

CORRESPONDENCE.

WE receive, with gratitude, the information from Wakefield of the disgust occasioned, in that part of the kingdom, by our observations on many different works relating to the Cow-Pox. Such observations come only from a REAL FRIEND.

We can merely explain to our friends at large the progress of our opinions, and wish to be spoken of ‘as we are.’ When the first publication of Dr. Jenner appeared, we hesitated, and for the reasons we alleged. It was positively asserted that the cow-pox would preserve those subjected to it from the small-pox, and not from a repetition of the same disease. This we pronounced to be an absurdity; and *we find it not true*. We were told of its origin from the grease of horses. This, perhaps, disgusted the feelings rather than the understanding; and we considered the opinion to be ridiculous, as the grease was accidental, the cow-pox epidemic. *This, also, is unfounded*. In the account of the symptoms, we discovered nothing striking or distinguishing: they were the mere general appearances of extraneous matter received at the extremity affected. This, too, is found to be an *erroneous representation*. At the same time, instances poured upon us of small-pox occurring after the cow-pox, of convulsions, eruptions, and phagedænic ulcers; the latter admitted even by Dr. Jenner, occurring on, or subsequent to, the attack of cow-pox fever. These, too, were misrepresentations from *accident or error*. What then should be the conduct of those from whom a tone to the public opinion is expected? To doubt—to hesitate—perhaps to

disbelieve." This, we are sure, was our path ; and we hesitate not to say that we walked in it. Yet, after the first publication by Dr. Jenner, we gave the full force of every fact, and dwelt, with peculiar care, upon the points either imperfectly supported, or which required notice. Were we then inimical to the practice ? We *think* not ; and we have had the thanks of the first authorities in philosophy and medicine for our hesitation, professing that it has really assisted the practice more than the eager acquiescence of its most sanguine friends.

There is one circumstance to which, however, we must plead guilty. We have denied Dr. Jenner the merit of an extraordinary discovery, and have laughed at the exaggerated praises of injudicious admirers, of zealous partisans. We have, nevertheless, offered our reasons at length in a late number *, and need not repeat them. If not sufficient, we request our readers will detract so much from their good opinion of our judgement, as this failure may merit : we confide in their candour, that they will detract no more. On the whole, we distrusted the practice, for reasons that must have been fatal to it, had they not been clearly explained : we should have betrayed our duty, had we not noticed them : they might not have been explained, had they not been pointed out.

' WE are much obliged to Y. Z. for his friendly caution ; but we should never trust a *professed* enemy to review any work ; and he may be positively certain that the *Theban bard* never wrote a line in the articles alluded to—we mean the review of Mr. Gifford's Juvenal. We are equally certain that he never saw a line of any article of the entire criticism before it was published, and cannot even guess at its author. The reasons why we disapproved of this version are before the public ; and they will decide on their force and their propriety. Every admirer of Juvenal will at once see that, in no part, is the *manner* of the author preserved. We are obliged to Y. Z. for the remark, that the source of many of the faulty rhymes, which he admits are numerous, may be discovered in the Devonshire pronunciation—*Quo semel est inbuta, &c.*'

OUR readers may be assured the OXFORD EDITION OF HOMER will be noticed in the Review for JANUARY.

WE have to announce the receipt of ZOEGA's splendid work *De Origine et Usu Obeliscorum*—the *third* number of MILLIN's *Monuments Antiques*—AKERBLAD's *Inscriptionis Phœnicie Oxoniensis nova Interpretatio* ; HIS *Lettre sur l'Inscription Egyptienne de ROSETTE*, containing an *alphabet* (of which a *fac-simile* will be given), thence taken, of the *ancient Egyptian language* ; and MONTUCLA's *History of the Mathematics*, Vols. III. and IV. These, with other interesting communications from abroad, will be the subjects of articles in our next APPENDIX, which will be published on the first of February, 1803.

* See our account of ' Pearson's Examination of the Report,' p. 196.

APPENDIX
TO
THE THIRTY-SIXTH VOLUME
OF THE
NEW ARRANGEMENT
OF THE
CRITICAL REVIEW.

ART. I.—*Histoire des Mathématiques, &c.*

A History of the Mathematics, in which an Account is given of their Progress to the present Time, of the principal Discoveries in all the Parts of that Science; also the Disputes which have taken place among Mathematicians, with the chief Traits in the Lives of those most celebrated. A new Edition, considerably augmented, and continued to the present Time. By J. E. Montucla. Vols. III. and IV. finished and published by Jérôme de Lalande. Paris. 4to. 2l. 2s. Imported by De Boffe. 1802.

OF the first two volumes of this new and enlarged edition, which brought the history of the mathematics down to the commencement of the eighteenth century, we gave an account in our 28th vol. New Arr. p. 481.

The present two volumes continue the history, from that period, down to the beginning of the nineteenth century. The lamentable death of the excellent author, which occurred the nineteenth of December, 1799, in the seventy-fifth year of his age, left the third volume incomplete, but nearly half printed, and the rest of the copy for both volumes so far finished, as to give to these latter volumes a size and extent even larger than the two former. Their revision, completion, and printing were kindly undertaken by the author's old friend, M. de Lalande, the celebrated French astronomer, who, it must be acknowledged, has discharged his trust with equal ability, accuracy, and dispatch. The two volumes contain upwards of 1600 pages, closely printed, with the addition of the author's life, and are embellished with beautifully engraved portraits both of M. Montucla and of M. de Lalande.

Of these volumes, the general division is as follows: the
APP. Vol. 36. 2 L

third consists of four books: the first of which contains the history of pure geometry, and of the different branches of analysis, since the beginning of the eighteenth century; the second recapitulates the progress of optics; the third, the progress of the theory and the analytics of mechanics, or mechanic philosophy, or physics; and the fourth, the common mechanics, or of machines. The fourth volume is occupied by the sciences of astronomy, geography, navigation, music, &c. with some account of the life and writings of the author.

Geometry and the algebraical analysis have been so much mixed and confounded together during the course of the eighteenth century, that it was not easy for the historian to make always a satisfactory distinction and separation; the improvements in the former having chiefly been made through the medium of the latter. Montucla, however, takes the course of first giving the history of the progress of pure geometry, or that which is treated entirely after the manner of the ancients; and then, in the remainder of the first book, besides the various branches of analysis themselves, stating the improvements, by their means, made in the higher or sublime geometry, as well as in series, equations, logarithms, chances, probabilities, annuities, and various other branches of the mathematical sciences, to which the modern analysis has been applied.

The seducing accommodation and brevity of the modern analysis have so engrossed the attention of the mathematicians in all parts of Europe, that very few, comparatively speaking, have given any attention to the improvement of the purest and ancient geometry. After lamenting such want of good taste, which the author justly does on many occasions, he gives due honour to the few writers who have made any improvements in the ancient method of geometry, and then proceeds to speak of the algebraical analysis. This he begins with the general resolution of equations, that important desideratum and master-key, the possession of which would supply the mathematician with all the treasures contained in the finite analysis. Then follow, in order, the theory and properties of algebraic curve lines and curve surfaces, so far as the finite analysis will go.

The history next proceeds to the infinitesimal analysis, in its various stems and branches. And first it treats of the differential calculus, or the doctrine of fluxions and fluents, with an account of the disputes occasioned by it, particularly that between Newton and Leibnitz.

To these articles succeeds the developement of the progress, in the different branches, of the integral calculus, first of the forms that contain only one variable quantity, and then of that which has been called the inverse method of tangents, or the integration of equations including several variables; comprising a

history, extremely curious, of various problems relating to this calculus, which have been agitated among the chief mathematicians of Europe.

Several new branches of analysis having arisen out of the foregoing, the author treats of them to such extent as the nature of his work will permit; such as the calculus of finite differences; that of circular, logarithmic, and imaginary quantities; the methods of limits, of analytic functions, of variations, of partial differentials, of infinite series, of eliminations, of interpolations, of continued fractions, &c. Then follow two separate articles relating to the modern improvements in the theory and the use of logarithms.

Finally, this book is terminated by the application of analysis to the theory of chances, or the calculation of probabilities; explaining the theory, with the application to various questions in economical and political arithmetic.

In treating of the first part of this book, or the few writings after the manner of the pure or ancient geometry, Montucla divides them into classes, according to the different nations in Europe, the Italians, the Germans, the French, and the English; the first and last of whom he justly praises for their good taste in this respect, while he equally blames the other two for the want of it. Among the French, the author finds only De la Hire to commend, whom he justly does for his large work on the conic sections; for his treatise on epicycloids; and for two pieces on the generation of curve lines, inserted in the *Memoirs of the Academy of Sciences*. It is hinted, however, that this author carried his opposition to the modern analysis to a culpable degree of obstinacy.

Among the Italians, Montucla finds several writers entitled to commendation in this branch; as Viviani, for his *Divination on the solid Loci of Aristæus*; Guido Grandi, for his *Demonstration of Huygens's Theorems on the Logistic or Logarithmic Curve*; for his *geometric Roses in the Philosophical Transactions* (An. 1723) and elsewhere; for his '*Voile des Camaldules*,' being a portion of the conic surface which is perfectly quadrable; for his '*Quadratura Circuli et Hyperbolæ per Infinitas Parabolas*;' and for his dissertation '*De Infinitis Infinitorum et infinite Parvorum Ordinibus*:' Lorenzini, for his '*Exercitatio Geometrica*,' concerning the conic sections and their solids: Intieri, for '*Apollonius et Serenus promoti*:' Perelli; and Giannini, for his treatise '*De Sectione Determinata*;' also Torelli, for his *Collection of the Works of Archimedes*, lately printed at Oxford.

Among the English writers in this branch of science, Montucla mentions, with becoming terms of approbation, the following; *viz.* David Gregory, for his edition of the whole works of Euclid; and Dr. Halley, for that of Apollonius; as well as for his

two treatises 'De Sectione Rationis,' and 'De Sectione Spatii?' Keil, Cunn, and Simson, for their editions of the Elements of Euclid, and of different parts of Apollonius; and, he might have added, the edition of the Conic Sections of the latter MacLaurin; Mat. Stewart, for his Physical Tracts relating to the distance of the sun; and, he might have adjoined, for his General Theorems, and his 'Propositiones Geometricæ,' &c.; Dr. Horsley, for several geometrical problems in the Philosophical Transactions resolved with great elegance; and for his treatise of Apollonius 'De Inclinationibus,' which Montucla characterises as being perfectly after the style and language of that ancient geometrician; Mr. Lawson, for his Books of Apollonius on Tangencies; and, lastly, Dr. Hutton, for his Elements on Conic Sections, &c., which our author describes as a model of precision and perspicuity;—*un modèle de précision et de clarté.*

The Germans, like the French, more generally addicted to calculations, furnish but few examples of taste for the ancient geometry. Not but that such men as Bernoulli, Euler, Lambert, when occasion required, could express themselves with sufficient elegance; but they have not cultivated it like the Italians and the English. On this occasion, however, Montucla mentions Castillon of Berlin, on account chiefly of some problems of his in the memoirs of that academy; and Camerer, for his restoration of Apollonius's Tangencies.

Montucla here takes occasion to mention a new classification of the science, called *descriptive geometry*, being that which is chiefly employed on the lines formed by the intersection of surfaces which penetrate or cut each other, such as the surfaces of cylinders, cones, spheres, &c. whence there often result curve lines having a double curvature. This branch is chiefly useful in architecture, and has been most cultivated by Messrs. Frezier, Monge, and La Croix.

He concludes this article, on pure geometry, by the notice of another division, called the *geometry of the compasses*, invented by the abbé Mascheroni, by which a number of problems in common practical geometry are effected with a pair of compasses only, without even the assistance of a common straight ruler.

Montucla now hastens to the history of analysis, and first to the resolution of finite equations, which, if complete and general, would effect the resolution of every problem whatever that can be reduced to such equations. Here, however, he laments that although nearly three centuries have now boasted the united efforts of the first talents and intense study, they have added little or nothing towards this object, while equations of the third and fourth degree were resolved by Tartalea, Cardan, and Ferrari. After remarking that no rules have yet been discovered for the general and perfect solution of any higher equations, the his-

torian adverts to the approximating rules for the roots of such equations in numbers, particularly by Vieta, Harriot, Oughtred, Renaldini, &c., by methods which were similar to the manner of extracting the like roots out of any given absolute number. In doing this, however, he ascribes, as usual, some discoveries to his favourite Vieta, which were due to former authors: as, for instance, that discovery of the fact, that the last or absolute known term in an equation is equal to the continual product of the roots of the equation, and that therefore the roots are to be found among the divisors of that term—a fact which was taught by Peletarius about half a century before. But, because it may often be very troublesome to try all the factors or divisors of the absolute term, to find if any of them will make both sides of the equation equal, methods have been invented by several persons to reduce the number of the trials to a very few, either by determining the limits within which the roots are comprised, or by other means. The first of these was M. de Beaune, after whom came Schooten, Bartholin, Newton, Maclaurin, Wessenaar, de Lagny, Lagrange. &c. In detailing these methods, the nature and the number of the roots are explained, particularly the imaginary roots, which are also illustrated by an application to curve lines.

In further pursuing the same subject, the historian adverts to the attempts that have been made to dissolve or decompose the higher equations, by resolving them into their component factors. Tartalea and Cardan had resolved cubic equations by means of a sixth power, which reduces them to a quadratic. Ferrari resolved biquadratics by depressing them to cubics; afterwards Mr. Simson, and after him again Dr. Waring, did the same thing, nearly in the same manner; and Descartes resolved the same into two quadratics in a different way, which led him to an equation of the sixth power, but depressible to a cubic. The biquadratics were also resolved by Euler, by means of a cubic equation, but in a manner different from all the former. It was next attempted to resolve all the other higher equations above the biquadratic, either by depressing them one degree below, by supposing them compounded of such lower degree and a simple equation, or else of two other factors, the indices of which make up the index of the proposed equation: but, unfortunately, none of these methods can succeed; the former requiring the solution of an equation of the very same degree as the given one, and the latter leading to a final equation much higher still. The writers who have chiefly laboured on this object have been Le Seur and Euler; the last of whom has also shown that every equation of an even degree can be divided into rational factors of the second degree. The same author evinced moreover this general and curious fact re-

specting the form of the roots of equations; *viz.* that every equation, of whatever degree, which wants its second term, has its roots expressed by a number of terms which is one less than the height of the equation; and that each of those terms is a radical of the same degree as the equation itself. Thus, the roots of the equation $x^2 + a = 0$, are of this form \sqrt{p} ; those of the equation $x^3 + ax + b = 0$, of this form $\sqrt[3]{p} + \sqrt[3]{q}$; those of the equation $x^4 + ax^2 + bx + c = 0$, of this form $\sqrt[4]{p} + \sqrt[4]{q} + \sqrt[4]{r}$; those of the equation $x^5 + ax^3 + bx^2 + cx + d = 0$, of this form $\sqrt[5]{p} + \sqrt[5]{q} + \sqrt[5]{r} + \sqrt[5]{s}$; and so on; and that it is in a manner similar to this that Waring attempts the solution of equations by assuming $x = a\sqrt[n]{p} + b\sqrt[n]{p^2} + c\sqrt[n]{p^3}$, &c.; for a root of the equation $x^n + px^{n-1} + qx^{n-2} + rx^{n-3}$, &c. Other methods, for the complete resolution of equations, are also noticed by different analysts, as Marguerie, Vandermonde, Lagrange, Demoivre, Bezout, &c.; concluding with a discouraging observation of Lagrange, 'that it is very doubtful whether any of those methods will ever give the complete solution, even of an equation of the fifth degree, and still much more, of the higher orders; and that this uncertainty, joined to the great length of the requisite calculations, is enough to frighten the most intrepid calculators from encountering them.' Ought we then utterly to despair of the solution of this problem? Has nature here put an absolute bar, as, continued Leibnitz, she has done with regard to the art of rising and moving through the air? But Leibnitz was mistaken in this latter assertion, as events have proved; which may give occasion to suspect that he may perhaps be mistaken also in pronouncing that the general resolution of equations is impossible. Lagrange indeed thinks, if this be not the case, that at least the resolution depends on some function of the roots, or manner of expressing them, different from all those that have been hitherto employed or tried.

In the next article, Montucla describes or enumerates the various methods that have been invented for resolving equations by approximation, by different authors—as Newton, Halley, Raphson, De Lagny, the Bernouillis, Simpson, Euler, Courtyron, Kæstner, Lagrange, &c.

A neat account is next given of algebraic or geometric curves. After mentioning those of the ancients; *viz.* the conic sections, and some particular curves, as the conchoid, cissoid, quadratrix, spirals, &c. to which they were restricted by the want of algebra, he descends to the moderns, among whom he first mentions Descartes, who opened the way to this branch, by his method of applying algebraic equations to express and describe curve lines, by means of the properties of their co-ordinates. The historian is then soon conducted to Newton, who

first entered into the general consideration of curve lines, particularly in his enumeration of the lines of the third order. In this place, Montucla falls into a small inaccuracy or irregularity, in substituting the word *curve* for *line*, when speaking of the number of the order, by which he considers Newton's lines as *curves* of the third order, and the conic sections as *curves* of the second; whereas, in fact, the conic sections are only *curves* of the first order, though they are *lines* of the second; and Newton's lines are *curves* of the second order, or *lines* of the third, the first order of lines being the right line only, and Newton's orders are those of *lines*, of which the right line is the first, being the third of lines, though only the second of curves. In addition to the seventy-two species of the lines of the third order, Montucla mentions the discovery of six other new species, making seventy-eight in all, of which, he says, two were discovered by Stirling, and four by De Gua; but the fact is, that Stirling discovered four, and the other two were also discovered by Nic. Bernouilli, and Mr. Stone; pretensions being moreover made to the discovery of other new species, by other mathematicians. The names of some other great authors are mentioned, as improvers of this branch of science; as Stirling, Euler, De Gua, Rolle, Nicole, Murdock, Jacquier, Sejour, Godin, &c. In which list we observe the omission of Maclaurin's '*Descriptio Linearum Curvarum*,' in quarto, 1720; also of Brackenridge's '*Exercitatio Geometrica de Descriptione Linearum Curvarum*;' and the name of Stone, who employed much labour on the same subject, and who informs us that he had constructed several hundred lines of the fourth order alone.

In the next article, the historian describes the nature and properties of curves, and how to derive the knowledge of them from the form and transformations of the equations by which they are defined; such as the number of points in which they may be cut by a right-line; their double, triple, and multiple points; their tangents and asymptotes; their points of inflexion, or of contrary flexure; their infinite branches or legs, whether hyperbolic or parabolic; their centres, diameters, &c. &c. And in the ensuing article is introduced the organic description of curves, by the angular motion of lines; the theory of which was first delivered in a summary way by Newton, and further promoted and improved by Maclaurin and Brackenridge.

To the preceding account of the theory of curve lines described on a plain surface, naturally succeeds that of curve surfaces themselves; which are, indeed, of a similar nature to the former, being in like manner expressed and defined by an algebraic equation; but with this difference, that as curve *lines* are expressed by an equation including two indeterminate quanti-

ties, or *two* co-ordinates, so curve surfaces are defined by an equation involving *three* indeterminates; denoting three co-ordinates. The historian here treats of the geometry of these curve surfaces; the manner of expressing their nature algebraically; of their sections, or the curves resulting from cutting them by a plane; of their tangents or touching planes; of their maxima and minima; curves of a double curvature; of curve surfaces describable on a plane, or capable of being stretched or spread out on a plane; &c. &c. In most of these circumstances, the curve surfaces have similar properties, and are treated in a similar manner with those of curve lines. The principal writers here cited, on this branch, are, Perseus, Citterius, Pitot, Herman, Wallis, Tinceau, Euler, Clairaut, Monge, &c.

After having thus detailed, at considerable length, the improvements in the different branches of finite analysis, the historian naturally passes to those of differentials and integrals, or fluxions and fluents. These he introduces with some observations on the famous dispute concerning the invention of this science, between Newton and Leibnitz, or rather between their partisans. Montucla gives here only a very short abstract of this dispute, which is indeed very well and generally known. In his remarks and decisions on the whole, though he allows the priority of invention to Newton, he yet thinks that Leibnitz invented it also; and though he affects an air of impartiality in relating some particulars, and in drawing his conclusions, it is impossible to avoid perceiving that he embraces every opportunity of bringing into view all the circumstances that may be in favour of Leibnitz, and of making the most powerful representations of them.

The account of the disputes concerning the invention of the doctrine of fluxions is followed by that of the objections made against the truth and accuracy of it, chiefly by MM. Rolle and Galois in France, and Dr. Berkley, bishop of Cloyne; and of the able and effectual defence of that science by Varignon, Saurin, Smith, Wilson, Robins, and Maclaurin.

In the use of the doctrine of fluxions in the theory of curves, which next follows, Montucla shows how easily and naturally it applies to detect the nature and curious properties of those lines; as their maxima and minima; their double, triple, and other multiple points; their tangents, asymptotes, points of inflexion, &c.; after which the history enters on the integral calculus, or the finding of fluents.

In this branch, after remarking that Newton was doubtless the first inventor, or first in possession, of the inverse method of fluxions, he observes that Leibnitz gave the first publication of it, *viz.* in the Leipsic Acts, an. 1679; from which indication our countryman Craige published, in 1685, his '*Methodus Figurarum Curvilinearum Quadraturas determinandi*;' and in 1693 his

'Treatise de Figurarum Curvilinearum Quadraturis;' though he afterwards changed the method into the Newtonian form, *viz.* in his 'Treatise de Calculo Fluentium,' printed in 1718. Leibnitz also inserted in the Leipsic Acts, an. 1686, a specimen of the method and application of the integral calculus to curve lines, &c. Soon after whom followed in succession, in the same track, James and John Bernouilli, Da. Gregory, Craige, Demoivre, Fatio, Wallis, Cheyne, Steward, Taylor, Cotes, Stone, Simpson, Landen, Waring, &c. After these latter authors, mostly of the British nation, Montucla next enumerates the other chief improvers of the integral calculus, arranged according to their countries, and characterising the merits of their respective pieces by a masterly intelligence; *viz.* German and Swiss, Nicholas Bernouilli, son of James, Nicholas and Daniel Bernouilli, sons of John, Herman, and Euler; Italians, *viz.* Manfredi, J. Riccati, also V. and G. Riccati, his sons, Fagnani, Agnesi, French, *viz.* Lagrange, Fonceneux, l'Hôpital, Varignon, Carré, Nicole, Saurin, Clairaut, d'Alembert, Fontaine, Bougainville, Leseur, and Jacquier, Cousin, &c.

Montucla then details some particulars of the inventions and address of several of these authors; such as Leibnitz and John Bernouilli in integrating, by resolving into simple factors, certain fluents

which involve fractions of these forms, $\frac{a+bx+cx^2+dx^3}{f+gx+hx^2+ix^3}$, &c.

or $\frac{1}{x^n-1}$, or $\frac{1}{a^n+x^n}$, &c. An explanation is next given of Cotes's

method and tables of forms of fluxions and fluents, by means of circular arcs and logarithms; in doing which, the historian remarks, rather unhandsomely, that Cotes might perhaps have derived the idea of his method from the writings of Leibnitz and Bernouilli; and that if these two latter had been Englishmen, and Cotes on the other hand a mathematician on the continent, then England would perhaps have strenuously asserted the claims of the former to the discovery. Montucla does honour to the other discoveries of Cotes; and also adverts to certain problems proposed between John Bernouilli, Brook Taylor, and others, with the controversies between those mathematicians. We then find an account of the improvements by Demoivre, especially in his 'Miscellanea Analytica,' and particularly concerning his extension of Cotes's celebrated theorem to trinomials. Montucla finally concludes this article with some account of the more irregular and complex forms of fluxions, involving logarithms and exponentials, &c.; also such as are related to elliptic and hyperbolic arcs; in which he finds occasion to make honourable mention of the labours and ingenuity of Fagnani, Maclaurin, d'Alembert, Riccati, Landen, Guldini, Simpson, Lambert, &c.

In the next article, our historian enters on the inverse method

of tangents, or the integration of forms containing several variable quantities: remarking how it may be known if fluxional equations of this kind are susceptible of integration. Treating also of equations of condition thence resulting: how to render them integrable, when possible, by multiplying them by some factor: of what Bernouilli called homogeneous equations; of the separation of the indeterminates; and of the geometrical construction of fluxional equations when possible. In discussing which, the chief authors and improvers are Newton, Leibnitz, the Bernouillis, Clairaut, and Bougainville.

The historian, in the next article, first treats of the different forms of fluxions of the first order, having two variable quantities, which are resolved by analysis more or less completely: and then of what was called Riccati's equation, and of some particular forms which have been considered by other authors.

He then adverts to fluxions of the higher orders, that is, second, third, &c. fluxions: giving some methods of integration, and distinguishing between complete and incomplete forms, or what is called the correction of fluents. After these, follow some subsidiary means for the quadrature of curves and the inverse method of tangents: together with Newton's differential method, &c. The means here alluded to are, the very ingenious modes of approximation and series, as given by Newton, *viz.* his parallelogram, and similar methods. His differential method, by means of a parabolic curve described through a number of points in a proposed curve, is clearly described; as is also Simpson's neat variation of it. The application of these again, from the quadrature to the rectification of that curve, here given by Montucla, is very natural and simple. He then notices some other curious approximating theorems for curves and arcs, given also by Newton and by Lambert. On the whole, this is a very interesting article; but when treating on the differential method, it would have been but justice in the historian had he remarked, that the first traces and uses of it were given by Henry Briggs, in his work on logarithms, though applied to a different purpose.

Article XX. treats of series in general, with the writings of different authors on that subject. Montucla here observes, that the first instance of the use of series is found in the writings of Archimedes, who employed it in squaring the parabola. After this, he gives no other instances till that of Leibnitz, in the *Leipsic Acts* of the year 1682. It ought to have been remarked, however, that several other instances of the same in England had been offered before that date, *viz.* by Dr. Wallis and lord Brounker in 1655: by Newton in 1665; by Mercator and J. Gregory in 1668; again by lord Brounker in the same year, 1668. After Leibnitz, the historian next enumerates, in order, the discoveries in series by the Bernouillis and by Monmort. With regard to this last writer, it ought to have been remarked, that Briggs had long

preceded him in treating of series by means of the differences of the terms.

In the next article are explained, in a perspicuous manner, the recurring series of Demoivre, with the summation and interpolation of series by Stirling; where it ought to have been remarked that Briggs was the inventor and beginner of the method of interpolations.

Article XXII. is a further continuation of the same subject of infinite series; comprising the researches and different ideas of several analysts, particularly Euler, Maclaurin, D. Bernouilli, Goldbach, Demoivre, Mayer, Simpson, Landen, Maseres, Waring, Hutton, Lorgna, and Luini.

The twenty-third article explains certain transcendent branches of analysis which arose in the eighteenth century; and first the method of finite differences, or of increments, as it is called in England: in which are described the researches of Taylor, Nicole, Euler, Emerson, &c. on this branch; with the use of it in several inquiries, especially the summation of series. According to the natural order of things, this branch of finite differences ought to have preceded that of fluxions, or the infinitesimal calculus, as the latter is derived from the former by supposing the small differences to vanish; a way in which the matter had been conceived by Fermat and Barrow; and whence also, according to the extract from a letter of Leibnitz, he derived his rules for that calculus. But, from the circumstance of the vanishing or nullity of the difference, in the general expressions, the infinitesimal calculus became a case of the former, much more simple and easy, and even of far more general application. In consequence, this branch was first and universally cultivated, while the former was long neglected. It was Dr. Brook Taylor who first made the former branch an object of particular consideration, upon which he published in 1715, a piece under the title of '*Methodus Incrementorum directa et inversa.*' In this work, the subject was treated with much brevity and obscurity; but it was afterwards greatly extended and more clearly explained in the treatises of Nicole, Monmort, Euler, Emerson, Lagrange, Laplace, &c. whose works the historian particularly and clearly explains.

Article XXIV. treats of the method of limits; and the utility of this method in carrying geometrical rigour into results derived from the infinitesimal calculus. The method of limits may be traced at least from Archimedes, by which that great man showed that a circle is the limit of all its circumscribed or inscribed polygons, to which these approach continually nearer and nearer, as their sides become more and more numerous; and hence he inferred, that the area of a circle is equal to half the rectangle or product of its radius and circumference. He

also found that 2 is the limit of the sum of the terms of the infinite series $\frac{1}{2} + \frac{1}{3} + \frac{1}{3^2}$, &c.; and that $\frac{2}{3}$ is the limit of the sum of the terms of the infinite series, or the area of the parabola, &c. About the middle of the eighteenth century, the foundation laid by Archimedes was methodised and extended by several mathematicians, chiefly to establish the doctrine of fluxions on more unexceptionable principles. The more considerable improvers of this method were Maclaurin, d'Alembert, d'Huilier, &c.

The twenty-fifth article is employed on algebraic functions; their different kinds and properties. The new calculus of functions was invented by Lagrange, for reducing to simple finite algebraic expressions such problems as had hitherto been treated by means of the differential and integral calculus. This theory is in effect an indispensable preliminary to that of partial differences, a part of the integral calculus, on which depends the solution of very curious and useful problems in physico-mathematics, such as that of vibrating cords, the motion of sound, and of fluids, &c. By means of algebraic functions, Lagrange has in a manner consolidated all the principles of the differential and integral calculus, by deducing them from pure and finite algebra. But it was John Bernouilli who first introduced the word into analysis, in his solution of the celebrated problem of the tautochronous curve in a resisting medium. It is Lagrange, however, who has brought this new calculus to a regular science. After having given specimens of it in some periodical publications, he published a separate treatise expressly on it in 1797. As, however, it is still, in a manner, a new science, Montucla employs more than usual pains in explaining its principles, notation, and operations.

What is called the calculus of circular quantities, occupies the next article. This name is given to such operations as relate to the measures and ratios of quantities arising from, or depending on, circular or angular motions, and which are commonly estimated by sines, tangents, &c. The first and chief writer on this calculus was the celebrated Euler.

The twenty-seventh article is on a kindred subject, or the calculus of logarithmic and imaginary quantities. And here, again, the same author is the principal writer and improver of this curious branch of analysis; in which he was soon followed by d'Alembert, Maclaurin, and others.

In the next article, the historian treats of the method of eliminations, or the modes of exterminating the unknown quantities out of several proposed equations. This part of the reduction of equations has been considered by the English only in the most simple and ordinary cases: those on the continent have carried it much further, and treated it more profoundly; the principal of whom are Euler, Cramer, Bezout, Lagrange, &c.

Article XXIX. treats on the theory of interpolations. The first traces of the method of interpolations were given by Briggs, a method which he employed very profitably in the construction of his tables of logarithms; and although he did not teach the rules of the art in a formal way, the uses he made of it were sufficient to show the general method of proceeding to an ordinary mathematician, and that he was possessed of the general rules for such interpolations. Wallis afterwards made use of similar means for the area of the circle, and of others for astronomical purposes. Newton advanced the same rules in another way, *viz.* by describing a curve line through the extremities of any number of equidistant ordinates. After him, Stirling made it the subject of a considerable part of an important work, in which he very much enlarged and improved the method. Various other improvements in the theory of interpolations, and useful applications of the same to many different sciences, have been made by several mathematicians, as Mayer, Walmesley, Lacaille, Lalande, Bossut, Prony, Charles Lagrange, Laplace, &c.

In the next article, Montucla gives the history of continued fractions, and their use in many curious problems in the mathematics. The first specimen of this kind of fractions was advanced by lord Brounker, the first president of the Royal Society, in simplifying or demonstrating an expression for the quadrature of the circle given by Wallis. After that, several mathematicians employed themselves in certain useful researches; but the chief cultivator of the theory of continued fractions, as of many other curious branches of science, was the celebrated Euler.

In the thirty-first article, an account is offered of some celebrated problems proposed among the mathematicians on occasion of the new calculus, and particularly of isoperimetric problems. These problems were chiefly proposed as trials of skill to each other by the two brothers, James and John Bernouilli, and agitated with much asperity between them. The subject is continued in the next article, particularly in regard to some problems concerning orthogonal and reciprocal trajectories, and several other curious problems, the solutions of which considerably improved various branches of the modern analysis, as well as the analysts themselves, by exciting a principle of emulation among them; the chief of whom were Leibnitz, the Bernouillis, Taylor, Herman, Euler, &c.—At this part of the work is found a note by the editor, Lalande, to the following effect:—‘The impression of this sheet was just finished at the press when the author (Montucla) died, the nineteenth of December, 1799. The rest of the manuscript required some revision, as well as additions, which I have willingly undertaken, as one of the author's oldest friends, and one who greatly excited him to undertake this second edition.’

Article XXXIII. contains an account of the calculus of partial differentials; being a branch of the integral calculus, which, besides its own natural difficulty, the most curious and useful problems in physics often take that form of equations; such as those concerning vibrating cords, the propagation of sound, the equilibrium and motion of fluids, the noted problem of the tautochrones in a resisting medium, and many others. The notation and idea of such equations were first given by Fontaine, and some faint notices of them by Nic. Bernouilli and Clairaut; but it was Euler who first employed them as a separate calculus; after whom d'Alembert applied the method to the solution of a variety of curious problems, as well as most of the other continental mathematicians since their time.

In the next article is communicated some account of the method or calculus of variations, a name given to it by Euler; but the method itself was the invention of Lagrange.

(*To be continued.*)

ART. II.—*De ORIGINE et USU OBELISCORUM, ad Pium Sextum Pontificem Maximum, auctore GEORGIO ZOEGA Dano. Romæ. MDCCXCVII.*

On the Origin and Use of Obelisks, by George Zoega: addressed to Pope Pius VI. Folio. 5l. 5s. Boards. Imported by Du Ponte.

OF this work, the public expectation had been considerably raised, as well by the character of its author for talents and learning, as by the circumstances which so long delayed its appearance. Under the patronage of the late pope, the text, as the title declares, was printed in the year 1797; but the execution of the engravings was interrupted by the misfortunes of the patron, till the establishment of his successor led to their resumption. At length, in consequence, the volume is before us. Understanding the copies at Rome were all bought up, before even one had found its way hither, and that the work is not likely to undergo a re-impression, we shall be more copious than usual in detailing its contents.

The design of this volume, as avowed by its author, is to concentrate all the information on the subject hitherto collected; to examine whatever of a doubtful nature had been adduced respecting it; and to supply such additional observations as might tend to give it precision.

Beginning with some general remarks, Mr. Zoega distinguishes his citations under the two divisions of *obelisks* and *columns*; and collects whatever, appropriate to each, is found in the

various writers of antiquity. These citations he every-where illustrates with that erudition and judgement, which he is so well known to possess; availing himself of such additional lights as the treasures of the Vatican enabled him to obtain.

Hence, proceeding to the ancient inscriptions of obelisks, he first cites that erected by Augustus, in the Circus Maximus, discovered in the time of Gregory XIII.; and, after having been again overwhelmed, a second time dug up in 1587.—The same inscription, which occurs twice also on the obelisk erected by Augustus, as a gnomon in the Campus Martius, follows, with those of Caius Cæsar, on the pedestal of the Vatican obelisk—of Constantine, on the basis of the Lateran obelisk, now destroyed; given from a copy preserved in the library of the Vatican—and of the emperor Theodosius, in Greek and Latin, on the basis of the obelisk at Constantinople.

The next chapter contains an account of such monuments as have obelisks expressed upon them, beginning with that of Præneste, which exhibits, in the Egyptian manner, two plain obelisks on cubic pedestals, in front of the portico of a temple, and near them a circular cistern, which Mr. Zoega supposes to be the same mentioned by Herodotus, in the temple of Minerva, at Saïs. To this description a note is subjoined, on the age, intent, and execution, of this monument.

Two Herculean pictures are next instanced, in which the upright beams are supposed, by the author, to have been obelisks—sculptured marbles, with a circus and obelisk—bas-reliefs on the pedestal of an obelisk at Constantinople; one representing a circus with two obelisks, the other an obelisk drawn by the aid of mechanism—the celebrated sculpture on the pedestal of the column of Antoninus Pius, representing a genius bearing him and Faustina aloft, while another genius, sitting on the ground, supports a column; in explanation of which an ingenious conjecture is offered—obelisks expressed on gems—obelisks on coins, among which a doubt is expressed, and which we could with many arguments strengthen, of the genuineness of the tetradrachm in Goltius, of Philip, the father of Alexander, that exhibits an obelisk with a globe upon it—a tetradrachm of Alexander, with a cone bearing a star, is explained—conic pillars and candelabra on various medals, considered as obelisks, are instanced—an Egyptian coin of the emperor Alexander, with a decumbent figure of the Nile and an obelisk at his feet, is observed on: a remark is made, that no coins are extant of Augustus Cæsar with a ship bearing an obelisk, and that a circus with an obelisk occurs upon coins. The chapter closes with examples of obelisks, among hieroglyphics on obelisks themselves, and on scarabæi; with conjectural observations on the import of an obelisk on a scarabæus, among the gems of cardinal Borgia.

The second section of the work contains an account of such Egyptian obelisks as exist at present, whether entire or mutilated, beginning with those at Rome, and, as the largest, with the *Lateran*, particularising its dimensions; and, generally observing that this, with the *Flaminian* and *Campensian*, present specimens of the best sculpture, the style and character of the sculpture are then discriminated. The distribution of the figures, the three columns of large hieroglyphics on either side of the shaft, the two rows on the capital, and the historic figure with the small characters on the base, are particularly insisted on.

The Vatican obelisk follows, as next in size; its history and dimensions are given. This monument is destitute of hieroglyphics. It was anciently broken and deprived of its top.

The *Flaminian* obelisk, which is at present three palms less than anciently, has the figures on it arranged nearly like those on the *Lateran*, excepting that its top has but one row instead of two.

The obelisk of the *Campus Martius* has on the sides of its shaft but two columns of hieroglyphics. Its pyramid and base present historic figures and small characters.

The *Pamphilian* obelisk exhibits historic figures on its pyramid, and on each side of the shaft a column of large characters, with a deep furrow on either side, inclosing them. The sculpture resembles that of the *Barberini* obelisk.

The *Esquiline* and *Quirinal* obelisks have no sculptures, and its pyramid is cut away.

The *Sallustian* obelisk is rude in its sculpture; nor is the work Egyptian. The disposition of the figures and characters much resembles those on the *Flaminian*.

The *Barberini* obelisk is mutilated at the bottom; its pyramid is entire; on its top are small historic figures and characters; on the shaft, two columns of large characters, separated from each other, and inclosed within vertical columns. The workmanship materially differs from that of the three other largest obelisks.

The *Mahutæan* obelisk hath a pyramid almost conical. The sculpture is much more rude than that on the largest obelisks, though resembling it in manner. It has no historic figures, and one column of characters on a side.

The sculpture of the *Minervean* obelisk betrays imitation; its pyramid is plain; and the columns on the sides are each inclosed by a deep-cut border.

The upper part of the small *Matthæian* obelisk is altogether like the *Mahutæan*. The *Albanian* is but part of the trunk of a small obelisk, with distinct columns of characters inclosed within furrowed outlines, and of slovenly workmanship.

Mention is next made of the small obelisks at Rome, noticed

by writers of the sixteenth and seventeenth centuries; other fragments of obelisks in the city, and the remains of an insular obelisk in the Villa Albani and the Borgian museum.

The next chapter comprehends obelisks without the city, and in the European provinces.

Amongst these are enumerated the trunk of a small obelisk in the Borgian palace, resembling the Albanian, with fragments of the Lateran, Campensian, Pamphilian and insular obelisks—an obelisk in the market-place of Beneventum, the workmanship of which resembles that of the Pamphilian—an obelisk at Florence, perfectly like the Mahutæan—another Florentine obelisk, more diminutive than any of the rest, of a dusky Thebaïc stone; its side less than a palm wide; the pyramid void of ornament, with a double row of characters carelessly, and, as if curvively, cut; the columns separated and inclosed by deep lines—the Catanean obelisk, mutilated towards the bottom, of an octangular form, with four vertical rows of figures on the entire obelisk, apparently not of Egyptian sculpture—the obelisk of Arles, entirely plain, and that at Wansted, sculptured with historical figures and small characters. At Constantinople, in the Hippodrome, the obelisk is mutilated at bottom; but, on its pyramid and top, has historical figures with small characters, and on each side of the shaft a column of large characters. In the gardens of the se-raglio is also an obelisk with hieroglyphics. The descriptions of these are followed by an account of the pedestal of the obelisk in the Hippodrome; and of a colossal structure, or obelisk, formed of broken shafts piled together, in the Hippodrome also; as well as of a triangular obelisk composed of various fragments, with a Greek sepulchral inscription, noticed by Pococke, in Asia Minor, near Nicæa.

An enumeration immediately follows of the obelisks still extant in Egypt and Ethiopia; to which general observations, concerning the former, are adduced from Sicard and Norden.

The first of those particularised are the two obelisks still standing at the port of Alexandria, and one thrown down, with the Arabic traditions concerning them; together with the accounts of various travellers.

The fragments of obelisks, inscribed also with hieroglyphics, lying near the pillar of Pompey, as mentioned by Norden and Pococke, next follow, with those of the obelisk within the lines of Rosetta, remarked by the same authors; and another near Themaye, observed by Paul Lucas; one standing amongst the ruins of Heliopolis, and two at the same place, which the Arabs say remained to the time of Mohamed-ebn-tulon, upon the summits of which were two brazen cisterns. Subjoined, in a note, are the different accounts of the Heliopolitan obelisks, extracted from the relations of travelers.

The fragments of hieroglyphic obelisks at Cairo, as described

by Niebuhr, Pococke, and Maillet, and that yet standing near Faiumi, mentioned by Paul Lucas, Vansleb, and Pococke, are subjects of the two next sections; as are the two broken and prostrate obelisks amongst the ruins of Berbi, or, as Pococke conjectured, Abydus—the obelisks pointed out by Lucas, in the ruins of Cæne—and the obeliscal fragment which Bruce saw in the quarry of Terfowey.

In that which follows, an enumeration is given of *eight*, or, as others say, of *ten* obelisks, amongst the ruins of Thebes, at Carnac and Luxor—at Carnac, of four large obelisks placed diagonally about the shrine or sanctuary, three still standing—two square pillars, or obelisks, without a pyramid—and fragments of vast obelisks, of a whitish calcareous stone, in which the sculptured figures are coloured. Authorities are annexed, in the notes, from Sicard, Protais, Norden, Pococke, Savary, Perry, and Bruce.

From the relations of Pococke, Norden, Granger, Perry, and Savary, are described the two obelisks in front of the vestibule of the great temple at Luxor, which for polish and sculpture are universally admitted to be the most beautiful of their kind: on the pyramid and top are historical figures; on the shaft three columns of characters; the basis is concealed in the ground.

The remaining obelisks cited by Mr. Zoega are, one unfinished in the quarry at Syena—Hermæa between Syene and Phile—four in the island Phile, of which two stand in the area of the temple, surrounded by porticoes, and two near the wall of the fortification—fragments of obelisks, inscribed with hieroglyphics, found by Bruce in the island of Curgos, where Meroë anciently stood—several small obelisks in the ruins of Axuma, one of which is still standing, entirely unlike the obelisks of Egypt, in as much as it appears to represent a tower, with a gate and several rows of windows, and has on its summit a disc. To this an inquiry is subjoined, whether these obelisks were raised by Ptolemy Euergetes, or the king Elesbaa and his successors. Passages relating to Axuma are cited from the ancients—observations are annexed on the name of the town, and relations adduced from Alvarez, Marmol, Mendez, Almeyda, Poncet, and Bruce.

Having closed his account of the existing obelisks, our author proceeds to inquire concerning the use to which the Egyptians applied them. An obelisk he defines to be a quadrilateral beam, gradually lessening from the base to its summit, and terminated by a pyramidal top. The definitions of others are annexed. The distinction made by the ancients between large acuminate beams, which alone were styled by them obelisks, while they called the less pillars, is insisted on; and, after observing that the Egyptians equally applied the term *λειτουργία* to both, the etymon of the word *obeliscus* is sought. Notice is taken of those who confound obelisks with pyramids, and the term

pyramis is explained to signify, amongst the Egyptians, an eternal mansion. Authorities to confirm this interpretation are adduced, and to show that *birabi* in Egypt signified *temple*.

In adverting to the figure of obelisks, Mr. Zoega observes that it was never confined to certain rules, but admitted of considerable variety, though no Egyptian obelisks have occurred of a triangular form, nor was any uniform symmetry observed in them. The only consideration of the Egyptians in their formation was how to produce a good effect. The sentiments of Kircher and Mercati on symmetry are adduced; and the mysteries, which these and others have affected to discover in obelisks and pyramids, are exploded.

In treating the materials of which obelisks are made, the greater part is affirmed to be of red granite, on account of its hardness and tenacity, and also as rendering, from its colour, the hieroglyphics more visible at a distance; that others, however, occur of various kinds of stone. To these remarks, observations are added, on the nature of red granite, from Petrini and Wadd, with a conjecture that basalt was so called from iron, and a notice of those monuments of the Egyptians made from smaragdus, which answered very much to our Derbyshire spar. The chapter closes with remarks on the mysterious properties which Kircher and Mercati have idly sought in the qualities of the matter from which obelisks were made.

In respect to the bulk of these Egyptian monuments, it is observed that the Lateran obelisk, though the largest now known, is considerably less than those which Sesostri and Phero erected. Observations follow on the uncertainty of the precise length of the ancient cubit as applied to obelisks, and an account of those mentioned by the ancients, with their specific dimensions. This list is followed by another of the obelisks still extant, which, from their different sizes, are distinguished into four classes—the first, including such as are not less than *eighty* palms; the second, those between *eighty* and *forty*; the third, those *double the height of a man*; and the fourth, *all under*. Of the first and second class the ancients have recorded *twenty-two*, exclusive of those at Saïs and Thebes, which were not included. At present *twenty-five* are found to remain, besides those at Axuma.

As to the situation of obelisks, it is remarked by Mr. Zoega, that, for the most part, they are placed two together at the entrance of temples, but not uniformly, since they are sometimes found in the interior of the shrine, at other times in the area, or near walls through which there is no passage; whilst some also are erected singly. The opinion, that the faces of the Egyptian obelisks were placed towards the four cardinal points, is stated to be erroneous; and the same is contended to hold as to pyramids also. It is further observed, that obelisks anciently in Egypt

were placed on low plinths, and sometimes to the plinth was superadded a torus.

In seeking the end for which obelisks were erected, after stating that the moderns—among whom Kircher, the academicians of inscriptions at Paris, Gouget, and Bruce, are noticed—deemed them to have been designed for gnomons, Mr. Zoega maintains that the passage cited from Apion by Josephus is no proof, since it has no respect to the subject of a gnomon, but the figure of Harpocrates placed on the top of a column. To this he adds, that Bruce's observations respecting obelisks, in particular, do not accord with the accounts of other travelers, though there are some evidences which lead to infer that the Egyptians sometimes placed globes on the tops of their obelisks. The author opposes the opinion of Winkelmann, who argues from this passage of Apion that columns derived their origin from obelisks, and quotes the opinion of Pauw, as agreeing with his own.

Against the opinion of our countryman, Stuart, who discovered, in the inclination of their sides, that the Egyptians inferred from the shadows of obelisks the length of their days, and the cardinal points of the year—whence he concluded that the particular degree of latitude might be ascertained to which each obelisk was originally adapted—Mr. Zoega strenuously contends; and under this head takes occasion to remark on the overflow of the Nile, the seasons of the year in Egypt, the commencement of the Egyptian year, and rise of Sothis, adding observations on the oryx, and correcting a corrupted passage in the first book of Horapollo.

From the hypothesis of Stuart, our author proceeds to controvert those of Pierius, Belloni, and others, who took obelisks for sepulchral monuments; discussing a passage in Strabo:—also, the conjecture of Jablonski of obelisks being substitutes for statues, admitting, however, that, about the age of Julius Cæsar, there were superstitious persons who rendered them worship:—likewise, the opinion of Mercati, who held all obelisks sacred to the sun,—and approving the position of Bargæus, that different obelisks were dedicated to different divinities.

Of the Egyptians it is observed, in general, that they were accustomed to erect pillars or stones with inscriptions (and obelisks were but a larger kind) in their temples, and consecrated them to their gods. Hence it is inferred that they were designed as commemorative monuments; but that sometimes, through haste, or because their bulk might sufficiently distinguish them, they were offered to their divinities, or placed in their temples, uninscribed.

The next chapter, professing to treat the subject of the sculptures on obelisks, opens with an attack on the position of Pauw, who denied that they properly belonged to the consideration of sculptures; Mr. Zoega contending that the erection of unsculptured obelisks was no proof of ignorance. Having stated the opinion of Mercati—that the sculptures on the most ancient monuments were predictions concerning the fate of the kingdom drawn from astrology, whilst those of later times presented the exploits of kings and records of tribute—the author proceeds to Kircher, who maintained that the figures in

question were entirely ideal subjects of difficult apprehension, as they relate to the properties of the divine nature, the orders of angels and genii, to theurgy and the rites of expiation; adding, that what Hermapion and other ancient writers have advanced on these heads is little worthy of credit. The various decisions of the learned on the interpretation of Hermapion are subjoined; the opinion of Warburton, that the figures on obelisks are no more than historical memorials, is stated; together with those of Pauw and Bruce, the former of whom affirms them to be philosophical, and the latter astronomical.

Dissatisfied with these different hypotheses, Mr. Zoega assents to the position of Bandini, that, since the explanation of hieroglyphics is no longer attainable, the decision of those writers of antiquity should be admitted, who represent them as containing the praises of kings, so blended (according to Hermapion) with the praises of their gods, as to render the obelisks themselves monuments consecrated to both; whilst the cuspis, or top, represents their dedication.

Mr. Zoega is further persuaded, that, on different obelisks, subjects of a different nature occur, and that nothing can be generally affirmed as to the common import of all. He intimates the necessity of caution in adopting the accounts of Grecian writers on the affairs of Egypt, and especially of the conquests of their kings in Asia and India. From a comparison of the respective sculptures on the different obelisks, Mr. Zoega is induced to conclude, that the *stelæ*, or small ones, admit a diversity of subject; but that the large obelisks, having an especial appropriation to the divinity, statedly comprise an invocation of the gods, and exhibit, in the figures which occupy their shafts, hymns as it were to them. The larger figures on the top and base, together with the small characters, he supposes to contain the formula of dedication, and occasion of the obelisk; while the pyramid is deemed to present a sort of inscription, declaring the name and nature of the god to whom the monument is raised. The general arrangement of the figures, and repetition in particular of some, are imagined to imply a rythmical arrangement; and, from the interpretation of Hermapion, the whole may properly be entitled a hymn. The opinion of Blanchini, that these obelisks contained annals, is strenuously opposed in a note.

The mechanic operations relative to obelisks being the subject of the succeeding chapter, Mr. Zoega directs his researches to the excision of them in the quarries, their conveyance thence to the river, and from the river to the place of erection. In considering the mode of erecting them, a note is introduced respecting the mechanics of the Peruvians.

As the principal ground of admiration respects the sculpture itself of these obelisks, notice is very properly taken of the art which the Egyptians possessed of hardening iron, and which is now lost.

Various styles of sculpture having been practised by them, they are here distinguished into five, which are exemplified from the Florentine obelisk, as the rudest, the Insular, the Mahutæan, the

Campensian, as the best, and the Barberini. Having adverted, in a note, to the tools used by the moderns for working in granite, the chapter closes with inferences, from the great fabrication of obelisks, concerning the industry and antiquity of the arts in Egypt, as it is evident that monuments of this kind were sculptured and set up long before the Trojan war.

Devoting the next division of the work to the origin of obelisks, Mr. Zoega enumerates the various modes which mankind in the early ages have adopted to preserve and transmit the memory of events; such as pebbles of different colours, nails, cords, and the quipu; rude stones or trunks of trees set up as memorials. The instances of this sort, adduced from various nations, are closed with an account of the stone erected in Aulis under a plane-tree, which was fabled to have been converted to a serpent. Such stones being deemed sacred, as every one was interested to prevent their removal, the law of Plato respecting boundaries is introduced, the Terminus in the Capitol adverted to, and the rites observed in fixing them.

From the sacred character thus acquired, these land-marks, or directories in fields, and where three roads met, were anointed and revered by the Greeks and Romans, as the tutelary genii of their stations. The Saturnian stone at Delphi is introduced as the sign of the Amphictyonic convention; whence the fable of the stone devoured by Saturn; also the god Terminus. As analogous to the subject, Mr. Zoega remarks, in his notes, upon the anointed stones pictured on vases; also on Delphi, and the Amphictyons.

Observations, in continuation of the subject, follow on the stone at Bethel, dedicated by Jacob, as a god of the Syrians; the less Baetylia, and portable stones; the Persian Baetylia; the Ammoniac, in the Borgian museum:—also the greater Baetyli, Abaddir, Elagabalus, Casius, and others:—the quadrate divinities of the Arabs; Dusares and Oboda. Dusares is explained to signify *Lord*, as among the Greeks Zeus from *Ζωειν*. A note is added on Dusares and Lycurgus of Thrace, and the fable of Lycurgus as exhibited on the Borghesian marble, coins, and gems.

The above is followed by an account of certain ancient divinities of the Greeks and Romans, which appear to have originated from monuments; such as the stone Jupiter, the guardians of gardens, the Lares Viales, Vesta, Agyieus, Apollo Agyieus, Phallus, set up in ancient times to defend a field, or designate a forum; afterward taken for the symbol of generation; one while referred to Bacchus or Priapus, at another to Mercury. The primæval gods of Greece are observed to have been nameless and formless; these, when afterward intellectual divinities were adopted, they began to despise; but, being unwilling to abolish, called them the representatives of more noble deities. A remarkable passage is cited from Herodotus, whence it is collected, in like manner, that the worship of Osiris and Phallus was more modern among the Egyptians than that of their other divinities. It is laid down as a universal position, that, in the most ancient religion, there was nothing obscene,

but that these two-fold mysteries were the result of later ages. The Phales of the Cyllenii, and Pales of the Etruscans, are next mentioned; the Hermes of the Pharenses; the square forms of various divinities; and chiefly of the Arcadians, having a head only; the truncated Hermæ of the Attics; the stones sacred to Mercury, as signs and guardians of particular places; and thence the signs of Mercury and Hermes which almost every-where occurred; the Hermæ with two and three faces; the Hermes bisfrons, styled, by Pliny, Janus; Janus, with the Romans, being what Hermes was in general with the Greeks, and the Janus of Numa, which was no other than a truncate stone. Supplementary to this division of his subject, Mr. Zoega has, in several very interesting notes, presented discussions concerning Jusjurandum, the greatest of the gods; the rites of federation among the Arabs; on Vesta, as no other than the domestic fire-place; the gods before door-ways; on Agyieus at Delphi, with, in reference to the same, a description of a very exquisite sculpture which occurs four times in the Villa Albani, representing the sacred rites of Delphi granted by the rest of the celestials to Apollo, his sister, and mother; Iris, as minister, pouring forth a libation before the Pythian temple: also the same divinities on another marble in that villa, not properly explained by Winkelmann; and Iris, likewise, in a sculpture, representing Hercules at rest.

In addition to these, the author has directed his attention to certain sepulchral little pillars in the form of the Phallus, whence sprang the fable of Polymnus, who showed Dionysus the descent to the regions below,—as well as to the murder of Dionysus by Perseus, mystically represented in the Lernæan rites, like that of Osiris in the circular lake at Saïs.

The Pelasgic mythus of the Ithyphallic Hermes is then given: Hermes the lover of Proserpine; Proserpine the moon; Hermes Sirius; the Cabiri of Samothrace have their origin and names traced to Egypt; the Grecian Mercury shown at once to have been Thoth and Anubis.

The two-headed Hermæ are stated to represent, not Phanetes, but Mercury himself; while the quadrate statues with a bearded head are affirmed to be generally Mercury, and, rarely, Bacchus. A notice succeeds of Dionysus Morychus, and an affirmation that none of the quadrate statues but those of Mercury were called Hermæ by the ancients.

Mr. Zoega traces out an affinity between Janus and Hermes, though apparently of a different origin; and observes that, though each tribe and family had at first a peculiar religion, yet in process of time these different superstitions coalesced. A derivation of the term *Hermes* from the Egyptian is then given, and an inquiry instituted when the Romans began to use statues artificially formed.

Returning from these digressions, our author again proceeds with the unformed gods of the Greeks, chiefly of Achaia and Bœotia, noticing in particular the Spartan Docana, the Hyettian Hercules, the Cupid of the Thespians, the Graces of the Orchomenians, the seven planets on Mount Tæygetus, the thirty gods in the forum of

the Pharenses, Jupiter Milichius, and Diana Patroa of the Sicelians, the Apollo Carinus of Megaris, the Paphian Venus, the Cadmean Bacchus, Pallas of Attica, the Rharian Ceres, the Icarian Diana, the Juno of Cytheron and Samos, the rustic Bacchus, Bacchus Phalenus of the Lesbians, and the Priapus of gardens. A note is annexed to justify the epithet *Rharia*, as applied to Ceres instead of *Pharia*, and *Farrea* in Tertullian, it being the Rharian plain, in which grain was first sown by Triptolemus. In another it is stated that finished columns were never used to represent divinities; nor that any thing in the form of columns was substituted for ancient statues. These remarks are applied in a critique on the representation of the Jupiter at Olympia in a picture on a vase of the Vatican, and another in the Hamilton collection, alluding to the three souls in man.

From the unshapen representatives of divinities among the Greeks, a transition is made to those of the barbarous nations, beginning first with the Egyptians, among whom rude monuments and symbols of this kind are said to have existed, though we have no actual memorial of them. The most ancient temples in Egypt are shown to have been void of statues; and the holy trunk, in which at times the sacred body of Osiris was inclosed, is instanced as an example—but surely not altogether in point, since this body of Osiris consisted of its distinct limbs, at least to one only, which was lost.—The cippi and stakes of the Phœnicians are cited to the same effect.

Sacred trees next occur, to which various nations resorted for the business of their conventions; for instance, the oak and linden-tree of the Germans and Gauls, the beech *ygdrasil* of the Scandinavians, the *wanzey* of the Gallani, the Dodonæan oak, and the Delian palm. The Dodona of the Pelasgi, and Pytho of the Hellenes; the Arcadian Lycosura; the Ruminal fig-tree, with other examples of sacred trees in Italy and Greece; the elm, which was the most ancient temple of Diana at Ephesus; and the tree which the Africans hold both for a temple and an oracle.

The subjects of the notes under this section are the island of Delos, Dodona, Lycosura, and the secret worship of Jupiter Lycæus; the Morian oil, and Jupiter Morius; with an account of the oldest trees in Greece.

Heaps of picked stones are made the next objects of research, as constituting commemorative witnesses of compacts; and of this sort the Hermæan tumuli, with those of Tibet, are cited as instances.

Passing from these, Mr. Zœga contends that the false ideas which men have entertained of God are by no means to be deduced from the same common source; but that, from the peculiar circumstances of individuals, tribes, and nations, their various superstitions have proceeded. That of amulets he considers the most ancient and extensive; to which is annexed the worship of the heavenly bodies, rocks, fountains, and whatever is peculiarly useful. In the notes, under these heads, are specified the saving of Mæris by a crocodile, with other similar examples; fetiches, phylacteries, tutelaries, or palladia. Stars are thought, by our author, to have been more recently the objects of worship than amulets; and the sun later than the moon. He affirms also that the Persians at first did not worship

the sun, but their own domestic fire. The sentiments of Maximus Tyrius concerning the most ancient divinities are adduced.

Entering on the subject of sepulchres, Mr. Zoega sets out with remarking that some nations destroy, as far as possible, the bodies of their dead; the practice, in respect to them, of Scythians, Magi, people of Tibet and of Siam, the Indians and the Chians. It is observed that most nations seek to preserve the bodies of their dead from corruption, and transmit the memory of their parents and friends to futurity. The Egyptians are distinguished for their skill in embalming the dead, and preserving at home the bodies of their parents. Passages are quoted from Herodotus, Diodorus, Strabo, Pliny, and Plato, relative to their practice of embalming; and remarks of modern chemists on Egyptian mummies, three modes of treating which are described. Of the collar bandages, the outermost are sometimes ornamented with figures and characters; masks are placed over the faces; and the upper integument is formed from strips of cloth glued together, and painted with various devices, figures, and hieroglyphics. Within the body itself, and between the folds that envelop it, are found seals, amulets, scarabæi, small pieces of gold, twigs of plants, flowers, leaves, and roots. When the custom of preserving bodies in Egypt began or ceased, cannot now be precisely ascertained. From the earliest records it is known to have existed, and that it continued at least to the fifth century. The custom itself can be referred to no other origin than pious affection to their parents; and as the dry air of Egypt favoured their preservation of them, they sought, by degrees, to render them incorruptible. It was usual with the Egyptians to retain their dead at home, and, when in want of money, to pledge them. The Ethiopians of Meroë practised the same method of embalming as the Egyptians; and the same solicitude to preserve their dead from decay prevailed also among the Babylonians, Persians, and part of the Scythians; as likewise among the inhabitants of the Canaries, and other countries, as well in America as on the old continent. The Greeks and Latins seem to have kept the dead bodies of their parents in their houses. There appear to have been various nations who have contented themselves with retaining their dead for a short period, or a given number of months or years, and then consigned them to the earth, or the flames; whilst it has been usual with others to remove the rest out of sight, and preserve at home the head or some other member. Nor can other cause be assigned for the practice of burning, than that of reducing the substance to a narrower compass, for the greater convenience of preservation, or, when any died in battle or abroad, to bring them the more easily home. The custom of burning and burying promiscuously prevailed amongst the Greeks, Romans, and others. Depositing the body in the ground is admitted by Mr. Zoega to have been the most ancient mode of sepulture.

In the notes subordinate to these researches, Strabo is cited, who describes the Irish as eating human flesh, and holding it honourable to devour the dead bodies of their parents; also Herodotus, who, with others, attributes the same ferocity to some of the Indians. A retrospect is given of the modern authors who treated on the conservation of mummies. The most effectual kind of embalming is

referred to Osiris; and it is particularly noted, that those whose office it was to embalm were highly honoured by the Egyptians. Having argued that the custom for the dissector to escape the instant he had made the incision, was no proof that anatomy was interdicted in Egypt, Mr. Zoega brings together various observations on mummies; re-traces the most ancient vestiges of embalming in Egypt; particularises a singular practice of the aboriginal Virginians in respect to their dead; and, in noticing the custom of gathering the bones of burnt bodies, remarks that it was usual to collect and consign to the urn a part of them only.

The topic immediately succeeding is the repositories of the dead. The desire of extending life after death, and affection towards friends and parents, whom memory revives and dreams render present, has prompted the imagination that consciousness remained with the body though buried, and that, unless the corporeal substance were totally destroyed, the shadow of the soul would continue to exist. Hence a bed-chamber was prepared for the deceased, as well as food, garments, weapons, and sometimes horses, dogs, servants, and wives; whilst sacrifices were instituted to the infernal divinities in favour of the deceased. It was further believed, that the soul, departed to Hades, still remained solicitous for the state of the body it had quitted; whence the superstition that prevailed in respect to sepulchres, lest any one should disturb the repose of the dead. The most ancient repositories are said to have been caverns, or accidental chasms in rocks. To these, amongst the Egyptians, succeeded artificial excavations, adorned with sculptures and painting, and sometimes with inclosures and temples before their entrances, such as occur near Thebes. To the mention of these, descriptions of others from modern travelers are added, and caverns of the same kind are pointed out in different parts of Egypt. Passages from Strabo and Diodorus, relative to the sepulchres at Thebes, are introduced, which are followed by accounts, from books of travel, of the vaults about Memphis and Busiris. The mode of placing the dead, whether standing or lying, and with or without sarcophagi, is noticed, together with the sculptures, seals, small coffers, and vases. In the vaults of Busiris are found the bodies of sacred animals; and similar vaults are instanced in other districts of Egypt. The Alexandrian Necropolis is described from Strabo and other travelers: what has been noted by Plutarch of the sepulchres of Osiris at Abydus, Memphis, Phile, Busiris, and Taphosiris, and by Diodorus of those at Memphis, is subjoined.

In the notes on this division, Mr. Zoega adverts to the custom of widows in India burning themselves with their husbands, and reports it as the belief of the most ancient Greeks that the soul departed with the body, and remained in the sepulchre where that was interred; but that, in later times, they imagined an intercourse with those deceased, a subterranean world, a community of the dead, and an infernal divinity—opinions greatly resembling those of the barbarous nations. General observations follow, on visiting the caverns of Egypt; the sepulture of Apis; the island Phile, and etymology of the word; Abydus; Busiris and Taphosiris; and on the words Charon and Cerberus, as derived from the Egyptian idiom.

The rite of burial and judgement of the dead, which universally prevailed through Egypt, is, in the next section, detailed from Diodorus, who relates that the Egyptians prepared their sepulchres at a distance from the approach of the Nile, to which they transferred the remains of their parents, after having preserved them embalmed for a set time in their houses. From this practice, it became the concern of the magistrates in the respective towns not to suffer any corpse to be buried whilst pledged for a debt. Hence their power was enlarged, and they were authorised to institute an inquiry into the life of the person offered for burial; nor was any one admitted to be deposited in the sacred vaults who was not acquitted of every impurity, and pronounced worthy the society of Osiris and their ancestors. Those, however, who were surprised by crocodiles or drowned in the Nile, were deemed holy, and buried in the sacred repositories.

From the funeral rites of the Egyptians we are led to the state of the soul after death. The opinion entertained by them on this head is given, in the first place, from Herodotus. It was maintained more explicitly by the priests of Egypt than the sages of other nations, that the soul was immortal, and would never perish; that it continued with the body, and descended with it to those below, over whom Isis and Osiris were believed to preside, there participating happiness in proportion as their conduct in life had been more or less acceptable to the gods, till the body should perish through age; that the soul then returned to animate new bodies, beginning from the lowest order of animals, and ascending through the more noble, till, after three thousand years having elapsed, it re-assumed the human form; but that those who, during three such circuits, were found perfectly just, should remain in happiness with Osiris, nor again return to a body. Pindar's celebrated description of Elysium is quoted, as expressing indeed the Egyptian doctrine, but modified by the Greeks. From the sentiments of Plato, it is made obvious that the sages of Greece, as well as some of the eastern nations, borrowed the metempsychosis from Egypt. In Greece, Thales, Pherecydes, and Pythagoras, who first asserted the immortality of the soul, are affirmed to have drawn their doctrine from Egyptian sources. Sacrifices to the infernal deities were proscribed by the Egyptians. Isis, or the moon, was supposed to preside over the lower regions, to whom the hero Osiris was conjoined. These divinities are every-where obvious on the sepulchral monuments of Egypt. An explanation is offered of the pictures on sarcophagi which represent Osiris executing the office of judge below. What is apprehended to be the true history of the death and descent to the infernal regions of Osiris—who, from a mortal man, was made a hero, and, afterward, chief of the gods—when stripped of its mysterious veil. The same is said to have been called Serapis, or the father of the dead. The bull Apis was accustomed to be buried in the temple of Serapis at Memphis, called, by others, of Hecate Scotia, or the infernal Isis. To this temple the mystic rite had respect, which was styled the descent of Ramsinitus. Of the infernal Osiris, wolves are stated to have been his ministers. Amongst the Egyptians it is noticed that the repositories of the dead

were denominated eternal abodes. A curious passage is adduced from Servius, which relates to the soul, as obnoxious to a dead body; the different sentiments of the Greek philosophers are produced concerning the metempsychosis; and the Egyptians are asserted to have holden that punishments were unknown in the regions below.

Interesting investigations here ensue in the notes, concerning the Egyptian word *seent*, which signifies both the setting of the sun and the infernal regions; the fable of Elysium and Rhadamanthus, as of Egyptian origin; observing, however, that, though the descent to Hades was by death, the transit to Rhadamanthus did not imply it; the magi, as having learned the metempsychosis from the Egyptians, which the lamas, brachmans, talapoins, and other sects in Asia, had from them; the Serapeum of Alexandria, which is affirmed to have originated from the chapel of Osiris inferus; wolves, which were deemed sacred in Egypt, and are common on the monuments of that country; also, the fables of the poets, as being foreign to the Egyptian doctrine of hell.

Reverting to sepulchral caverns, subterranean ones in various nations are observed on, whether designed for individuals, different families, entire tribes, or towns. Under this head are considered the labyrinths of Greece, wells, and sepulchral temples above ground. Mr. Zoega hence digresses, in a note, to the sepulchral and other structures at Persepolis, which he assigns to the time of Darius.

At this division of the subject, our other claims compel us, though reluctantly, to postpone the remainder.

(To be continued.)

ART. IV.—*Déscription d'un Paré en Mosaique decouvert dans l'ancienne Ville d'Italica, aujourd'hui le Village de Santiponce près de Séville; suivie de Recherches sur la Peinture en Mosaique chez les Anciens, et les Monuments en ce Genre qui n'ont point encore été publiés. Par Alexandre Laborde. Paris.*

Laborde's Description of a Mosaic Pavement discovered in the ancient City of Italica, now the Village of Santiponce, near Seville; to which are subjoined, Researches concerning the Mosaic Painting of the Ancients, and the Monuments of that Kind which are still unpublished. Folio. 13l. 13s. Boards. Imported by Payne and Mackinlay. 1802.

THIS work—which for splendor and beauty stands unrivalled—is presented as a specimen of a *Picturesque Voyage through Spain*, intended for publication in the year just begun. In the preface, after a general remark on mosaic pavements, the use of which was so frequent in the later times of the Roman republic, the ruin they have suffered from barbarians, and the little notice paid them by civilised nations; confirmed by references to those of Bavay, Aix in Provence, Metz, &c. of which nothing remain but such designs as, instead of replacing, merely increase the re-

gret felt for their loss, the author points out the more favourable circumstances attending those in Spain, and assigns as his reason of selecting the one he has given, that it is the most considerable which has hitherto been discovered. The particulars which are mentioned as recommending it to notice are the curious details it exhibits of the interior architecture of the Circus, the colours of the *factions*; or four divisions of charioteers, their analogies with the seasons of the year, the place of the president superintending the games, and the opinion already adopted concerning the oblique direction in which the goals have been stationed, since, at least, if not before, the time of Caracalla. This monument was discovered on the 12th of December, 1799, by digging in a meadow of the convent of St. Isidore; and was preserved by the joint attentions of a monk belonging to that house, and those of Don Francisco Spinosa, who, to the loss of science and humanity, was swept off by the epidemic disease that ravaged Andalusia in the year 1801.

As introductory to the explication of this mosaic, M. Laborde has prefixed an historical notice of *Italica*, a city which gave birth to the emperors Trajan, Hadrian, and Theodosius; subjoining remarks on the mosaic painting of the ancients, and observations on similar discoveries, not yet made public.

The earliest accounts of *Italica* go no higher than the 144th olympiad, or 208 years before the Christian epoch, when Scipio Africanus, having ended the war in Bætica by the conquest of that province, collected his wounded soldiers and veterans into one city, and called it, from Italy, *Italica*. From Appian and other authorities, M. Laborde concludes, that this city, which was distinguished as a *municipium* even to the time of Hadrian, must have had an anterior existence. During the wars of Cæsar in Spain, this city adhered to the children of Pompey, but, like the whole province, was subdued without much resistance. In the beginning of the fifth century, it experienced, from the Northern invaders, the like fate with the rest of Spain, but fell from the power of the Vandals under that of the Goths, commanded by Wallia, their king. In 595, Leuvigilde, another of their kings, caused its walls to be rebuilt, for the purpose of confining his son Hermenegilde within the precincts of Seville. Destroyed afterward by the Moors, it was no more restored. The dilapidated walls and the ruins, still standing, of its fine amphitheatre are the sole remains of its grandeur that have escaped the havoc of barbarians and the wastes of time. The fields around it long retained its name, and, even in the time of Morales and Rodrigo Caro, were still called *Los Campos de Talca*. At the close of the eighteenth century, the village of *Santiponce* having been destroyed by fire, its inhabitants founded a new establishment amid the ruins of the ancient city, which is at the present day no more than a small village, presenting nothing remarkable but a convent of Hieronymite fathers, which, situated on an eminence, commands a view of Seville, its rich plain, and environs.

M. Laborde, admitting that further evidence is wanted to ascertain the precise topography of this city, proceeds to adduce it

from monumental inscriptions found on the spot, and the concurrent testimonies of ancient writers. At the same time he confirms its claim to Trajan as a native, and also to Hadrian, in opposition to those who have disputed it. With equal success he arrogates to it the like honour as having been the birth-place of the emperor Theodosius.

To the names of these celebrated Romans, sprung from Italica, he adds those of *Viriatius*, *Caius Martius*, *Pomponius Niger*, *Marcus Varro*, *Titus Thorius*, but especially of the poet *Silius*, hence styled *Italicus*, and the centurion *Cornelius*, of the *Italican* cohort, who first embraced the Christian religion, and is so honourably mentioned in the Acts by St. Luke. In reference to the two last, indeed, it is admitted, that, though the epithets do not directly prove the point they yet must be received as presumptions in its favour. The arguments in support of it are certainly ingenious, and scarcely leave room to admit of a doubt.

Having finished this inquiry, we come to the explication of the mosaic itself, of which the first plate furnishes a general representation, with scales in Spanish and French measures to ascertain its dimensions. The fragment contained in plate the second exhibits the muses Clio and Euterpe, who are distinguished by their names; and a third compartment, uninjured, the figure of a Centaur, which, having a reference to the games of the Circus, is reserved for a future subject of discussion. It is regretted by the author, that, in the next division, which forms the first of the third plate, though her mask remains, the figure of Thalia herself was destroyed; below her is a well-figured stork, though barely an outline, with three *pilæ*, or balls, which constituted an ancient exercise in the Campus Martius, bore an affinity to the games of the Circus, and therefore were here introduced. The sort of ball on this mosaic is the *pila trigonalis*, which was so called from the triangular apartment formed for the play—the aim of it being to direct the ball towards the angle in such a manner as to touch both walls, and return in a line equidistant from both. To this game *Martial* refers:

Si me mobilibus scis expulsare sinistris,
Sum tua; si nescis, rustice, redde *pilam*.

The fourth plate presents the bust of Terpsichore, or the muse of dancing, with a cupola, as it is termed, of the hall in which dances were performed. One of the most distinguished figures in the whole mosaic is that of Erato, in the fifth plate, in the act of recitation, and as represented on the medals of the Pomponian family. The practice of holding a laurel branch while declaiming verses is supposed to be here shown; and hence this muse may be considered *ἐπι βραβδῷ δαφνὸς ἀδειν*. The sleeve of her mantle resembles that of Terpsichore at Herculaneum, and of two others in the apotheosis of Homer. The tunic of this kind, with a single sleeve, was styled *ἐτερομασχαλος*, and with one sleeve different from the other *ἐπωμῖς*. The animals on this plate have nothing precisely to appropriate them; but are, however, well designed.

The muse that next occurs is *Polymnia*, who, as presiding over

music and harmony, is distinguished by her lyre. Her head is capped with a diadem, crowned with pearls, like those on the muses of queen Christina, given by Maffei. The name is given *Polypnia* for *Polymnia*, just as *solepne* is often written for *solemne*.

The seventh plate exhibits Calliope in the moment of composing.

Carmina Calliope libris heroica mandat.

Perhaps a passage in the Psalms would best explain her air and act: "While I was musing, the fire kindled, and at length I spake with my tongue." The two fingers of her right hand extended, which is frequent in bas-reliefs, Fulgentius thus describes: *Compositus in dicendi modum, erectis in iotam duobus digitis, tertium pollicem comprimens, ita verbis exorsus est.* This muse was the ninth, in the order of Hesiod, and considered as pre-eminent with Plato, she was the representative of universal harmony. The *pugillares*, or tablets at her side, which were characteristic of poetry alone, as the roll was of history, resemble those described by Ovid:

————— *Nec cedro charta notetur :
Candida nec nigra cornua fronte geras ;
Felices ornent hæc instrumenta libellos.*

Trist. eleg. I. 129.

The artist having adopted the general order of Hesiod, in his ninth compartment deserts it. Hence Urania is placed by him the last of the muses, instead of being ranked as the eighth:—*Quia, post septem vagas quæ subjectæ sunt, stellifera sphaera superposita proprio nomine calum vocatur.* Macrob. Somn. Scip. lib. II. Analogous to this is an epigram in the Anthologia (21).

Ουρανίη πόλον εὔρει, καὶ ουρανίων χορὸν ἀστρῶν—

so far as refers to her name, which was given her from *heaven*, ἀπο τοῦ οὐρανοῦ, to denote her as superintending the spheres. Her sole emblem is a bent branch, which M. Laborde supposes to signify a *radius*, or wand. The figure beneath her, he calls a season of the year, under the form of a child, and refers it, for explanation, to the games of the Circus, which constitute the subject of his ninth plate.

Availing himself of the light which this mosaic reflects, our author professes to illustrate the Roman Circus anew, and particularly those points which have been left most uncertain.

The games of the Circus he considers as coeval with Rome, and to have been at first simply chariot-races on the banks of the Tiber—the bounds of which were made by crossed swords, and the seats for the spectators of gradations of turf. It was at a festival of this kind, he asserts, that Romulus committed the rape of the Sabines, who had been attracted by the novelty of the sight. Become periodical under the kings his successors, Tarquin the elder caused an inclosure of wood to be set up for their celebration in the valley of Murcia, between the Aventine and Palatine mountains. This building was afterwards called from its extent *The Circus Maximus*, it, in the time of Pliny, being so capacious as to contain two hundred and sixty thousand persons; though now not a vestige

remains by which its site can be known. Besides this there were at Rome ten others, the most considerable of which was the Flaminian Circus. From the new ones constructed by the emperors, and others embellished, an example was given, which became too prevalent even for the zeal of Christians to abolish, in the last times of the empire. *Panem et circenses* was the cry of the multitude; and the populace often passed in the Circus the whole night as well as day, exposed to wind and rain, without retiring to their food. *Eis templum, et habitaculum, et concio, et spes omnis, Circus est maximus.* The same passion was predominant in the provinces, whence three Circuses were established in Spain, which M. Laborde intends to advert to in his *Voyage Pittoresque*.

In describing the general plan of the Circus, it is remarked that its form was always an oblong square, at least thrice the length of its breadth. The two largest sides were terminated by a semicircle, which formed the contour of the inclosure, and rows of seats for spectators: the fourth side, named the oppidum, and which contained the *carceres*, or stations of the cars, was an arc of a circle. Having particularly described the interior divisions, and referred, for exemplifications, to two plates of this work, the author proceeds to the pomp of the Circus; the place of the prætor, the *carceres* or goals, and various ornaments of the Circus. The researches under these heads affording the requisite information, M. Laborde successfully restores the Circus, as given in his ninth plate.

Having restored the mutilations which this Circus had sustained, and pointed out its differences from those published by Bianconi and Saint Non, he proceeds to illustrate the plate of the *Course*, confirming his remarks by pertinent citations; those relating to the colours of the opposite factions, are particularly curious; and, but for the length of the article, we would gladly insert them. A short description of the cars closes this division.

The horsemen, styled *singulatores* and *desultores*, are the subject of the twelfth plate. The former were the attendants on the cars, each having one (κελης) on horseback; the latter, those who leaped from horse to horse. The inscriptions—

M·VLPIO·VIATORI·EQVITI·SINGVLATORI·AVGVSTI

M·VLPIVS·EQVES·SINGVLATOR·AVGVSTI

—show, that M. Ulpus, here mentioned, was the *eques singulator*, or attendant on the emperor's car; whilst the following citations from Manilius, Propertius, and Flaccus, explain the feat performed by the ἀποβαται, or *desultores*:

*Nec non alterno desultor sidere tergo
Quadrupedum.*

*Est etiam aurigæ species Vertumnus, et ejus
Trajicit alterno qui leve pondus equo.*

————— *Comitumque celer mutator equorum
Mæsus.*

The horse, in another compartment of this mosaic, being considered as destined for the course, leads to observations concerning the treatment which the animals set apart for that purpose experienced; and the subject of plate the fourteenth, exemplifying, according to M. Laborde, *the Seasons of the Year, as representing the Factions of the Circus*, opens to an ingenious elucidation of the main allegory of its whole emblematic design, which was to symbolise the course of the heavens. In conformity with this idea, it is affirmed that the Circus was consecrated to the sun, which in his annual progress passed through the twelve signs of the zodiac, signified by the twelve gates of the Circus—the car of the charioteer symbolising that of the god. Macrobius relates, that the statue of the sun in gold passed from the Egyptians to the Assyrians, under the form of a beardless young man; and that in his right hand raised a whip, which was the semblance he bore in the sacred pomp of Heliopolis, as well as the representation adopted by the Greeks and the Romans. Not only did the *quadrigæ* stand for his car, but the attendants on horseback figured, according to Cassiodorus, the star of the morning that preceded him. *Equi desultorii, per quos Circensium ministri missos nunciant exituros, luciferi præcursorias velocitates imitantur.* Lib. III. p. 56. The seven spaces of the arena indicated the seven planets; the four factions, the seasons of the year (Cassiodorus, *ubi supra*, Tertullian, &c.); of which, green signified the spring; red, the summer; blue, autumn; and white, winter.

The colours of the factions, as designed on the diptychs and contorniate medals, are noticed: on the sixteenth plate, the part of the Circus opposite the goals, in which the combats of gladiators were exhibited, is described; and on plate the seventeenth, two fragments in bas-relief of terra cotta, found near Velletri in 1784.

The comparison of the Hippodrome of Olympia with the Circus of Rome, founded on the representations of the eighteenth plate, opens to much learned and appropriate research, which is extended in the next division to illustrate the Centaur, as the representative genius of the games of the Circus. Discarding all expectation from the etymology of its name, in reference to the nature of this symbol, M. Laborde asserts, that the people of the east long used such celestial emblems before the Greeks adopted them, citing, to confirm his assertion, the zodiacs of Esné and Dendera, with the pagoda of Verdapetha. Scripture also is quoted, as affording authorities; but we can not see, in the passages adduced, (Isaiah, xiii. 21—xxxiv. 14.) the slightest relation to the subject. After adding the mention of a centaur on the ruins of Persepolis, he infers the figure to have been an attribute of divinity.

The extension of these forms among the Greeks is next traced, and various senses are ascribed to the different modes of representing them; after which, the principal monuments of centaurs that remain are classed under the different heads of—1. the centaurs of the zodiac, with those attached to the cars of Æsculapius, Bacchus, Hercules, &c. to celebrate their apotheosis; 2. the centaur warriors; and, 3. the Bacchic centaurs. In illustration of these

divisions, the monuments are mentioned on which the corresponding examples occur, and descriptions collected from various authors in consonance with them. The centaurs of Persepolis and the Egyptian zodiacs are again cited to prove the antiquity of wings attached to these forms; but, in the latter instance, this attribute will no more prove the antiquity of the temple in which they are so exhibited, than it would demonstrate the like appendage on the mosaic of Italica to have been coëval with the ruins of Persepolis. After all, however, we cannot admit the Persepolitan figure for a centaur.

The last general division of this volume being entitled *Researches on the Mosaic Painting of the Ancients, and the Monuments of this Kind which have not been published*, the author traces back its history to the earliest notices, and finds the first upon record in the Second Book of Kings; but that either the **החרש** or **המסגר** signified *painters in mosaic* appears to us an unwarranted assumption, inconsistent with the analogy of the context, which in our common version reads thus:—‘*All the men of might seven thousand, and craftsmen [carpenters, joiners, or chariot-builders] and smiths a thousand, all strong, apt for war, even them the king of Babylon brought captive to Babylon.*’ Ch. xxiv. 16. The next authority, from *Esther*, i. 6, we allow to be in point; but one of anterior date, at Tyre, he might have found in *Ezekiel*, xxviii. 13; which, from the illustration of it by Mr. Henley, in his notes on the *Caliph Vathek*, will be seen to correspond with the Persian mosaic the author hath cited. In imitation of these, which prevailed in the east, the Greeks had at first their pavements only painted; but by degrees the former were adopted:—*Pavimenta originem habent inter Græcos elaborata arte picturæ ratione, donec lithostrota expulere ea.* This we have from Pliny. These pavements, however, were simply of *tessera*, and not cubes of glass as Furieti supposed, which were considered as the perfection of the art, and introduced in the time of Augustus. To this species of mosaic the poet Nilus adverted, when representing a satyr as amazed to see his form thus composed (*Epig. Græc. lib. iv.*); and such, according to Pliny, were the pavements of the celebrated Sozus*:—*Celeberrimus fuit in hoc genere Sozus, qui Pergami stravit quem vocant asaroton æcon.* L. xxxvi. c. 60. Statius, in describing the precincts of the Tibur, alludes to this kind of flooring, in terms similar to those referred to in *Ezekiel*, of Tyre.

*Monstravere solum, varias ubi picta per artes
Gaudet humus, superatque † novis asarota figuris.*

SILV. I. 3. 55.

That this art became general in Greece, is proved from Athenæus, lib. xii. 542; Casaubon. *Animad. in Ath.* c. 11, p. 851; and a trait of Diogenes, strongly characteristic of these ornaments of

* The doves of the Capitol have been supposed of this artist; but though Winkelmann and others have discredited the notion, it is, notwithstanding, to be considered the best fragment of antiquity that remains of the kind.

† In other copies *suberantque*.—REV.

the Greeks, is introduced, which relates that this philosopher, spitting in the face of a man who was showing him his house, apologised by saying, that it was impossible to find a dirty place, the wall being covered with superb pictures, and the floor variegated with precious little cubes. This species of ornament was transferred also to ships. Hiero king of Syracuse built one, which exhibited the whole fable of the Iliad, so composed. This vessel, built by Archimedes, was presented to Ptolemy king of Egypt, and probably suggested the idea of that constructed by Ptolemy Philopater, ornamented with a grotto; the figures in mosaic. From the Greeks the art passed on to the Romans, according to Pliny, before the war with the Cimbri, but did not flourish till the time of Sylla, who constructed a mosaic in the temple of Fortune at Præneste, which M. Laborde thinks might have been that of Palestrina. Cicero is cited as writing directions from England, whilst accompanying Cæsar on his second expedition, to his brother at Rome, on the decoration of his house and pavements in mosaic. (*Ad Quint. frat. lib. iii. epist. 1 and 3.*) Lucan places them amongst the ornaments in the palace of Cleopatra:

*Purpureusque lapis, totaque effusus in aula
Calcabatur onyx.*

Lib. X. v. 117.

and Seneca complains, that there was no walking but upon precious stones.

The application of glass to this purpose became common in the age of Augustus, and served to perfect the art, which was then more complex, and assumed different names. The four principal ones, exclusive of the *musive* or *mosaic*, which belong to later times, and only used as proper to walls, are:—those termed *sectilia*, which were made of marble slabs, in large compartments:—the *secta*, corresponding to transverse indentations, or what the French denominate *parquets de marbre*:—*tessellata*, or *quadratoria*, small cubes of glass or marble, forming the true discrimination of mosaic:—and the *vernaculata*, consisting of the same *tesseræ*, but so named from the designs they represent.

The provinces of the empire adopted this species of ornament; and whilst we see in the Gospel of St. John that the tribunal of Pilate was placed on a floor of this sort, so the throne of God in the Revelation, on a sea of crystal, implies a pavement of glass thus formed. Various notices of mosaic pavements are collected, and brought down to the latest times. The ancient mosaic pavements still extant at Rome are described; and, in particularising those of the Capitol, M. Laborde states it as his opinion, that the celebrated one of Palestrina was meant to exhibit Egypt receiving Augustus as its master. This he infers from the purple paludamentum of the conqueror, his oaken crown, and the bucklers evidently Roman; adding that this conquest took place at the overflow of the Nile, which is represented in all its circumstances, and the necessary parts of the picture*.

* Augustus took Alexandria at the beginning of August, as the *Fasti Prænestini* show.

The mosaics of Switzerland and Germany are next mentioned, and those of England immediately follow. In stating, however, what he has found on this head, M. Laborde is far from being accurate; for, with the work of Mr. Lysons before him, and which served for the model of his own, he has committed more blunders in transcribing mere names, than any other Frenchman we have hitherto known. For Lysons, he gives *Leyssons*; Townley, *Taunley*; Woodchester, *Wondchester*, &c. &c. The mosaics of France come next, and those of Spain in succession. These are followed by additional plates, executed in the same exquisite style as those that precede them, and accompanied with brief elucidations.

We cannot close our account of this work without observing that, independently of the coloured plates of the pavement, it is enriched with engravings of medals, or other monuments of antiquity, which, being pertinent to the subject, tend considerably to heighten our expectation of his promised *Voyage*; and, in conclusion, we take the liberty of recommending, that, though the ornamental part of the work should require the plates to be executed on the same scale with these, we hope, for the accommodation of his readers, M. Laborde will see the necessity of printing the text on a much reduced page.

ART. IV.—*Mémoires de l'Institut National des Sciences et des Arts.*

Memoirs of the National Institute of Sciences and Arts. (Continued from Vol. 35, p. 500.)

WE proceed to a continuation of vol. III. of the class of Moral and Political Sciences, of which we have already noticed the first three memoirs.

‘IV. On Ostracism. By M. Baudin (of the Ardennes).’

Of the memoirs of the present author, this is perhaps the last which will ever fall into our hands. He has paid the debt of nature; and we dilated, in our last Appendix, on the notice of his life and writings, with which he has been honoured by his colleagues of the National Institute. It has been long since observed by Montesquieu, that the establishment of *ostracism* ought to be scrutinised by the regulations of political rather than of civil law. This observation, remarks M. Baudin, is an incontestable truth. The law which would introduce such an institution belongs to political and not to civil order; it enters into the fundamental organisation of society, and not into the particular regulations of distributive justice.

‘Ostracism,’ says our author, ‘so far as history informs us of its use and application, was, 1st, a result of the reciprocity essential to the social contract, as well as to all other contracts: whence as every associating member, at least in ordinary and peaceable times, is master of his own person, and at liberty to break off and retire from the society to which he belongs, the society itself

should possess an equivalent power towards its individual members. 2dly, It being the interest of the body politic to maintain at one time general liberty and tranquillity, when either are menaced by an extraordinary ascendancy acquired by any citizen over his compatriots, it should seem that the threatened evils could not too speedily be prevented by the exile of the person who menaced them. 3dly, An exile of this description not only excludes all idea of criminality; but it may even offer to ambition itself a kind of glory, and to virtue a brilliant testimony of esteem.'

Our author examines the justice and propriety of the institution of ostracism under these three different characters; and proves, progressively, that the reciprocity on which it is supposed to exist, between individuals and the body at large, is altogether nugatory; that it can never be justified by considerations of public interest; and that, instead of suppressing the popular fame, and consequent danger to the state, produced by the possession of superior talents, by adding to the former it must necessarily aggrandize the latter, and of course prove in this instance altogether as impolitic as unjust. So much for the institution of ostracism in pure democracies, or those in which every citizen has an opportunity of giving his personal vote. Among those in which the representative system prevails, it must stand upon a still feebler foundation: for the security of every individual being the sole cause of the establishment of such a system, and the transfer of such power, it cannot possibly be contended that the individuals of a state could surrender that very security of their persons into the hands of their representatives, the preservation of which is the sole object for which such representative system was ever tolerated. Having taken a cursory view of three of the principal republics of antiquity, M. Baudin thus apostrophises his countrymen in his conclusion.

'If we wish to imitate those celebrated people so worthy the admiration of our own as well as of former ages, let us adopt with penetration the peculiar advantages of each: the frugality of Sparta, without the sanction of theft, when committed with dexterity: the love of our country which distinguished the Romans, without their tribunates and their excesses; the atticism of the Athenians, but without the institution of an ostracism.'

'V. Observations on the Ethics (*La Morale*) of Aristotle; with a Translation of the Chapter or Treatise on Liberality, b. IV. c. 1. By M. Champagne.'

M. Champagne is indignant that Aristotle should be so little known, and the Greek language so little studied, in his own country. As to the latter observation, we have had frequent occasion to lament the same defect ourselves, even while noticing the memoirs of this very Institute. What little we have beheld of Greek erudition has been generally common-place and superficial; yet apparently extended with considerable labour, and introduced before the reader with a pomp and vanity which cannot but excite the laughter of every real scholar. Such being the fact, with regard to a knowledge of the Greek language in general

among our neighbours, it cannot be surprising that Aristotle should have been more neglected than any other Grecian writer, in consequence of the greater obscurity of his style, his sententious brevity, and total neglect of every kind of ornament. The observations of M. Champagne, which are perspicuously arranged, but contain nothing new, are followed by a version of the Stagirite's chapter on Liberality, which, we have reason to believe, is introduced into these memoirs as a specimen of a complete translation of his *Ethics*—a work upon which our memoirist has been employed for some time, and which, if it possess the merit of the present paper, cannot fail of being an acceptable present to his countrymen. If mere prose translations, however, be admissible into the printed labours of the National Institute, each department, instead of publishing a volume once a year, may easily increase its number to one for every month.

‘ VI. On the Influence of the dietetic Regimen of a Nation on its political State. By M. Toulangeon.’

While the generality of statistical speculators have endeavoured to resolve the political strength or weakness of a nation, its rise or fall, into the system of its legislation, the continual action of its moral or political opinions, or the effects of its climate, M. Toulangeon assumes a new ground, and attempts to analyse the whole of these effects into the question of its living upon *pudding* or *beef*. Every true Englishman will join him in giving the preference to the latter at the important hour of dinner, provided the two must necessarily be separated from each other: but few philosophers, even among Englishmen themselves, will equally join him in the general positions or deductions of his theory. ‘ The political strength of a nation (observes he) does *not* consist in its population.’ To prove this principle, he instances the myriads of inhabitants in India, who have always fallen a prey to the first occupier of its different provinces. Population *alone*, we admit, will not repel an invader: it is an engine that requires hands to set it in motion;—but when an artist is once found capable of wielding that enormous engine, population then becomes a source of political strength—so powerful, that nothing can resist its impetus.

‘ To maintain a hundred men, who are not employed in agriculture, with wheat or rice, it is necessary to employ the labour of, at least, the same number of one hundred men who are solely devoted to this occupation: to maintain a hundred men with the flesh of domestic animals who feed gregariously, two or three men and a boy are sufficient, for the safeguard and protection of such animals.’

But such animals want more than protection; they require food, like man: the same agricultural labour must procure it for them; and, number for number, they consume it in an infinitely greater proportion. As to the rest, M. Toulangeon proves himself miserably uninformed upon the comparative estimate both of animal and vegetable foods, and of the manual toil necessary to procure either,

He calculates that mankind are capable of subsisting, and actually do subsist, at half the expense upon animal food below that of vegetable. Now it is well known to every farmer, and indeed to every housekeeper in this country, that animal food constitutes the most expensive diet that can be reared; and it is a fact well ascertained, that, while an acre of potatoes will produce nearly seventeen thousand meals, an acre of wheat nearly three thousand, an acre of good pasturage grass, converted into animal food, will not yield more than two hundred and thirty. Our author's supposition therefore, that England, with eight millions of inhabitants, has been able to hold the balance against France with three times that number, in consequence of her being principally sustained with animal food—which requires so much smaller a portion of manual labour than the production of grain, the general food of his own countrymen, and of course leaves a more considerable surplus of hands for the use of government—is altogether intenable; as is also his conception that the powers both of the body and mind are fortified in a superior degree by the British than by the French dietetic regimen; and that hence the inhabitants of England excel those of France in the boldness of their commercial speculations, the soundness of their judgement, the strength of their muscles, the extent of their domestic ease, their national power, and public prosperity. Our neighbours of Scotland and Ireland, while they are as brave in the field as those of England, are also as intelligent and enterprising at home; yet the common diet of both consists as largely of vegetables as that of the French; while the Germans, who consume more animal food than ourselves, are by no means pre-eminent in those qualifications, either of body or mind, which are ascribed in this memoir to an animal regimen. M. Toulangeon has wandered from the common-place paths of the political œconomists who have preceded him; but he certainly has not struck out a road which is freer from entanglement and error.

‘VII. Dissertation on Roman Colonies and Municipalities. By M. Bouchard.’

This is an elaborate and well-regulated essay. It is divided into four parts. In the first, the author treats of the formation of Roman colonies and municipalities (*municipia*): the one consisting of voluntary migrations of Roman citizens from the capital—whether soldiers or persons of other descriptions, escorted by public authority into definite situations—to repeople an old or establish a new city; every emanation being preceded by an agrarian law, which decided the amount of territory the colony should possess; and in what manner, to whom, and by whom, the different shares into which it was partitioned should be allotted; and the other, including alone those states or cities which, either fearful of falling into the gigantic arms of the Romans, had confederated with them against their enemies; or, although completely conquered and at the mercy of the victors, in consequence of express stipulations, or an occasional spirit of generosity, were suffered to retain their liberty, property, and a great variety of their civil regulations, under the direct protection and superintendence of the conquerors themselves. The second part of this dissertation points out other

differences between the colonies and municipalities of the Romans, independently of their first formation; the chief of which, however, consisted in the diversity of their religions and codes of civil law: the latter preserving the laws and religious rites of their ancestors, anterior to their connexion with Rome; while the former, being themselves descendents from the imperial city, introduced into the new establishment the whole civil and religious system of the parent state. In part the third, our essayist examines the names and orders of the different magistrates, by whom these ramifications from the capital were respectively governed. He here justly observes, that the Romans felt most sensibly, in the midst of their greatness, that whatever could be brought to resemble themselves might be easily united with them; and that conformity of laws and customs is the strongest bond by which a conquered people can be preserved in subjection. Hence, continues he, they not only seconded the ambition of those of their colonies who were anxious to acquire such similarity, but established a decree that their rites, their language, their sacrifices, their priests, their festivals, their magistracies, their dress, their symbols, their badges of honour, their customs, their laws, should be universally adopted; and that every thing should be modelled from the mother country, in order that this emanation from the majesty of Rome, which was reflected as in a mirror, might impress with respect even the most distant provinces. In the fourth part, our author advances a step further still, and proves from a variety of Roman writers themselves, from ancient monuments, coins, and other authentic records, that these colonies and municipalities did not content themselves with resembling the parent city in their inferior magistracies, which they adopted upon their first institution, but dared, in progression, to assume the names of prætors, consuls, decemvirs, and dictators.

‘VIII. Extract from a Memoir on the Retreat of the Gauls, after they had rendered themselves Masters of the Capitol. By M. Pierre-Charles Lévesque.’

M. Lévesque is dissatisfied with the narrative which Livy has given us of this transaction, which, it must be confessed, has something fabulous and even contradictory in its complexion: and he brings forward Polybius in his support, who is well known to have attributed the retreat of the Gauls not to the sudden appearance of Camillus, but to the circumstance of their own country having been invaded by a neighbouring power.

‘IX. Extract from a Memoir on certain Acceptations of the Word *Nature*. By the same.’

In every language we meet with words of an indeterminate sense, and which serve to express ideas widely at variance from each other. Such words, however, in the common concerns of life, produce no embarrassment; but the effect is very different in the discussion of philosophical subjects, in which precision is the grand point to be obtained; and men have frequently disputed through mere want of comprehending each other's meaning. In selecting the term *nature*, as an exemplification of this remark, our memoirist observes, that it sometimes signifies *every thing*—the

whole universality of matter, and the power which moves and modifies it, in which idea it pre-supposes supreme intelligence. He next inquires, What then ought we to understand by the term *man of nature* (*homme de la nature*), or, in plainer English, *man in a state of nature*? and at what point does he cease to continue such? And, in this instance, it is very obvious that we attribute to the term *nature* an idea almost contradictory to that which we allot in the former: for the *man in a state of nature*, instead of being supposed to partake of this supreme intelligence, is conceived to be almost without intelligence, and ideas of any kind; and the moment he acquires some small portion of such intelligence, we assert him to be *in a state of nature* no longer. Then again, we arrive at the expression, *the religion of nature*, or *natural religion*, by which we seem in some measure to revert to the first sense; but which is nevertheless so indefinite an expression, that almost every one understands by it what he pleases. We have also *the law of nature*, a phraseology which is liable to nearly the same objection, and is scarcely rendered explicit by M. Lévesque's own definition or description of it. We agree with him, however, that it would be a labour well worthy of ideologists to assign to philosophic language all the precision of which it is susceptible.

'X. Extract from an Essay on the numismatic History of Roman Legislation. By M. Bouchand.'

We perceive no great degree of erudition in this extract: the medals to which it is confined are but few, and not very important; while one or two of them are of doubtful interpretation. We admit nevertheless that there are scarcely any kinds of erudition upon which the science of the medalist may not throw light, or at least scatter flowers which may decorate its paths.

'XI. Memoir on Discoveries yet to be made in the Pacific Ocean. By M. Buache.'

M. Buache has studied his subject attentively; and, though he might have derived considerable assistance from publications in the English language of a later date than any he seems to be acquainted with—especially Mackenzie's Voyage up the North-western Coast of America, and that of the Missionary Society along the Friendly Islands—his conjectures may be profitably perused, and his directions in many instances advantageously followed by the experienced navigator. He justly supposes that captain Cook is indebted for much of his celebrity to his having carefully studied the observations of navigators who had preceded him, and collected all the information he could obtain from both ancient and modern charts; and he fully believes, that, if a premature death had not hurried him away in the midst of his triumphant career, he would have re-discovered and visited afresh every spot which had been traced and surveyed before him; since, like Bougainville, he had detected the very gross errors which had hitherto crept into the positions assigned to newly-traced territories, and was well aware that the chief point in geography is to ascertain the situation of objects with exactitude and precision. This, however, is but a feeble eulogy on the merits of our illustrious countryman: for, from what he actually accomplished,

had his life been prolonged, he must have been as greatly celebrated for original discoveries, as the re-tracing of territories which have been long lost in oblivion.

Having noticed the labours of La Pérouse, d'Entrecasteaux, Etienne Marchand, and several other circumnavigators of high and deserved reputation, who, since the period of Cook and Bougainville, have added to the list of newly surveyed tracts and accurate measurements, M. Buache advances that there is yet a vast field to penetrate, and unknown territories which still promise interesting discoveries; and offers a variety of observations upon the principal groups of islands which have hitherto been ascertained, having been induced to engage in such a task in consequence of a project for a new voyage round the world, proposed by the Society of Natural History: a voyage, however, which for obvious reasons has been postponed to a happier period. The groups of islands to which his observations are principally directed, are, first, those surveyed by the Spaniards in 1537, in a voyage undertaken by Grijalva and Alvarado—secondly, those discovered by J. Gaëtan in 1542—thirdly, the Archipelago of the Carolines, which alone consist of upwards of a hundred, and to which no name has yet been allotted—fourthly, several islands which are said to have been discovered by the Spaniards along the coast of Peru, such as Davis Land, the isle of Juan Fernandez, and those denominated the Fontacias—fifthly, the islands indicated by Quiros, Cook, La Pérouse, and other navigators, in consequence of the natural course of islands actually visited, and of which several have been already traced.

To these groups of islands it would be easy to add many others, of considerable moment to be studied in a voyage of this kind, and with which our author does not appear to be acquainted. We perceive, however, by a note at the close of this memoir, that he has just obtained possession of Mr. Arrowsmith's new and excellent nine-sheet chart, which supersedes the necessity of the observations we had intended. We will just observe to M. Buache, that he will find the Musquito islands, and indeed all those which constitute a new part of the Archipelago of the Carolines, laid down with peculiar accuracy. To this memoir are added two charts, clearly engraven, and sufficiently explanatory of the author's views.

'XII. Historic Notice on the Savages of North America. By M. Bougainville.'

The writer of this notice is well qualified for his task, having been actively engaged in the American war which began in Canada in 1755, under the command of the marquis de Vaudreuil, and especially from his having been adopted by one of the chief tribes of the natives, who at that time confederated with the French. The notice before us, however, is but the first memoir of a series which it is the intention of M. Bougainville to present successively upon this subject; and it extends no further than to a few remarks on the Iroquois, or five warrior nations. At present, therefore, we merely announce it in its order, meaning to dwell more largely upon it when the series is completed.

We proceed to volume the third of the Class of Literature and

Polite Arts, of which we have already examined the history and first memoir.

‘ II. The Old Man of Ancenis, a Poem on the Death of General Hoche. By M. Chenier.’—Our readers cannot have forgotten the name of this celebrated officer, nor the national pomp with which his funeral was conducted. The dirge, which was equally spirited and elegant, was written, if we recollect aright, by M. Chenier; and the present poem affords another laurel, planted by the same hand upon the warrior’s grave. It is a violent philippic in rhyme against England, for the activity with which she engaged in the late war, and especially the unfortunate and impolitic descent at Quiberon. The liberality and truly pacific conduct of general Hoche in this quarter are well known; and we too can unite in the panegyric of a soldier who combines generosity with victory, and receives as friends those whom he might have condemned as traitors.

‘ Défaits par la valeur, vaincus par la clémence.’

‘ III. Second Memoir on the Pelasgi. By M. Dupuis.’—The first essay on this subject we have already noticed in the Appendix to our 34th vol. p. 517. Our author has not; however, even in the present paper, exhausted his subject. The individual point to which he now confines himself is the origin of this bold and ingenious people: and the general result of his observations is, that the worship of the Italian and Grecian Pelasgi is obviously connected with that of Upper Egypt and Ethiopia, countries of highly ancient civilisation, and which have rather communicated to the Greeks and Hesperians their religious institutions, than borrowed such establishments from them. It is in the worship of Pan, continues he, of Hercules, and of Perseus, that we principally perceive the chain which unites the religious traditions of these different peoples. The vast power of the cities of Thebes and Meroë in former times, which extended their empire through all Asia, and over the shores of Ionia, as well as throughout Libya, in some degree ascertains the influence which these nations of Upper Egypt and Ethiopia have had in the civilisation of the southern and western countries of Europe. This communication does not, however, appear to have been direct, but secondary, and by means of the commerce of the intermediate tribes scattered over the northern and north-western coasts of Africa, who founded establishments in Greece, in the Archipelago, in Sicily and Italy, and, perhaps, conjointly with the Assyrians, in Spain; which intermediate tribes were principally the Atlantes and the Cyrenians. These, from the complexion of the traditions common to them all, appear to have originated from the sources of the Nile: whence our author concludes, that to this quarter we are to look for the greater part of the sciences and sacred institutions of Greece, transported thither by a maritime people who inhabited the coasts of the Mediterranean and the Atlantic Ocean—a mixed people, amalgamated by the trade of the Phœnicians, Assyrians, Indians, and other oriental tribes, who trafficked along these coasts. And this was the people which was known in Greece under the general denomination of the Pelasgi, or trans-marine emigrators.

We have frequently of late had occasion to state our own opinion

upon this subject, which, in few words, is, that Babylonia constituted the cradle of all the religious institutions and sciences of both Egypt and Greece; and that the Pelasgi were a colony of adventurous Cuthites, diverging, after their first exodus from their native country, to a vast variety of points, and hence, in future ages, traced, by name, by sacred rites, customs, and traditions, at immense distances from each other. This conjecture we have already had occasion to advance; and we see nothing in the present memoir to induce us to relinquish our opinion.

IV. Second Memoir on the Marine of the smaller Vessels of the Ancients, and the Use which may be made of them in naval Tactics. By M. David Le Roi.—We readily paid our tribute of approbation to M. Le Roi's first memoir on this subject, in the Appendix to our 31st vol. p. 497. The present is divided into two sections, in the first of which the author examines the form of these vessels, and, in the second, their advantageous application to modern uses. He confines himself throughout to the intermediate period, which extends from the origin of the Punic wars to the battle of Actium, as the most interesting epoch in the whole history of the marine of the ancients. We are, at present, but little acquainted with these vessels of the second order; and there are few scholars who can ascertain the real difference between the ancient *liburnæ*, *lembi*, and *phaseli*. The term *triremes* has been equally applied to vessels with three rows of oars and with three oars alone, two on the one side and one on the other; and the term *quinqueremes* has been subject to a similar confusion. Our author, after pointing out the absurdity of such a description of vessels which were of eminent utility in battle, and possessed of remarkable swiftness, proceeds, upon the authority of Polybius, to affirm that the *triremes*, *quadriremes*, *quinqueremes*, instead of being vessels of three, four, or five oars alone, had three, four, and five tiers of rowers on either side, each tier using an oar of different length from the other; and that such was the number of rowers in a tier or file, that the *quinqueremes* did not contain less than one hundred and twenty in each vessel. The *phaselus*, the *lembus*, and the *liburna*, were all worked along in the same manner with different files of rowers, according to their magnitude; and they merely varied from each other in their respective proportions. The common proportion observed by the ancients, in their construction of ships of war, was to allow them eight times the length of their breadth; while, in those of commerce, they gave to their length only four times their breadth, or, in other words, made them half as wide again as the former: now, as we learn from Appian that the ten three-oared *phaseli*, which Octavius obtained for his brother from Marc Antony, were galleys of a mixed form, between the long vessels and those of burden, it follows therefore, observes M. Le Roi, that the *phaselus* must have been six times as long as it was wide. This, however, does not follow exactly. The words of Appian are, *Ἐπιμικτοὶς ἐκ τῆς πολεμικῆς καὶ πλεονῆς*, 'being a mixture between ships of war and merchant vessels:' but this mixed make may be of various descriptions, and probably, though it approximated in the present instance towards the latter, did not deviate so largely from the former as is contended for upon M. Le Roi's statement. The *lembus* and *liburna* only de-

viated from the *phaselus* and from each other by a similar variation in their construction.

As to the use to which these smaller vessels, or vessels of the second order, may be applied in modern times, the author conceives that they may, in many instances, be advantageously employed in the coasting trade, since, from their superior length, if assisted with lower and tighter sails than those commonly made use of, they must necessarily have a swifter track, and would cut along with considerable speed in the midst of calms, in which our sloops of the present day are almost immoveable. He observes that the English have of late given a considerable portion of this elongated form to their custom-house cutters; and hence the velocity of which they are possessed, and the ease with which they overtake any vessel they are in pursuit of. But the chief benefit to be derived from the use of such lengthened galleys, and for which the paper was principally written, is in the case of gun-boats, to be employed against the English coasts whenever an invasion is intended. The *phaselus*, with its full complement of rowers, is the only vessel, in the opinion of M. Le Roi, which has a certainty of effecting such a descent, and of deciding the fate of the French colonies (the paper was composed during the late war), not at the extremity of the Ocean or the Indian Sea, but within a few leagues from the mother country. As the French gun-boats destroyed at Havre do not appear to have been of this model, we have reason to suppose that the present plan did not meet with the approbation of the chief consul. For the rest, should M. Le Roi eventually succeed in building a fleet of Roman galleys, and making Roman sailors of his countrymen, he would still find that he had not Carthaginians to contend with when fighting with Englishmen.

V. Third and last Memoir on the Marine of the Ancients, and particularly on a Bas-relief published by Winckelmann, representing the Fragment of a Galley. By M. Le Roi.—This is a continuation of the same subject, in which the author undertakes to controvert the opinion which was first of all, we believe, advanced by our own countryman Bayers, and afterwards adopted by Winckelmann and several others, that the galley of which a fragment is exhibited in this bas-relief, published at Rome, 1767, in the ‘*Monumenti antichi inediti*,’ was one of the largest engaged in the battle of Actium; and that there is every reason to suppose it constituted the admiral of Cleopatra’s fleet, of which she made a present to Marc Antony; and which, from this circumstance, we are told by Plutarch, was named the Antoniad. M. Le Roi conceives, on the contrary, that the vessel here described could not be more than a ten- or an eleven-oared barge, while he conjectures the Antoniad to have been of an ampler bulk, and to have most resembled, among modern vessels, the xebec or felucca of the Mediterranean. In elucidation of his opinion, he has subjoined a plate, without which we cannot enter into the dispute: and he concludes his memoir with a few additional observations upon the application of the ancient marine to modern purposes.

VI. Memoir on a German Book entitled *Die Geuerlicheiten und ensteils der Geschichten des loblichen, streyparen, und hochberümpften helds und ritters Herz, Teüurdanckhs*; that is, The Adventures and sublime Exploits of that illustrious, celebrated, and warlike Hero,

Sir Teiurdank; in which is examined the Question whether this Book were printed with moveable Types or on wooden Plates. By M. Camus.'—The emperor Maximilian I. who flourished towards the latter end of the fifteenth and the beginning of the sixteenth century, had a considerable taste for letters, and especially for publications containing any proofs of chivalry, or romantic adventures; and, in conjunction with several writers of similar imagination, whom he invited to his court, composed a variety of publications of this description. The Adventures of Sir Teiurdank have generally been conceived one of this number; though, as the name of Melchior Pfinking, provost of St. Alban at Mentz, and of St. Sebald at Nuremberg, appears alone at the close of its dedication to Charles, king of Spain, &c. as also at the termination of an epistle appended to this romantic poem, and addressed to the same prince, Pfinking himself has not unfrequently been regarded as the author. Panzer and Herissant have endeavoured to reconcile these antagonist opinions, by attributing to the emperor the first conception of the poem, the plan of the work, and even a part of the versification, while they allow its general execution and finish to the provost; and in this sentiment our author concurs. The work itself has passed through many editions, and has been translated into a variety of European languages: it is almost needless, therefore, to add, that it long enjoyed a very high degree of repute, and may even now be perused with amusement and information. The two first are the only editions here investigated, both bearing the name of John Schoensperger the elder as printer; and dated, in the former instance, Nuremberg, 1517, and, in the latter, Augsburg, 1519. These editions differ but little from each other, and are both of them exquisitely beautiful, in respect of their paper, which is vellum—their type, which is ornamental demi-Gothic—the regularity of the workmanship—and the colour of the ink. From the length of the flourishing strokes, by which one character is intermixed, though not confused, with another, Fournier and many other curious antiquarians have decided that these characters are strictly stereotype, or, in other words, that every page consists of a distinct wooden engraving. M. Camus opposes this decision; he urges the existence of similar strokes extending both above and below several of the adjoining letters in the Italic press, and especially in that of the Elzevirs; and, from the uniformity of these ornamental characters themselves, he thinks there is a far greater probability of their being the produce of the same moveable type, than of the variable hand of the engraver, who would have more frequently exercised his fancy upon new forms of decoration. Several specimens of the typography are added, the engravings of which—for here, at least, we have plates—are well executed. M. Camus, however, has ably supported his opinion; and we believe it to be the most correct. We should have stated that both these earlier editions are also ornamented with a variety of exquisite prints, from paintings designed for the purpose by Albert Durer, Hans Burgmann, and Hans Schufelin.

'VII. Memoir on Persepolis. By M. Mongez.'—The ruins of that celebrated city, called, in the language of the modern natives, Tchhel-minâr, are well worthy the observations of the traveler and the researches of the antiquary; and may be compared, both for their

riches and extent, with the most precious remains of Egyptian, Greek, and Roman cities. The present is a valuable and elaborate essay upon this subject, divided into five distinct sections, which we can only enumerate, without critically investigating. In the first M. Mongez offers the history of Persepolis: in the second he makes some comments on many of the modern authors who have written upon it: in the third he gives a description of it, as also of the neighbouring monuments of Nakschi Rostam: in the fourth he attempts to prove that the buildings, of which the ruins at Tchehel-minâr consist, were never erected by an Egyptian colony: and, fifthly, that these ruins are the remains of a palace, and not of a temple, meaning, by the latter term, an enclosed and covered building, such as were the greater number of temples among the Greeks and Romans. The general result of his observations is, that the palace of Persepolis was built by Cyrus; that Alexander burned only a part of it; and that the city of Persepolis, now denominated Issthakar, was never destroyed till attacked by the Mahomedan generals at the period in which Islamism began to spread over Persia.

(*To be continued.*)

ART. V.—*Annals de Chymie. Tomes XXXIX et XL. Paris.*

Annals of Chemistry. (Continued from Vol. XXXV. p. 571.)

AS our limits would not enable us to conclude the thirty-ninth volume in the last Appendix, we shall now pursue the remaining articles.

M. Cavezalli's process for extracting sugar from honey, as described in M. Duburgua's Letter, depends on clarifying the honey, and saturating its acid, with powdered egg-shells. The proportion of sugar obtained is not mentioned, and the process seems tedious as well as difficult. A very excellent paper on 'Clarification,' by M. Parmentier, does not admit of abridgement. The remarks on filtres of different kinds are truly valuable; and should we ever possess a scientific system of pharmacy, keeping pace with the improvements of chemistry—a work we almost despair of—this and similar articles, in the present collection, will, we trust, not be overlooked. To facilitate references, we may remark that a copious and accurate index to the first thirty volumes of the 'Annales' has been published. This period is, however, too distant; and perhaps the editors may find it convenient to publish a similar index at the conclusion of each twentieth volume.

M. Loysel's memoir 'on bleaching the *Paste of Paper*,' or paper in that state which it assumes when comminuted in the mill, is also valuable. M. Chaptal, we are informed, has greatly simplified the process of restoring paper and prints stained by age. M. Loysel preferred bleaching the magma to bleaching the rags whence it is obtained; since the white was hence more uniform, and not,

as in the former case, chiefly confined to the surface: The process is described with great minuteness, and depends, as may be supposed, on the action of oxygenated muriatic acid.

A valuable memoir by M. Vauquelin, 'on the Waters of Plombières,' follows. The taste is a little saltish, and the smell somewhat foetid and sulphureous. The specific gravity is very little superior to that of common water. Each pint affords only a grain and $\frac{1}{12}$ of carbonat of soda; $\frac{1}{16}$ of a grain of sulphat of soda, and $\frac{1}{8}$ of muriat of soda, with about $\frac{1}{2}$ a grain of animal matter, and some inconsiderable proportions of flint and carbonat of lime. The flint is dissolved by the alkali as well as the animal matter, which resembles albumen, and gives the foetid smell approaching to that of sulphur. The water, in its course, probably passes through the remains of some organised substances of an animal nature.

M. Hassenfratz replies to some remarks by M. Schmidt in Gilbert's 'Physical Annals,' in answer to the doubts suggested respecting the accuracy of the common methods of determining specific gravities. M. Hassenfratz's observations are, many of them, judicious, particularly on the different apparent densities of the same substance in mass and in powder, and on the causes which occasion this difference. The numerous and minute experiments they refer to, prevent us, however, from engaging in the detail, as does also the constant reference to an article not before us. We may add, that M. Hassenfratz has fully justified his former assertions; but that, in his inquiries respecting specific gravity, the experiments should be repeated with more pointed attention to the state of the substances examined, and a more philosophical discrimination of the nature of the fluid, compared with that of the body, than seem to have been employed.

M. Thenard's 'Notice' on the sebacic acid is instructive. This volatile suffocating acid seems to have escaped the examination of chemists, and they have only obtained a fixed acid, which resembles or contains the acetous, joined with the muriatic. Thus much only is ascertained in the memoir before us. The author proposes to follow the volatile part, which he seems to consider only as a gaseous form of the fat. But these remarks do not occur in either of the volumes before us.

The memoir 'on Galvanism,' by M. Gautherot, read to the National Institute, is not highly important. It relates chiefly to the effects of the Galvanic fluid, when the discs, interposed between the metals, are thin. The power is greater when these are thinner.

'New Reflexions on Medicated Wines,' by M. Parmentier, deserve attention. He expressed his disapprobation of this pharmaceutical form in one of the late volumes of the Annals, and now pursues the subject with great ability. By dissolving resinous or extractive matter, wines are decomposed; and, if that should not happen, the heat, required for the solution, hastens the acetous fermentation in the wine. The addition of spirit produces only a temporary change; and, if its proportion be increased, as in the new Brussels Pharmacopœia, to thirty-two parts, added to 192 of Spanish white wine, the preparation then becomes a tincture, and

different parts of the vegetable are dissolved. There are some circumstances in which wine may be a useful menstruum; and we could have wished that these had been more fully pointed out; viz. where the active matter consists of the extractive and resinous substance, in such proportions as to be taken up without decomposition. Ipecacuanha-wine, we know, is one of these; and we suspect that a useful preparation of jalap might be formed in the same manner.

We forgot to mention in its place a curious description of the optical phenomenon, 'the Mirage,' by M. Gorse, engineer of the department of the mouths of the Rhône, addressed to M. Monge, whose theory of that phenomenon we lately noticed.

MM. Biot and Cuvier's account of some properties of the Galvanic pile deserve attention; though several of their conclusions are sufficiently obvious. They covered the pile with a receiver, and found the air diminish in consequence of its action: the oxygen was absorbed, and the azote left behind. From other experiments, the oxygen, separated by the pile, appeared to augment the Galvanic effects; but, from repeating these experiments in a different form, it should seem that the Galvanic apparatus has an action peculiarly its own, independently of the external air; for the action of the pile takes place without the presence of the latter.

An ingot of metal was sent by the National Institute to commissioners appointed by the physical class, to ascertain whether it could be counterfeited, and of what it was composed. It appeared that, in 100 parts, fifty were silver; 45.7 copper, 4.0 arsenic, with 0.2656 of gold. Smaller fractions are omitted; and we must, of course, see that it may be easily counterfeited.

M. Thenard, in his 'Observations on the Preparations of Phosphats of Soda and Ammonia,' thinks the reason of the neglect of the former, as a purgative, is owing to its price, which, as the ingredients are cheap, is apparently unreasonable. He points out many inconveniences in the common process, and gives an improved one. It is, however, too long for an extract.

'Experiments and Observations on the Colour imparted by Fire to Paper on which Letters have been formed by Lemon-Juice, by M. Carradori of Prato.' This is a trifling little paper, but somewhat curious. All the vegetable acids, except cream of tartar, have this property, particularly 'white' (perhaps distilled) vinegar. It appears to be owing to the saccharated mucilage; for lemon-juice, deprived of this ingredient, will not act as a sympathetic ink; and a solution of sugar will produce the effect in a striking way. The heat of the sun had no power in changing the colour, which, in fact, is owing to an incipient combustion. Saccharated mucilage burns before the paper, and the base of the hydrogenous gas being separated, the carbone becomes conspicuous. Sugar burns more readily than other substances, in consequence of its superior susceptibility of heat. The addition of oxygen will produce the same effect as the abstraction of hydrogen; but, in this case, it is not the cause of the change of colour; for it takes place when the access of atmospheric air is prevented. A solution of gum-arabic is a similar ink, but more weak; and some of the milky juices, from the pro-

portion of gum which they contain, are equally changed in their colour by the access of heat. The solutions of gum resins and resinous extracts change in this manner from the access of air only; but this alteration is owing to the addition of oxygen. On the other hand, the change from heat is a test of a saccharine ingredient, while the property of expanding on the surface points out, with equal certainty, an oily or a resinous substance. We have long since shown resin to be an oily substance; and let us here, for a moment, simplify the view, by calling resin the most highly *vegetalised* matter, as the fibrin of the blood is the most highly *animalised*; the one owing to an excess of oxygen, the other to an excess of azote—the excrementitious parts, when in superabundance, of the respective systems.

We next find an abstract of a German work, by M. Lampadius, entitled ‘A Manual of an Analysis of Minerals.’ The author is professor of chemistry in the school of the mines at Freyberg; and his work is a valuable one. In the introduction, he gives some general rules, which regard the mechanical division, the choice of re-agents, the proper temperature, with other rules for filtering, lixiviating, &c. In the first part, the professor teaches the best method of preparing the different re-agents, in order to procure them in a state of utmost purity. In the second part, M. Lampadius instructs the student in the method of conjecturing the composition of minerals, in order to conduct the analysis most satisfactorily. He then proceeds to the provisional analysis of minerals, in the dry way, and afterwards to explain the more rigorous analysis of each class of minerals; taking his examples from the most intractable species. We shall add, from the work before us, the analysis of a new ore of uranium. It contains, of flint, 0.560; of uranium, 0.320; of iron, 0.074; and of alumine, 0.036. The loss amounted only to 0.01.

M. Dellatre’s first ‘Essay on the Acids usually sold’ relates to the muriatic acid only, whose strength is in the direct proportion of muriatic gas combined with the water. M. Paise, in his Observations on Barytes and Strontian, endeavours to show that the nitrat of barytes is capable of being decomposed by alkalis. This has occasioned a little dispute, in the modest form of a quære, or a suggestion, by one of the editors, B. D. (we suppose, B. Deyeux), and a more pointed opposition in the succeeding volume, by M. Dartigues, to which Paise has replied with little success. It is too minute, and, indeed, too uninteresting, an inquiry to detain us.

M. Trommdorf announces an ‘Universal Library of Chemical Literature,’ containing an analysis of German chemical works, and the most interesting publications of the chemists of other nations, particularly the French and English; and M. Chaussier has published a synoptic table of neurology, or a new nomenclature of anatomy, in imitation of the reform in the nomenclature of chemistry.

The fortieth volume of this valuable work (published in September, 1801, the first portion of the year X. *) commences with new experiments on the spontaneous motions of different substances, on the approach or contact of each other. It is the con-

clusion of some experiments detailed in the twenty-fourth volume of the *Annals*, in reply to the observations of M. Carradori mentioned in the thirty-eighth volume. These experiments must, however, be examined in the different memoirs, and cannot be with advantage abridged. We may be allowed to remark, that our author thinks his experiments sufficient to prove the existence of an invisible intervening fluid; and that water is only necessary to the motions as a fluid, for which any other fluid may be employed. The substances that chiefly move on water, are ether, alcohol, acetic acid, water of ammonia, aqua-fortis, muriatic acid, &c. all of which are odoriferous: others therefore, in which a similar motion is observable, are supposed to be odoriferous in a less degree. The property, consequently, is not confined to fat oily substances, as Carradori has supposed. It is singular that linen, paper, starch, the finger, and any organised matter, or which preserves any remains of organisation, while it imbibes water, emits an invisible fluid, which repels the surrounding water, and moves bodies swimming in it.

M. Parmentier's 'Observations on the Substitution of Pearl Barley for Rice,' follow. These remarks are interesting, though the physiologist will probably differ from the chemist on the occasion. Rice is a seed undervalued, somewhat unjustly, by the author, as containing a very inconsiderable proportion of gluten; and barley is preferred, as possessing a larger share of that principle, as being of more easy cultivation, and subject to fewer accidents. Rice is considered as one degree, in the scale, above gum-arabic; but experience has proved it a more wholesome, and probably a more powerful, nutriment than barley. Some experiments, on the preparation of leguminous soups, in the manner of count Rumford, are subjoined.

'Observations on the Affinities of Earths to each other,' by M. Darracq. The essays of this able young chemist merit particular attention. In an early volume of the *Annals*, M. Guyton had remarked some singular appearances on mixing the different earths, which threw considerable doubt on the accuracy of various chemical analyses of earthy substances. M. Darracq finds different results from similar trials, and suspects that Guyton employed impure materials.

The same author corrects also the conclusions of M. Brugnatelli, respecting the use of the oxalic acid, as a re-agent to discover lime. The Italian chemist thought it an unfaithful criterion; but M. Darracq shows that it is only so when the calcareous neutrals are accompanied with an excess of their different acids.

The 'New Method of claying Sugars, proposed by M. Hapel Lachenaire,' is incapable of abridgement; and the review of the second edition of Bouillon Lagrange's *Manual of Chemistry*, in three volumes octavo, by M. Deyeux, needs not detain us, as we must soon examine the work in our own language. The review also of M. Sylvestre's *Essay, on the means of rendering the æconomical arts in France more perfect*, is not sufficiently interesting to induce us to enlarge on it.

M. Crell's Letter to Bouillon Lagrange, containing 'chemical

intelligence,' is, in many respects, interesting. The beryl of Siberia contains fifty-four parts of flint; twenty-four of alumine; fifteen of glucine; oxyd of iron, one; water, two; loss, 19.26. M. Klaproth has analysed the pharmacolite, and found 46.56 of arsenical acid; twenty-three of lime; 0.5 of oxyd of cobalt; six of flint and alumine; 22.5 of water. M. Hildebrandt found that both pure ammonia and its carbonat will dissolve copper, though denied by Haussman. The property in each depends on the access of air. Pure ammonia dissolves the blue and green oxyd of copper, and, without the contact of air, the colour is of a deep blue. This colour is not conspicuous with the metal in its reguline state, in consequence of its not absorbing oxygen.

M. Trommsdorf has analysed the red garnet of Greenland, which the prince of Gallitzin gave him. It contained flint, alumine, a little oxyd of iron, and zircon. The same author has constructed a Galvanic pile, consisting of 130 discs of copper, zinc, and wet cards. It produced violent convulsions, and very considerable sparks. Many of the metals, when reduced to leaves, were inflamed. Gold leaf, placed on the zinc, and touched with the copper wire, burnt with a crackling noise, and a very brilliant flame; silver burnt with a green flame; brass with a reddish blue; copper with an emerald green; zinc with a whitish blue; and tin with a reddish white. M. Trommsdorf thinks that he shall succeed even with larger masses, and speaks of constructing a pile with five or six hundred discs.

M. Jourdan de Clausthall has analysed the English fossil caoutchouc, which he found very similar to the vegetable; and thinks that its particles cannot be separated by any menstruum without decomposition. M. Basse de Hameln describes a process for obtaining a true muriatic æther. Muriat of soda is melted for an hour; then pulverised, and put into a tubulated retort with a long neck. The receiver is filled with rectified alcohol; and, when the lutes are dry, very concentrated sulphuric acid is added through the opening. The distilled fluid is rectified, by re-distilling it from a little caustic pot-ash. The properties of this æther are to swim on water, partly to dissolve in it, to be colourless, more volatile than other æther, to smell like garlic, and to taste not very differently, though not disagreeably.

M. Schaub has analysed the spinel, and found it to consist of seventy of alumine, fourteen of carbonic acid, eight of magnesia, with as much flint. Two kinds of kaolin, found at Aschaffembourg, contained chiefly flint, alumine, with some metallic oxyds, chiefly of iron.

The 119th number commences with a valuable paper, by M. Solomé, 'on the internal Temperature of Vegetables, compared with that of the Atmosphere.' Our readers will recollect that Mr. Hunter published, in the Philosophical Transactions, some observations on this subject; but they amounted to little more than hints and conjectures. M. Solomé goes further, and has prosecuted the inquiry by experiment; though much yet remains to be done. By immersing a thermometer into the body of a tree, eighteen inches in diameter, by a hole bored to the centre, when the temperature of the

air was at 2° , 5° , and 6° above 0 (or the freezing point of Réaumur's scale), the degrees in the tree were at 9 and 10 respectively. When the heat of the air was 26° , that of the internal part of the tree was at 15° ; so that the vegetable heat preserves a mean, with respect to that of the air. At different times, the heat of the tree, in the middle of the day, was less than in the mornings and evenings of the same day, when the heat of the air was less. When the heat was below 14° , about 64° of Fahrenheit, that of the vegetable was higher; when above 14° , lower; for, in general, the vegetable heat was never below, 9° , nor above 19° , while that of the atmosphere was from 2° to 26° in the same month. The temperature of the vegetable was often uniform at different parts of the day, and many days following, while that of the air was constantly changing. The mean vegetable temperature was about 10° ($54\frac{1}{2}$ of Fahrenheit). Great and continued rains sink it considerably. We shall add, at present, no remarks on these facts. As the author observes, the experiments must be repeated, and greatly varied, before any certain conclusions can be drawn.

'An Essay on the Preparation of Phosphoric Æther,' by M. Boudet the younger. The author succeeded in procuring an ætherial fluid, but in small quantities, and of no very determined nature. The acid would have evidently admitted of further additions of alcohol; and, in this way, the product would have been increased. M. Boudet explains the process for preparing the phosphoric acid, and for procuring the æther, at some length.

M. Roard explains, at length, some Experiments made with a view of extracting Iron-Moulds from Cloth. As the acidulous salt of wood-sorrel is too dear for common purposes, he has found cream of tartar, and the mineral acids, succeed. The former must be used in a boiling heat; the others cold. The sulphuric acid, diluted with water, so as to give only a slight acidulous taste, will succeed after some time, without injuring the cloth. We have, however, found the muriatic acid preferable.

In our review of the third volume of the Memoirs of the National Institute, we noticed the Experiments of MM. Guyton and Desormes, respecting a supposed Decomposition of Alkalis, and some of the Earths. We then stated that their evidence was inconclusive, and amounted to little more than presumption. M. Darracq, a pupil and assistant of Vauquelin, has repeated the experiments with great care, and has shown, we think, very clearly, that the conclusions were too hastily drawn. In one instance, they certainly mistook an alkaline phosphat, in a peculiar state, for a calcareous phosphat.

A review of Libe's Elementary Treatise of Philosophy, on a new Plan, consonant to modern Discoveries, we shall only announce. The work has been for some time in our hands; but we did not find in it sufficient novelty to induce us to examine it at length.

M. Boullay has communicated some Observations on the Existence of Phosphorus in Sugar. He was converting the sulphuric into sulphureous acid, by means of sugar, a method somewhat troublesome, but æconomical, when he perceived the smell of phosphorus; and found, upon trial, that it probably proceeded from the

sugar. We have long thought it probable that the phosphoric acid was only one of the other mineral acids in disguise, perhaps the sulphuric or the muriatic; and the same idea recurred, when we found, in a paper just noticed, the small proportion of ether procured from this acid, and the want of any striking peculiar properties of the ether when prepared.

The 120th number—for we shall perhaps find it more convenient, as we approach more nearly in our accounts to the period of publication, to proceed by numbers than by volumes, and, after the present article, shall adopt that plan—commences with a paper, by M. Volta, ‘on the Electricity, styled Galvanic,’ read in the National Institute, and communicated by the author, with some corrections. His great object is to prove the identity of the Galvanic with the electric fluid, which, from the earliest period of the inquiry, we have insisted on. The torpedo is now known to act by the Galvanic power; but M. Volta seems at a loss to conceive how the fluid and solid plates can be alternated in the animal organ, where the whole is, in a great measure, fluid. But we are now approaching a solution of the most important problem of the animal œconomy, though we can only hint, in this place, that the nerve and muscle probably supply, by their different Galvanic powers, the heterogeneous discs of the pile that we employ in our experiments. When M. Aldini publishes his very curious trials, we shall enlarge more fully on the subject. At present, we shall only remark that a similar suggestion, or conjecture, was often mentioned by Dr. Cullen.

M. Parmentier’s memoir ‘on Medicinal Tinctures,’ is a continuation of his former essays on medicinal wines. He allows the tinctures to be useful forms; but he confines the menstruum to proof spirit, about twenty of Beaumé’s aëromometer. These tinctures he recommends to be added to the wine. Another pharmaceutical remark of importance is to add only one half of the spirit to the materials, *since*, if the whole be added, the parts most easily soluble will saturate the menstruum, and prevent the others from being taken up. In general, we find these tinctures, added to wine, now supersede, in the French hospitals, the medicinal wines. The whole memoir, though somewhat ‘wordy,’ merits the attention of English pharmaceutical practitioners and authors, should we ever be so fortunate as to have a pharmaceutical work of accuracy and interest in our own language, of which we understand one is now attempting.

‘Examinations of different Species of Pot-ash, in which the simplest Means of determining the Quantity of Alkali, and other Salts which they may contain, are explained, by M. Vauquelin.’ Mr. Kirwan has given an admirable essay on the proportion of alkali in different pot-ashes; but, as his object was the process of bleaching, he has omitted noticing the proportion of other neutrals. These are, however, of importance in the manufacture of glass, in that of saltpetre, and some other works. M. Vauquelin has, therefore, been well employed; and his essay is of considerable importance; but it cannot be abridged.

The last article of the number and volume is a Letter from Van Marum to Signor Volta, containing ‘the Experiments made on the

Electric Column (the Galvanic Pile) by himself and Professor Pfaff, in Teyler's Laboratory at Harlem.' This letter shows very decisively the similarity between the Galvanic and electric fluids. Five-and-twenty glasses, of five square feet each, were charged '*in a moment,*' from the pile, to the same intensity as the pile itself; so rapid is the flow of the Galvanic fluid. The similarity is pursued in a variety of circumstances, and the whole placed beyond a doubt. The rapidity of the motion of this fluid, thus evinced, will readily explain its vast power, and how that it must necessarily elude the sharpest sight in its passage through water. The length of the article forbids, however, our enlarging further on this subject.

ART. VI.—*Monumens Antiques, inédits, ou nouvellement expliqués, &c.*

*Millin's ancient Monuments, inedited, or newly explained, &c. No. III.**
Imported by De Boffe.

IT is with considerable pleasure we resume M. Millin's continuation.—The thirteenth article of these monuments, and first of this number, is a description of a painting on a Greek vase, in the possession of citizen Paroi, representing a Bacchic dance. The principal figure is a winged genius, who leads the measure to the sound of the tambour, while two females accompany him, one in the transports of enthusiasm, and the other in convulsions of ebriety; a third, presenting to the genius a chaplet, induces him to incline his head, and fix his attention on the dancer at his right. The base on which he is placed forms an altar, either, as M. Millin supposes, to show that the music is sacred, or to give the advantage of elevation. This altar is adorned with a branch, resembling those which often occur on *patere*, and thence called *filiated*, from the term *fili*, a fern. The ivy on either side the altar is considered as an intimation that the dance is in honour of Bacchus. The drum, held by the genius in his left hand and played upon by his right, is surrounded by strips of *papyrus*, three in a bunch, in the manner of ribbands fastened to the tambours of the present day. The woman on the left of the genius has her head bound by a narrow bandage, several times crossing her hair. She presents to him the chaplet, according to our author, which she holds in her left hand, whilst her right trails a branch of ivy, which twines with its leaves and clusters. What M. Millin styles a *chaplet*, upon the authority of Visconti—considering it, according to Festus, as an *infula*, or *vitta* of wool, with which victims, sacrifices, and temples, were adorned—we are led to conjecture are fern-seeds; that plant being said to produce them on the day of the summer solstice, with which season the whole design apparently corresponds.

The female on the right of the genius, and towards whom he turns, has a simple bandage only on her head, with a large knot of hair collected behind. Her ear and wrists are ornamented with a pendant and bracelets. Either hand supports the extremities of a

* For an account of Nos. I and II, see Crit. Rev. New Arr. vol. 35, p. 551.

girdle, supposed to have a mystic import in the ceremony of initiation. In the explication of sir William Hamilton's collection, M. Italski interprets it to signify the fillet with which a mother bound her daughter's hair when she led her to the bridal bed; but Boëttiger more properly takes it for a cestus, which was fastened by a particular knot, called the *knot of Hercules*, and which the husband alone had a right to untie. M. Millin, however, though allowing the ingenuity of this conjecture, and that it well agrees with the subject, considers this belt rather as an ornament of the head, and takes it for the *credemnon*, an attribute of Bacchus, not less characteristic than the ivy, and essential in all Dionysiacs.

To establish his conjecture, M. Millin observes that Bacchus wears a diadem as his attribute, he having been its inventor; and cites Diodorus Siculus in proof that the head was bound round, to prevent its aching after excess in drinking; but, admitting this, as well as that the bandage so applied was denominated a *mitre*, and the god, from his wearing it, *μυροφορος*, his figure does not occur on this vase, nor does any thing to prove this ornament his. Whatever applause our author may deserve for his researches concerning the *credemnon*, and his illustrations of the other subjects occurring with it, we must reluctantly withhold our assent from their pertinence on the present occasion.

The third woman is deemed to be completely possessed and full of the Bacchic fury, in which the two others, presenting their offering, are shortly expected to participate, as the qualification to expect those ecstatic visions which the god is supposed to have inspired. Her necklace and ear-rings are esteemed indications of her high birth; and her ample tunic, variegated with flowers, is conjectured to be of that fabric which has long distinguished the southern regions of Asia. M. Millin, however, has omitted to notice her *shoes of palm-leaves*, which, according to Apuleius, were the established attribute of Isis:—*Pedes ambrosios tegebant soleæ palmæ victricis foliis intextæ.*

The ivy over the head of the last described figure leads M. Millin into an inquiry concerning the different species of this plant, and whence it became appropriate to Bacchus; but, for the curious particulars collected concerning it, we must refer our readers to the work itself, and for his remarks upon the subordinate figures.

Article the fourteenth offers an explanation of the following inscription found at Bourbon-Lancy:

C · IVLIVS · EPOREDİRİCİS · F · AACNVS
 PRO · L · IVLIO · CALENO · FILIO
 BORM ON IEE D A M O N A E
 VOT · SOI

which M. Millin, from a comparison with other inscriptions, interprets:—*This vow hath been given or offered to Borvo and to Damona, by C. Julius Magnus, son of Eporedirix, FOR L. Calenus, his son; leaving, however, a doubt whether the FOR is to be taken instead, or on account, of in reference to the restoration of his health, or his return.*

The *Eporedirix* here mentioned is supposed to have been the commander of noble birth, among the *Ædui*, who, in the attempt to deliver Vercingetorix, fell under Cæsar. His son, thence becoming a client of the conqueror, is further conjectured to have taken

from him, according to custom, his two first names. M. Millin imagines that this *Caius Julius* might have carried his son Calenus, in the reign of Augustus, to Bourbon-Lancy, for the benefit of its waters; and, on his recovery by the use of them, to have addressed, in his behalf, this votive inscription to the goddesses presiding over them.

The next article contains a description of a Greek vase, representing the dance of a satyr and two mænades. This vase is the property of the same collector. The artist has represented on it a *real pas de trois*; for the satyr appears to pass continually from the one to the other of these mænades, figuring alternately with both.

In the *Dionysiacs*, or feasts sacred to Bacchus, these lively dances made a part, and were executed to the sound of the flute, syrinx, tambour, cymbal, and other loud-sounding instruments, in opposition to the softer harmony of the lyre, accompanied by vocal accents, corresponding with the march of the jolly conqueror of India.

These dances preceded the first efforts of the dramatic art; and, in representing the chief personages in the history of Ceres or Bacchus, the frantic agitations, which had no immediate purport, became subject, in some measure, to rules, and excite a respective interest.

The dance, thus explained, is considered as of a sacred character; and, though much learning is exhibited by M. Millin in illustrating it, the particulars of the description are scarcely to be understood without being accompanied with the plate. We must therefore refer to the work.

The subject of the next article, from the cabinet of antiques in the national library, is of the same size with the engraving on plate the nineteenth, and certainly of considerable value, not only for the beauty of the gem itself, but for the figures in cameo represented upon it. The unquestionable likeness of *Septimius Severus* evinces the three other persons to be *Julia Domna* his wife, with their two sons *Caracalla* and *Geta*.

The remarks of M. Millin, on the radiated crown of this emperor—both accurate and judicious—will serve to throw great light on the application of this ornament; and those on the rest of the dress are equally appropriate.

The two remaining articles are, a cinerary urn of marble, and a vase of singular beauty, both in the cabinet of M. Van Hoorn. The latter, which is given for the elegance of its form, is of the marble of Carrara, and seems to have been designed rather for ornament than a funereal purpose. The former, however, of the same marble, evidently contained the ashes of some eminent personage.

The same minuteness of research into the objects of antiquity, relative to the several ornaments upon, or connected with, the figures it presents to us, is conspicuous in this disquisition; and we should, with singular pleasure, have enlarged upon them, but that the limits of our Appendix forbid.

We congratulate M. Millin on the increasing interest of his work, the fourth number of which is soon to appear, and will contain a description of the magnificent patera in gold, of the French cabinet, with other curious remains of antiquity.

ART. VII.—*Poesías del Conde de Noroña. Dos Tomos. Madrid, Poems of Count de Noronia. 2 Vols. 1l. 1s. Boards. Imported by Gameau and Co.*

WHEN Spain was the most powerful kingdom in Europe, it was also the country where literature was most encouraged, and, therefore, most flourishing. Its power and literature declined together. The present reign, however, has been more favorable to arts than arms. In the contest between two great nations, neither of whom have used their strength with justice or moderation, Spain has alternately been the victim of both. The historian will rather commiserate her weakness than blame her errors; but he will record the encouragement of manufactures, of science, and literature, in honorable testimony to the merits of the reigning family.

There are three æras in the history of Spanish poetry. The first is from the formation of the Castilian language to the introduction of Italian metres by Boscan. Juan de Mena was the most famous of this vernacular school, and Christobal de Castillejo the last and ablest of its defenders. The new school was founded by men who would not, perhaps, have succeeded by their genius, if rank and fashion had not assisted them. The Spaniards themselves call Boscan a feeble writer. Garcilaso is not a powerful one; and Mendoza's fame rests upon his novel and his history, not his poems. The Italian who persuaded Boscan to the attempt was Navagero, or, as he is better known by his Latin name, Naugerius, then ambassador from Venice. The fashion soon became general; and the best writers composed sonnets and *canciones*, wrote their epistles and satires in *terza*, and their epics in *ottava rima*. The third period is the decline and fall of Spanish literature. Gongora, a poet of considerable genius, introduced a vicious style. He corrupted the language by latinising it, and bloating his sentences with sesquipedalian words. Nothing was to be said simply. The most trivial meaning was to be expressed by the most remote allusion, and the most laborious accumulation of stately phrases. This folly was successful. A few pedants studied his riddles—lectured upon them—published long commentaries—and partook of his fame. The multitude acquiesced, because they admire, as they believe, by faith. So general was the infection, and so long did it continue, that Spanish literature was neglected and despised abroad. A purer taste has been at length established by able and severe critics. The better authors have been re-printed; their faults have been insisted on, as well as their merits; and the present reign has produced writers, formed upon these models, who will hold a distinguished place among the poets of Spain.

The noble author of the volumes now before us, has attempted all the minor species of poetry. He is a soldier; but the muse has said to him

‘ Quien te ha dicho que el pecho,
En donde yo resido,
Es debil, sin aliento?
Diganlo por mi Ercilla,
Mendoza, Rebolledo,
Garcilaso, y Cadalso,

Honor de los modernos.
 Los unos sus laureles
 Con mirto entretegieron;
 Y los otros con sangre
 Sellaron sus trofëos.
 Las almas apagadas,
 Los cuerpos como yelo
 No sirven para Marte,
 No son gratos à Venus,
 Ni en el Parnaso encuentran
 El mas humilde asiento;
 Pues el Dios que alli manda
 Es todo luz, y fuego.
 Asi toma la pluma
 Continúa escribiendo;
 Que la trompa, y la lira
 Saben sonar de acuerdo.' Vol. i. p. 37,

For tell me who has told thee
 The bosom that I dwell in
 Is weak and void of courage?
 Let answer that Ercilla,
 Mendoza, Rebolleda,
 Garcilaso, and Cadalso,
 The honour of the moderns!
 They interwin'd the myrtle
 Amid their laurel garlands;
 Or seal'd with blood their trophies,
 Nor Mars approves, nor Venus,
 Cold souls and icy bodies;
 Nor will they on Parnassus
 The lowest seat obtain.
 All light and fire is Phœbus,
 The god who governs there;
 Take thou thy pen and write, then;
 For well the lyre and trumpet
 May harmonise their sounds.

The first poems are the Anacreontics: they are more frequently upon love than wine. A general condemnation may be passed upon amatory poems. Cupid was very well in his day, on a cameo, or a bas-relief; but his bastard descendents are insufferable, who figure in a song or a sonnet, on an upholsterer's shop-card, or a hair-dresser's shop-sign at a watering place. Nobody, says Castillejo, can be compared to Love, except the great Turk: one is tempted to wish that the Spanish writers had regarded both with the same enmity, and excommunicated the little heathen from Christian poetry.

The count's Anacreontics are very inferior to those of his countryman Villegas—to the *delicias*, which he tells us were written at fourteen, and corrected at twenty.

' A los catorce escritas
 A los veinte limadas.'

The poet dreams that he is kissing Lisis, and he finds himself hugging the bed. He writes an ode, like Abel Shuffelbottom, to a white pocket-handkerchief, because her fingers have touched it, and she has wiped her eyes in it when she wept, and her forehead when she was warm, and her mouth when it distilled nectar. 'Run my tears,' he says, 'into the river Cardoner, and go with him into the sea; and do not be terrified at the noise of the ocean, nor at the mountains of foam, nor at the wrecks you will meet; but go on till you come to Gades, and stop in that haven till the sun draws you into a cloud, and Boreas blows you to Guadalete; then descend in a shower upon my lady's face, and kiss her lips.' Lord Brooke begins a sonnet with a line which would be an admirable motto for all such poems.

' I sigh, I sorrow, I do play the fool,'

' The Duration of Lovers' vows' is a badly-imitated thought. Cloe writes upon a rose-leaf a promise, that she will love none but Dametas; but Zephyr, who is sporting near,

' De sus dedos süaves
Con un ligero soplo
La arrebató en un punto
La hoja, el amor, y el voto.' Vol. i. p. 19.

All careless, passing by,
From her fair fingers now
Blew, with a gentle sigh,
The leaf, the love, the vow.

How inferior is this to the lines of George of Montemayor!

' Sobre el arena sentada
De aquel río la vi yo,
Do con el dedo escrivio,
Antes muerta que mudada.
Mira el Amor lo que ordena,
Que os viene hazer creer
Casas dichas por muger
E escriptas en el arena.'

One evening, on the river's pleasant strand,
The maid too well beloved sat with me,
And, with her finger, traced upon the sand,
"Death for Diana, not inconstancy."
And Love beheld us from his secret stand,
And marked his triumph, laughing to behold me,
To see me trust a writing traced in sand,
To see me credit what a woman told me.

The count's Anacreontics must not, however, be mentioned with unqualified censure: they have often that felicity of expression which is all that such poems pretend to, and which is generally untranslatable. This little piece is a fair specimen.

' De Rafäela.

' He visto unos ojos
 Con unas niñas negras,
 Donde el fuego de Venus
 Con gracia centelläa;
 He visto en unos labios,
 Que á las rosas afrentan,
 Bullir del amor dulce
 Los chistes, y agudezas;
 He visto que Cupido
 Jugaba entre unas hebras
 Largas, y finas, donde
 El amante sè enreda,
 Ho visto una cintura,
 Que parece se quiebra,
 Y con todo un completo
 De hermosura sustenta;
 He visto un pie pequeño,
 Cuyas graciosas huellas
 Dan ganas de seguiras
 Con la mayor presteza;
 He visto que una ropa
 Muy bien prendida, y puesta
 Ocultaba á mis ojos
 Aun mayores bellezas;
 He visto un ayre noble;
 He viso una alma tierna;
 Y en sola una palabra
 He visto á Rafäela.' Vol. i. p. 26.

It would not be doing justice to this piece to attempt a metrical translation. The *curiosa felicitas* cannot be transfused from one language to another. Choice of expression and sweetness of metre are its merits. These cannot be imitated in English; for a close version, from the nature of our language, would be shorter than the original, and it would be necessary to eke out our monosyllables, by dilating the sense, already sufficiently feeble. In plain prose, this is its meaning:

' I have seen two eyes with black pupils, where the fire of Venus gracefully sparkles: I have seen the "quips, and quirks, and wanton wiles" of Love, sporting upon lips that shame the rose: I have seen Cupid playing among long fine tresses, wherein the lover is entangled: I have seen a girdle that seemed as if it would burst, and yet sustained the fullness of beauty: I have seen a little foot, whose mincing steps tempted a quicker pursuit: I have seen that a robe, well devised and worn, hid from my eyes still greater beauties: I have seen a noble air: I have seen a tender soul: and, in one word, I have seen Rafäela.'

The *silvas* follow. These also are upon the same subjects. Nerina, and Phyllis, and Silvia, and Venus, and little Cupid. La Casa de

Nerina is a fine poem, full of passion. One phrase in it appears somewhat ludicrous to an English reader.

‘Alli estaba su lecho delicioso;
Su lecho afortunado,
Que en su nevada holanda la acogia.’ Vol. i. p. 69.

There was her delicious bed:
Happy bed, that clasp’d the maid,
In its snowy holland laid!

The *canciones* are of the same class. That upon Lesbia’s anger is truly original. ‘Neither the fever,’ he says, ‘which raged in all his bones, nor the attack of a French army, nor an avalanche among the Pyrenees, was so terrible to him as the displeasure of his mistress: not even the fire which consumed our ships before Gibraltar; nor the dreadful uproar, nor the loud cries, nor the smoke of the burnt batteries, nor a thousand lives destroyed in my sight, caused me so much pain as to see my lady full of anger!’ Among the *canciones* is a free translation of Alexander’s Feast.

In his odes, the count attempts higher subjects, and succeeds better. That upon the corruption of the age is a manly poem, becoming a Spanish noble who remembers what his country has been, and feels what it is.

‘Y vosotros, Pelayos,
Sanchos, Alfonsos, Dávilas, Guzmanes,
Que como ardientes rayos,
Y sabios capitanes,
Desplegando los rojos tafetanes,
Blandisteis la cuchilla
En los montes de Asturias escabrosos,
Llanuras de Castilla,
Y en donde los medrosos
Godos, huyeron, no, no esteis gozosos:
Vuestros Hijos no imitan
Vuestra ilustre virtud, vuestras acciones;
Sus fuerzas no ejercitan
Con pesados barrones;
Ni al sol revuelven áridos terrones;
Ni al caballo fogoso
Hacen que tasque de oprimido el freno;
Y suba presuroso
El áspero terreno,
De polvo, de sudor, de sangre lleno;
No los juegos marciales,
En que el brio se muestra, y la destreza,
Usan con sus iguales,
Sino infame torpeza,
En que gime de horror Naturaleza.
Canciones habaneras,
Bayles, en que los miembros, agitados
Con Mudanzas ligeras,

Dexan de ardor tocados
Los ánimos mas fríos, y apagados,
La doncellita aprende
Desde su tierna edad, y se exercita;
La llama, que así enciende,
Sus desêos irrita,
Y al fin la venda del rubor se quita.
En un ruinoso juego
El varon, ó en la crápula sumido,
Permite con sosiego
Que el virginal oído
Sêa con desenfreno corrompido:
Y luego muy gozoso
En su lecho la admite, á fin que osada
Se burle de su esposo,
Y quede destrozada
Del tálamo nupcial la fé sagrada.
Que esperanza nos resta
Con progenie tan torpe, tan viciosa,
Si acaso viene presta,
Y destruírnos ósa
Otra nacion robusta, y belicosa?" Vol. i. P. 181.

Pelayos! Sanchos! names ador'd,
Guzmans, Alfonsos, Davilas of old!
In council wise, in action bold,
The thunderbolts of fight;
Who to the mountain gales
Unfurl'd your banners bright,
And shook on wild Asturian heights the sword,
And on Castilian vales,
And wheresoe'er the broken Goths in flight
Sought refuge from the mis-believing horde.
Heroic chiefs of ancient story!
Yea, ev'n in heav'n ye sorrow to behold
Your native land's disgrace,
Your sons a feeble and degen'rate race:
They follow not the deeds of old,
They tread not in your path of glory,
Nor hurl the bar in sportive might,
Nor urge the panting steed
Onward and onward up the craggy height,
His reins all foamy white,
His limbs all cover'd o'er
With dust, with sweat, with gore;
They meet not in the martial game,
Th' illustrious school of fame,
To cope with equals in the friendly fight,
But plunge in sloth and infamous delight,
Till sick'ning Nature, at the sight,
Recoils and groans with shame.

To trill the loose voluptuous measure,
 Adown the dance to swim,
 Where ev'ry wanton limb,
 With quiv'ring motion of lascivious pleasure
 Is practis'd to entice
 The frozen heart, and kindle languid vice.
 Train'd up from childhood to this pander art,
 Thus does the virgin fan the growing flame;
 Till, long corrupt of heart,
 She loose the belt of modesty and shame.
 The man, meantime, shaking the ruinous dice,
 Or, draining deep the brutalising bowl,
 Permits the virgin's ear,
 Unguarded, unrestrain'd, to hear
 The tales that taint the soul.
 This he beholds with careless eyes,
 Content a wife like this to wed!
 A wife taught early to despise
 The sacred marriage-bed!
 What hope have we, so fall'n, so low,
 So sunk in sloth and shameful joy,
 If threaten'd by a foe
 Inured to war and mighty to destroy?

A mock heroic concludes the first volume, called *La Quicayda*, from Quica the heroine. Quica, a beauty of Xeres, sees that her rival, Tirsa, wins the general admiration by appearing with roses in winter. She sends three of her lovers to steal the rose-bush by night. They succeed in the attempt. Tirsa, however, recovers it, and appears at a *tertulia*, when Quica is enjoying her triumph, with another rose. A battle ensues, like that in the *Rape of the Lock*, and the rose is torn to pieces, after which the rivals are reconciled. This story is protracted through eight cantos, by introducing *Mischief*, and *Care*, and *Presumption*, and *Revenge*. The most original passage is the following:

‘ El venenoso Chisme, que yacía
 En los toscos umbrales
 De una bien inmediata Escribanía,
 Despertó á risas tales;
 Y escuchó á su sabor quanto decía
 La hueste de las rosas destructora;
 Con planta voladora
 Encamínase en busca del Desvelo.
 Halla un palacio, que parece al Cielo
 Escalar con su mole suntüosa;
 Entre gruesas columnas granadinas,
 De terso jaspe, y en color sanguinas,
 Se revuelve la puerta poderosa;
 Cubierta, y tachonada
 De aromático cedro, y bronce duro;
 Esta, qual fuerte muro,

Impidiendo la entrada
A toda alma viviente,
Un augusto silencio alli conserva.
El Chisme; que lo observa,
Métese prestamente
Por los resquicios breves de sus juntas;
Que no hay espadas con agudas puntas,
Ni canon, ni muralla, ni ancho foso,
Que detengan al Chisme venenoso.
Penetra los salones interiores,
Donde admira riquezas, y primores;
Griegas estatuas; láminas, pinturas
De los mas celebrados profesores;
Flamencas colgaduras;
Alfombras turcas; cómodos asientos,
Con plumas mexicanas rellenos;
Espejos en la Granja trabajados;
Y otros muchos portentos;
Sigue con pasos lentos
Hasta hallar una alcoba retirada,
Del ayre, el Sol, y el ruido resguardada;
En medio se levanta un rico lecho,
Sin duda de algun hombre de provecho,
Mullido, terso, holgado,
De pomposas cortinas rodéado.
Aquí, aquí, dice el Chisme, está el Desvelo.
Vá á pisar el umbral, y dá en el suelo.
Quien se interpone aquí? Quien atrevido
Me impide el paso? Exclama enfurecido.
La Indolencia, la puerta atravesando,
Yacia allí roncando;
Y con el fatal tropiezo
Sacude el sueño blando
Con un perezosisimo hostezo;
Entreabriendo sus ojos adormidos,
Al Chisme presta oídos;
E, informada del fin de su venida,
Le dice así con voz desfallecida:
Tambien tú, alucinado
Por las acaloradas descripciones
De los pöetas pobres, has juzgado
Que en soberbios salones,
Entre el rico artesón, y el estucado
Habitan el Desvelo, y el Cuñado?
Que error! Que desatino!
Solo yo reyno aquí. Mi dulce trono
Está aquí de continuo.
Aquí vivo, aquí mando, aquí doy tono;
Y nada se hace aquí sin mi anuencia.
Esta es la casa en fin de la Indolencia.' Vol. i. p. 222.

But Mischief, who lay nigh,
Within the threshold of a lawyer's door,
APP. Vol. 36. 2 P

Awaken'd at the uproar,
 He lies and listens there,
 While the loud triumph of their joy discloses
 The rape of Tirsa's roses,
 Then forth he flies in search of Care.

He found a palace towering high,
 As with its summit it would scale the sky.
 'Twixt jasper columns there of blood-hue bright,
 Studded with brass revolved the ponderous door,
 With aromatic cedar covered o'er,—
 That door, that, guarding silence thro' the night,
 From ingress, like a massy wall,
 Excluded living wight.

But Mischief, whose keen eye inspected all,
 Thro' the clo-e cranny found a way for flight;
 For neither two-edged sword, nor stone redoubt,
 Nor pointed cannon, can keep Mischief out.
 There in the inner halls might he behold
 Pictures and Grecian statues ranged around,
 The works of masters old;
 Turkey's rich carpets on the un-echoing ground,
 And sofas swelling soft with down
 From Mexico's far region brought,
 And mirrors in the royal fabric wrought.

But Mischief, passing on with gentle tread,
 Comes to a quiet chamber, fenced around
 From air and sun and sound,
 Where stood a sumptuous bed,
 High-piled and soft, and closely curtain'd round.
 ' Here! here! quoth Mischief, is the abode of Care.'

He said, and would have passed the door,
 But stumbled there, and fell upon the floor.

' What checks me? who is he, will dare
 Impede my entrance?' thus in wrath he cries.
 Thereat awakening, from that stately bed,
 Did Indolence uplift his heavy head.
 With a long yawn, he half essay'd to rise,
 And half unclos'd his eyes,
 And listen'd, hearing half, to Mischief's tale.
 ' And hast thou, too,' quoth he, ' by poets poor
 And their vain fancies thus befool'd, been led
 Here amid proud saloons, and palace halls,
 And vaulted roofs, and pictur'd walls,
 To seek for Care? Care sojourns far from hence—
 Oh, fool! to seek him here, where I alone
 Reign upon my perpetual throne.
 This is the home of Indolence!'

Indolence proceeds in a speech too long to be in character; but it concludes in the same spirit.

' Busca, busca al Desvelo
En casa de un mortal meditabundo,
Que con ardiente zelo
Trabaje en hacer bien á todo el mundo ;
Cuyo color caído, y macilento
Te haga ver al momento
Que solo le consuela
La dicha de los otros ; y así pasa
El dia con afán, la noche en vela.' Vol. i. p. 226.

Go to the thoughtful man, and there
Seek thou for Care !
With him whose heart for all mankind can feel—
With him whose generous zeal
Toils for the public weal—
With him who seeks the good of all mankind.
His meagre form, his pallid cheek,
At once may make it known,
How much he toils for others' good,
How little for his own.

This passage is of no common merit. There is a want of probability in the story, though perhaps it may have been built, like the Rape of the Lock, upon some trifling circumstance which actually occurred. The scene is laid at Xeres ; and the count, in one of his sonnets, expresses regret at leaving that city. The Gatomachia of Burguillos (not Lope de Vega) has more wit and playfulness, but is not so well constructed. Both poems want that empty importance of subject which gives so much character to the Lutrin. A mock-heroic, which possesses this merit in a high degree, has obtained great reputation in Portugal, though it is confined to manuscript—The Hisopaída of the Dezembargador Antonio Diniz. Parody is perhaps the chief excellence of Boileau's poem ; in this the Quicayda is deficient.

The second volume begins with the *letrillas*. These have the fault of his Anacreontics. Dorimene is dead, and I will die also. This is the burden of one. On such a subject, a thousand poets have written, and written badly. The true and exquisite feeling of Mr. Gifford's poem is not perhaps to be paralleled—

' I wish I was where Anna lies ;
For I am sick of lingering here !'

When Dorimene died, the poet's soul was like the world when the sun leaves it ; neither the river nor the meadows delight him ; he neither sings, nor plays upon his flute ; nor makes garlands for his head ; nor sleeps under the laurel ; nor sleeps at all ; nor even lives. This is sufficiently common-place ; and, if the count be condemned for it, it must be, not for coining base money, but for uttering it. But when he tells us that the sun would not shine, that the mountain shook, that the rivers ran back, that the roses are withered by his sighs, and the fountains overflow with his tears, we must allow him all the merit of original nonsense. The eclogue

and pastoral poems are after the manner of all pastorals, to which we would recommend Ambrose Phillips' line as a standing text—

' Ah! silly I, more silly than my sheep!'

One of the sonnets must be noticed. The poet tells Lesbia that nothing can resist her eyes. The new Hannibal, Bonaparte, would not have gained such laurels if *she* had assisted the Italians— ' Look at Italy!' he says: ' frighten the French, and save the Capitol.'

A long poem in *asonantes*, called *La Noche Triste*, is the first of the elegies. The count's language of love is always hyperbolic.

' Oh vosotros mortales, tan felices
Que no sabeis de amor, y que su horrendo
Contagio no ha llegado todavía
A corréer activo vuestros huesos,' &c. Vol. ii. p. 178.

Oh, happy ye, who know not love, now how
His quick contagion spreads and penetrates,
Corroding with its poison all your bones!

And, again, in the same poem he speaks of

' ————— *La fiebre*
Atroz que, apoderada de mis huesos,
En la misma medula ha penetrado.' Vol. ii. p. 189.

————— *The fever horrible*
That rages in my bones, yea penetrates
The very marrow!

The count should have recollected Castillejo's stanza.

' Sobra de bien y pan tierno
Hace que las amadores
Comparen el mal de amores
A las penas del infierno.
Tu Cupido
Estas muy favorecido
Pensando que aquello es,
Mas adonde hay mal frances
El tuyo queda en olvido.'

'Tis when lovers are too well fed,
'Tis too many good things, and soft bread,
That makes them tell
How the pain of love,
All evils above,

Is as bad as the tortures of hell.

Little Cupid, thy power they greatly o'erhance,
In saying that this can be;—
But there is an evil which comes from France;
And they who have that, think nothing of thee.

A poem upon Death concludes the work. The count calls it a philosophical poem. It is written in *asonantes*; but in lines of the full heroic length. A form appears to him in his sleep,

‘ De altura colosal, ancha de espaldas,
Piel arrugada, huesos descarnados,
De tetra amarilléz la faz cubierta,
Sin orden los cabellos, dientes ralos,
Barba erizada, y encovados ojos,
Llamas, y sangre en derredor lanzando.’ Vol. ii. p. 230.

— Broad shoulder’d, of colossal height,
His skin all wrinkled up, his bones unflesh’d,
His face of a black yellowness, his hair
Unkempt, teeth widely-sunder’d, bristled beard,
And eyes deep-cavern’d, scattering fire and blood.

Death seizes him, and hurries him through the air; yet, terrified as the poet well may be, he remarks the dwindled size of the Alps and Pyrenees, and takes a bird’s-eye view of the sea. They reach a ruined building, and go through an arched way into a huge cavern, where Achilles, and Alexander, and Aristides, and Vespasian, and Alonso the Chaste,

Cum multis aliis, quos nunc perscribere longum est,

are all interred. There Death makes a long speech upon the miseries of life. The rich and the wise and the powerful, he says, are all unhappy—he quotes Solomon—tells the story of Damocles like a learned Theban—proves the absurdity of suicide; being, it seems, unwilling that any man should take the business out of his hands—confutes the materialists—and convinces the count that men ought not to be so much afraid of him as they are. These topics are literally, *sermoni propria*, more proper for a sermon! The count is an English scholar: we wish he had read Blair’s ‘Grave:’ Young is a favourite every-where on the continent; and Blair has at least equal merit. We have another poem of uncommon genius upon this subject—Emily’s Death.

Such are the poems of the Conde de Noronia: to have devoted any portion of his time to literature, is no little merit in a nobleman and a soldier. We have given the worst as well as the best specimens of his talents; and, after weighing him in the balance, may justly say that he has not been found wanting.

ART. VIII.—LETTRE sur l'Inscription Egyptienne de ROSETTE; adressée au Citoyen SILVESTRE DE SACY, Professeur de Langue Arabe à l'Ecole spéciale des Langues Orientales vivantes, &c. Par J. D. AKERBLAD, ancien Secrétaire des Commandemens de S. M., le Roi de Suède; de la Société Royale de Sciences de Göttingue, &c. 8vo. Paris. 1802.

Letter on the Egyptian Inscription of Rosetta; addressed to Citizen Silvester de Sacy, Professor of Arabic in the School for living Oriental Languages. By J. D. Akerblad. Imported by De Boffe.

THE scarcity of monuments with alphabetic inscriptions have hitherto opposed an insurmountable obstacle to the efforts of the learned, and almost precluded the hope of discovering the ancient alphabet of Egypt. The inscription of Rosetta has, however, rekindled their zeal; and of this, the letter before us is a very commendable proof; the express object of it being to assign each respective letter to its proper place and import.

M. Akerblad commences with the same names M. de Sacy had chosen; though the mode of distributing the letters of them essentially differs, notwithstanding they agree in the names themselves. The first of the three is *Ptolomy*, the characters of which, united in M. Akerblad's manner, form the name ΠΤΛΟΛΛΕΟC, and differs but little from Πτολεμαιος, or Πτολομαιος; for the name was written both ways. In respect to names of Grecian origin, the Copts sometimes retain their terminations, and sometimes retrench them: thus, they write both ΜΑΚΑΡΙΟC and ΜΑΚΑΡΙ, ΑΠΤΩΠΙΟC and ΑΠΤΩΠΙ, ΠΤΟΛΟΛΛΕΟC, and ΠΤΟΛΟΛΛΕ.

It is in the last manner that the name of Ptolomy is written in the history of the martyr St. Apater; and while the two first letters are without a vowel, which represent the syllable *Pto*, as is usual in the Coptic, and especially in the dialect of Upper Egypt, it is obvious to add, that the ΑΙ and Ε being always confounded, no difficulty can thence arise to any one not ignorant of Coptic.

Concerning the name *Arsinoë*, M. Akerblad observes, that it, like that of *Ptolomy*, begins with an M, which is here indicative of the genitive case, and is terminated like it, with ΑΙ or Ε; which, being of the same import, perfectly identify *Arsinoë* written by the Copts, to whom it was familiar, from their having a city so called, synonymous with *Feyyoun*—ΑΡCΕΝΩΕ. Thus, the authorities for the other letters admitted, the name in question is distinctly made out.

Stating his difficulties in acceding to M. de Sacy's mode of eliciting the name of *Alexander*, M. Akerblad proceeds to his own; and as it occurs like *Arsinoë* in construction, he finds it to be expressed with the prefix, as in Coptic ΜΑΛΕΞΑΠΤΡΟC.

Having next developed the name *Berenice*, which he considers as corresponding to ΒΕΡΙΚΕC or ΒΕΡΙC, though M. Aker-

blad does not recollect to have found it so expressed in Coptic books—he endeavours to adjust the variation, by supposing that the S, which is redundant in the name, might have been added by the Egyptian translator into Greek, who, seeing it written as a genitive, BEPENIKHΣ, in the decree, took the *sigma* for a radical letter. This conjecture, which is certainly ingenious, implies that the decree was originally conceived in Greek, and afterwards turned into Egyptian: an hypothesis which many arguments might be brought to support.

Several other Greek names occurring in the third line of the inscription, M. Akerblad proceeds to analyse them. Beginning with that of the high-priest destined to the worship of Alexander and the Ptolomies—ΕΦ'ΙΕΡΕΩΕ ΑΕΤΟΥ ΤΟΤ ΔΕ ΤΟΤ * ΑΛΕΞ-ΑΝΔΡΟΥ ΚΑΙ ΘΕΩΝ ΣΩΤΗΡΩΝ, &c. he considers the Egyptian interpreter to have rendered ΟΥΗΒ ΜΑΛΕΞΑΝΤΡΟΣ...ΔΕΤΟΣ, being priest of Alexander, *Aëtos*, &c. This construction, he admits, appears forced in the Coptic; but he justifies it, from a supposed solicitude to avoid placing the priest's name before that of the sovereigns of Egypt. Having recourse to the letters, whose signification he had already ascertained, and to the analogy corresponding with the names of *Ptolomy* and *Arsinoë*, he thence deduces ΔΕΤΟΣ

ΠΥΚΡΙ ΜΑΕΤΟΣ, *Aëtos* son of *Aëtos*; the term signifying son being introduced as necessary to the idiom of the Coptic, though suppressed by that of the Greek. The sagacity of M. Akerblad in this instance is strikingly conspicuous; and his finding the repetition of *Aëtos* is a remarkable proof of his success, inasmuch as it co-incides with the reading of the stone before noticed, of A for Δ, making του Αετου for του Δε του, to which M. Akerblad was utterly a stranger. Of *Aëtos*, he observes, if he were of Egyptian origin, his name, among his countrymen, was probably ΠΑΞΩΛ, which in Egyptian, as *Aëtos* in Greek, signified an EAGLE; adding, that this Egyptian name, become celebrated in the annals of Christian Egypt by St. Pachom, found its way into the Greek language, as did that of *Aëtos* into the Egyptian.

Advancing, with like sagacity, to the three priestesses—PYRRHA daughter of *Philenus*, AREIA daughter of *Diogenes*, and IRENE daughter of *Ptolomy*—M. Akerblad passes on to the word συνταξις, at the end of the fourteenth line of the Greek inscription, and expresses his surprise to find it retained at the close of the eighth in the Egyptian. Having verified this assertion by analysis, and remarked other instances, from the recurrence of αωνοβιος, επιφανης, ευχαριστος, ευεργετης, &c. that the decree was first written in Greek, the letters which remain to complete the alphabet are sought in such terms, as from their connexion are most easy to be explained. To all these researches, which cannot fail to interest and gratify the curious, M. Akerblad adds, of the alphabet so found, that, though it resemble no other known to

* M. DE SACY's copy of the Greek inscription sent to him from Egypt, which M. Akerblad used, reads erroneously Δ for Α; whence ΤΟΤ ΔΕ ΤΟΤ for ΤΟΤ ΑΕΤΟΥ, the reading on the stone.

him, a similitude is, nevertheless, perceptible between particular letters of it and of the Phœnician, Syriac, and even the Zend. In arranging his alphabet, M. Akerblad follows the order of the Coptic, as scarcely any thing is certain respecting the Egyptian; and as to the seven vowels (see *Demetrius Περὶ Ἑλληνείας*, § 71.) of the alphabet, properly Egyptian, M. Akerblad suspects they may be found in that of the Ethiopians.

M. ZOGA having collected in his great work, *De Origine et Usu Obeliscorum*, such notices as have been transmitted by the ancients relative to the alphabetic writing of Egypt; and M. de Sacy having discussed, in a very satisfactory manner, the principal passages from ancient writers, in his *Letter to the Minister* CHAPTAL *, M. Akerblad subjoins only a few observations. After expressing a concurrence with M. de Sacy, who had considered the *δημοτικά γράμματα* of Herodotus as applying to the inscription in question, and corresponding with the *εγχεῖρια γράμματα* used upon it, he offers an essentially different explanation of the famous passage in Clemens (Strom. v. 4.), which has given rise to such various opinions. M. Akerblad thinks it highly probable that the *hieratic* writing there mentioned was that of this very inscription; Clemens having expressly asserted it to have been that used by the SACRED SCRIBES, a class which he recognises for a part of the hierarchy of Egypt, from whom the decree came. What, it is asked, could be more natural, than that they should have expressed it in the character which the ancients had assigned them, and in which a part at least of their sacred books were written? In another passage of the same writer, among the hieratic books, one is mentioned which contained hymns in praise of the gods. These hymns must necessarily have been written in alphabetic characters, since hieroglyphics could but very imperfectly express the language of poetry, much less discriminate the gradations of expression essential to it. As to the epistolary writing mentioned by Clemens, it could have been no other than a cursive kind, derived, with some variation, from the *hieratic* or book writing, and such as is common in every country. If, now, this interpretation of Clemens be admitted, who, with Porphyry, is the only one that has mentioned the *triple* writing of the Egyptians, these authors are perfectly reconciled with Herodotus and Diodorus, by whom two species of writing only are admitted—the hieroglyphic, and the common or alphabetic; and the latter, called by Clemens *hieratic*, was so styled from its use by the *sacred scribes*; while the cursive, derived from it, was named *epistolographic writing*. From the learned and indefatigable Millin, a most valuable specimen of this last kind may be shortly looked for, which will confirm, without doubt, the opinion here given.

M. Akerblad, in concluding this singular research, points out, by a luminous example, what aid may be expected from the Egyptian inscription, in filling up the chasms in the Greek. The defects in M. Akerblad's copy have created an embarrassment in the



M. AKERBLAD'S Alphabet of the ANCIENT EGYPTIAN.
deduced from the STONE OF ROSETTA.

Δ ʌ ʌ a long

Β 4

Γ ʀ (κ)

Δ ʌ (τ)

Ε ı ı ʌ a short

Ζ

Η III ʌ III III (Δ, Ε, ı)

Θ ʌ

Σ ʀ ʀ ʀ

Κ ʀ ʀ ʀ

Α ʀ ʀ

ω ʀ ʀ ʀ

π ʀ ʀ ʀ middle

Ξ ʀ ʀ ʀ (κ, c)

Ο ʀ ʀ ʀ

Π 2 2 1 final

Ρ ʀ ʀ ʀ ʀ

ϸ ʀ ʀ ʀ ʀ final

τ ʀ ʀ ʀ

ϣ ʀ ʀ

Φ ʀ ʀ ʀ ʀ middle

χ ʀ

ψ 2 ʀ (ϣ π)

ω (or) ʀ ʀ ʀ

ϣ ʀ ʀ ʀ ʀ

ϣ ʀ ʀ

ϣ ʀ ʀ ʀ

ϣ

ϣ ʀ ʀ ʀ

ϣ ʀ ʀ ʀ

ϣ ʀ

ϣ ʀ

ϣ ʀ ʀ

ϣ III ʀ

forty-sixth line, where a date is wanted, which, perhaps, is nowhere else to be found: he does not however despair, when this obstacle is removed, of finding what he earnestly wishes. The last line is nearly in the same predicament; but this, from the Egyptian, he thus ventures to restore. We here read in the Greek version (Σ) ΤΕΡΕΟΥ ΛΙΘΟΥ ΤΟΙΣ ΤΕ ἹΕΡΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΚΑΙ ἙΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ ΚΑΙ ΣΤΗΣΑΙ ΤΩΝ ΤΕ ΠΡΩΤΩΝ ΚΑΙ ΔΕΥΤΕΡΩΝ Here the chasm commences, which, if we suppose that the line extended to the end, must have occupied the space of about fifty letters. With this idea, M. Akerblad thus fills up the void, from the analogy of the Egyptian inscription *καὶ δευτέρων καὶ τρίτων ἱερῶν ἐν οἷς ἱδρύσεται ἡ εἰκὼν τοῦ θεοῦ βασιλεὺς αἰωνοβίου*; which expresses, that this stone should be erected in each of the temples of the first, second, and third order, in which the statue of the king should be set up. We understand that Mr. PORSON has completed the chasms in the Greek. It would be singular if in this passage an agreement should be found. One objection, which we had anticipated, M. Akerblad attempts to remove, by substituting ΕΣΤΙΝ for ἰδύσεται, which better corresponds with the space; and instead of the two last words, for the same reason, ΕΠΙΦΑΝΟΥΣ, as equivalent to the three last Egyptian.

It is added, as deserving of notice, that, in the hieroglyphic inscription, three figures placed in the last line horizontally, and under-marked from left to right I II III, apparently confirm the restoration proposed.

This letter is followed by M. DE SACY's answer; for which we must refer to the tract itself, simply observing, that it reflects the highest honour on its amiable and excellent author.

It being understood that the Antiquarian Society is shortly to publish the Egyptian inscription, Mr. Akerblad's alphabet is annexed, with the hope of its serving towards a full explanation.

ART. IX.—*Inscriptionis Phœnicia Oxoniensis nova Interpretatio.*
Auctore J. D. Akerblad. Parisiis, ex Typographiâ Reipublicæ.
Paris. 1802.

A new Interpretation of the Phœnician Inscription at Oxford. By
J. D. Akerblad. 8vo. Imported by Payne and Mackinlay.

WHILE M. Akerblad was engaged in explaining the Phœnician inscription, discovered by him on a monument at Athens, and since published in the Commentaries of the Royal Society of Göttingen, that, which is the subject of this publication, particularly caught his attention. Of the thirty-three inscriptions from Cyprus, in POCOCKE's *Description of the East*, it occurs as the second in the 2d vol. p. 213. Thence, it was copied by the late acute and elegant abbé Barthelemy, in the 30th tome, p. 405, of the History of the *Académie des Inscriptions*, accompanied with an

explanatory paper. At this version, which was the first attempted, Mr. Swinton, of Oxford, bitterly carped, superceding it by another of his own, *toto cælo* differing from it. A Latin version of Swinton's, in English, was introduced by Dr. Chandler into the *Marmora Oxoniensia*, part II. p. 7, where the monument itself is inserted, engraven from the original at Oxford. A *fac-simile* of that engraving is here given by M. Akerblad, who, before he exhibits his own translation, adverts to the arguments of Barthelemy and Swinton, in support of their different versions.

The text, as read by the abbé, appears thus in the Chaldee character :

אנם עבראסר בן עברססם בן חר מצבת
שלם בחי' נאת על משכב נחתי לעלם כלא
שתת אשתי מתרת בת תאם בן עברמלך

and is rendered *Je dors d'un sommeil éternel, moi Abdassar fils d'Abdassim fils de Chad (de la ville) de Tsabeth. Après avoir passé tranquillement ma vie, je me suis reposé dans le tombeau pour la suite des siècles. Mathreth, mon épouse, fille de Tham . . . fils d'Abdmelec, a posé ce monument.*

With a temper very different from Swinton's*, Mr. Akerblad ascribes the want of success, in the abbé's translation, to the inaccuracy of Pococke's transcript, adding at the same time—*Tantâ quoque cum modestiâ hanc suam proposuit explicationem, ut nullo modo meruerit tam acriter a Swintono rellicari, qui, si quid vidimus, multo longius a veritate deflexit.*

Swinton read the original as follows :

אנך עבראסר בן עברססם בן חר מצבת
למב חי' כ שנאת עלם מכב נהתי לעלם כלא
מתי לאמת-בם תרת בת תאם בן עברמלך

of which this is given as the sense :

Marmor Abdusari filii Abdsesami filii Hhuri—Lapis sepulcralis Lembi (vel Lemebi) qui vixit vicenos annos sæculi doloris (id. est, vitæ infelicitæ actæ,—descendunt in æternum carcerem sepulcri mortui hi Amathuntis (seu potius occisi hi Amathusii)—monumentum structura est domus (vel familiæ Tami filii Abdmeleci.

Having stated very fully his objections to the mode of interpretation and import of the foregoing versions, M. Akerblad substitutes his own, reading the original thus :

* The conduct of this plagiarist towards the Abbé was without example atrocious. This the unpublished documents in our possession would decidedly prove, if the writings of Swinton himself did not abound with vouchers. Not content to rob abbé Barthelemy whenever he could, like a merciless footpad, he had recourse to the bludgeon. Rev.

אנכי עבדאסר בן עבדסם בן הר מצבת
למי בחיי יפנאת על משכב נחתי לעולם כלא
שתי לאשתי עשתרת בת תאם בן עבדמלך

and in this manner expressing the sense: *Ego Abedasarus filius Abedsusami filii Churi, monumentum illi quæ, me vivente, discessit a placido meo thalamo in æternum, posui, (nempe) uxori meæ Astarti filia Taami filii Abedmeleci.*

Having subjoined remarks in confirmation of his version, M. Akerblad conjectures it as probable, that this inscription is of a date antecedent to the conquest of Cyprus by the first of the Lagidæ, above 300 years, if not 400, before Christ.

This disquisition, written at Stockholm, January 1801, is closed with an appendix, occasioned by the abbé Barthelemy's Letter to the Marquis Olivieri, which, till his arrival at Paris, M. Akerblad had not seen. In justice to the abbé, his corrected translation is annexed, together with his conjectures in support of it. As amended, it thus stands:—'*Moi Abdassar fils d'Abdissem fils de Char, ou de Hhour . . . je me suis reposé sur le lit, (ou dans le tombeau), pour la suite des siècles, (Moi) Astarté, fille de Tham fils d'Abdmelec, ai posé (ce monument).*'

From the rudeness of the characters, or inaccuracy of the copy, the sense of the inscription is still open to conjecture. We greatly prefer M. Akerblad's version, but cannot accede to the term **PLACIDO**.

ART. X.—*Collection de Mémoires, &c. Paris. 1802.*

Collection of Memoirs and official Correspondences on the Administration of the Colonies, and especially on French and Dutch Guiana. By V. P. Malouet, formerly Minister of the Colonies and of the Marine. 5 Vols. 8vo. Imported by De Boffe.

A WORK upon the subject announced in the title-page is much wanted both in France and England, in Holland and Portugal: and the abilities of M. Malouet, for conducting it with accuracy and spirit, have been long known to the world. We have stated it to consist of five volumes 8vo; for not more than this number have hitherto been printed: but the work, when complete, will extend to eight volumes; and we are promised the remainder very speedily.

The cultivation of some part of Guiana has been a favourite object with the French government ever since the peace of 1763, in which Canada was ceded to the English. The duke de Choiseul was at this time minister; and he trusted, by the establishment of a vast colony of Europeans in this fatal spot, to atone for the loss his country had just sustained. The promises held out by the administration were most flattering; and every rank of people was

seised with the spirit of adventure :—needy peasants and rich capitalists, young men of good education, whole families of artisans, of citizens, of noblesse, of persons in every branch of civil and military employment, all eagerly flocked to avail themselves of the invitation of the government; while musicians and players accompanied them, resolved that the new colony should not be without its amusements. The morasses of the torrid zone were soon discovered, however, to constitute a woeiful climate for the natives of Alsace and Lorraine. Instead of realising a rapid fortune, scarce an individual who first embarked survived a single twelvemonth to give the sad history of the desolation and pestilence which had opened their remorseless jaws and destroyed his companions. The government, however, still persisted in its delirious project, and continued for many years to support it at an annual expense of not less than fourteen thousand men, and thirty thousand livres. We shall briefly pursue the history of this immense charnel-house of mankind in the words of our author, as they occur in his introduction.

‘ Scarcely had three years elapsed after the destruction of the colony at Coroa (the establishment we have just referred to), when a new plan appeared for the cultivation of another part of Guiana, on the river Aproaco. It was the minister of the marine himself, M. Praslin, in conjunction with M. Dubucq, a most intelligent man, and director, under his control, of the administration of the colonies, who was at the head of this new company. This plan was not altogether so absurd as the former; but, equally founded on hypothesis, it experienced the same fate. The government lost the sum it advanced, and the company itself eight hundred thousand franks. A few years sufficed to bury this second catastrophe in oblivion. In 1776, Cayenne became a new Peru, for the third time within the space of twelve years. A baron de Besner, who sought to be appointed its governor, and who arrived there after my administration, electrified every body's head. Connected with men of literature, with financiers, with courtiers, he distributed among them his memoirs, and interested every one in the success of his projects, which were adapted to the various tastes and understandings of those to whom they were addressed. The commencement of his recitals consisted always of the false relations which had been communicated, and the catastrophes, as well as their causes, which it was so easy to avoid. Then came, for M. de Buffon and the naturalists with whom he associated, the most stimulating details (*détails les plus piquans*) on the natural and mineralogical history of Guiana. To the courtiers, to the financiers, he presented the prospect of productions the most rich, through the medium of the most trifling advances. He had returned from Cayenne; he had traversed the rivers, the forests of the continent; he had beheld this land covered with sarsaparilla, with sassafras, with indigenous spices, with the wrecks of precious stones. A soil thus rich demanded only an arm for its harvest, and this not the arm of European peasants, who have already, said he, been sacrificed with absurd cruelty, but the natural arm of the country, that of the Indians themselves, whom it would be easy to re-unite, and to employ at a trivial expense. There were twenty thousand Maroon

negroes of Surinam, who petitioned an asylum on our domain, and whose residence and labour might be easily negotiated with Holland. All these fine tales, transformed into positive facts in well-written memoirs, produced such an impression, that the council of Monsieur were persuaded that the richest portion of his income was, from this time, to be looked for in Guiana; and, among the financiers, two men of distinguished ability, M. Paulk, farmer-general, and M. de Belleisle, chancellor of the duke of Orléans, placed themselves at the head of a third Guiana company, with a capital of little less than three hundred thousand pounds sterling, and applied to the government for a charter, containing special privileges of cultivation and commerce. I was, at this time, commissary-general of the marine, and member of the committee of colonial legislation, and was charged, by M. de Sartine, with the examination and report of these projects. I did not know Guiana, but I had served at St. Domingo: I was a proprietor in that island, and had acquired some precise ideas on colonial commerce and cultivation, on the expense of a new establishment, on the probable profits which an intelligent capitalist might expect from adventuring his money in American lands; and I found no fixed datum in the memoirs which were sent to me, whence a grand enterprise could be calculated upon, determined, or advised. Nevertheless, as the task entrusted to me was of importance, both actually and relatively, inasmuch as it would aid or oppose the petition of Monsieur and his council—in order to resist a financial company of credit, and the infatuation of many powerful men, among whom was M. de Maurepas—I was anxious to trace the history of Cayenne to its foundation, and collected, in the colonial dépôt at Versailles, whatever had been said or done with respect to this colony from its birth. I offered a summary of all this in my report; and in every thing which personally interested Monsieur, I deemed it my duty to banish from that prince the illusive prospect which had been presented to him. I had a first conference with himself, which was repeated with his council; and it was not without much difficulty that I obtained from his superintendent, Cromet, the abandonment of a plan which compromised Monsieur, and would certainly have deranged his finances. The company of Paulk was more persevering. There would have been fewer inconveniences in leaving to this man his new attempts at cultivation and commerce; but as, in this concern, I had been the representative of government, I could not suffer it to give its sanction, for a third time, to a ridiculous adventure. Protector of the fortunes of individuals, whence the fortune of the public originates, the sovereign ought rarely to grant his favour to hazardous speculations.

The proprietors conferred frequently in my presence: they communicated to me their scheme for commerce and cultivation, with their system of administration. The company had already a director-general, secretaries, a store-keeper, captains of ships, freighted vessels; they were about to make, all at once, large plantations of coffee, of tobacco, of cocoa, to cultivate the vine, and, finally, to possess a large establishment of black cattle; and the last article in their prospectus was a cheese-manufactory, by which they expected a vast profit. I merely detail this extravagance, to show to what

point the rêveries of gain may extend; and I still repeat, that the principals in this association were men of discernment. David, formerly governor of Senegal, and one of the largest proprietors, had given several valuable memoirs on the interior commerce of Africa: Belleisle and Paulk were admitted to possess strong financial heads.'

M. de Besner still, however, persisted in his favourite enterprise, and shortly afterwards sallied forth with a new pamphlet, so extremely imposing and popular, as to produce a very considerable impression at Versailles, and to compel M. de Sartine to hesitate, and more than ever to captivate the prime-minister, M. de Maurepas, in its behalf. The result was, after a long conference between the latter and our author, that the decision respecting the advantages of an open company, to the extent of that hereby solicited, should be made upon the spot itself, to which M. de Malouet was almost immediately dispatched, as superintendant-general, to investigate the facility of accomplishing the intentions of the company. Our author embarked at Havre, in September, 1776, and arrived at the French settlement at Cayenne towards the end of the ensuing month. He seems to have left no means unattempted by which he had a possibility of obtaining information; convening, shortly after his arrival, an extraordinary colonial assembly, to the deputies of which he submitted every question whose solution was necessary to enlighten his government; allowing ample time for a steady opinion upon these points; and personally engaging, in the mean while, in a tour through all the posts and over all the rivers of French Guiana. In the prosecution of his views, however, M. de Malouet encountered many obstacles, and of no small magnitude. He was, shortly after his return from traversing the country, attacked with a dangerous illness, which prevented him from being present at any of the sittings of the colonial assembly till the month of May, 1777; he was regarded by the colonists as an enemy to their commercial independence, and chief instigator to a new and exclusive company—an idea sufficiently ludicrous, considering that he was beheld at home in a light directly the reverse; and, to complete his misfortunes, he had no sooner commenced his voyage than the industry of his opponents at Paris had so far prevailed over M. de Sartine himself, as to induce him to transmit positive orders for carrying many points of the proposed plan into effect, which he had antecedently received as positive an assurance should remain undecided till his own general report upon the subject. The grand aim of the founder and director of the company was to cultivate the soil, not by colonists, but by those hordes of Maroon negroes of Surinam, who were well known to be in a state of perpetual revolt against the Dutch government, and who, for this purpose, were to be encouraged in such revolt, and excited to emigrate from their own masters, and enter into French pay. It was obvious that such a conduct would embroil the settlement at Cayenne with the Dutch government; but our author was instructed, in order to counteract this evil, to evince a double degree of dissimulation. He was to commence remonstrances himself, and to pretend, to the government at Surinam, that the French colonists at Cayenne were perpetually and very considerably suffering from the incursions

of the disaffected Maroons, who ought to be subjugated and chastised; and he was ostensibly to express an utter aversion for these hordes of lawless banditti, while actually encouraging, in private, their emigration and settlement in French Guiana. M. Malouet did not like his instructions; but he did not choose to surrender his situation. He selected a middle course, and requested leave, which was immediately conceded to him, to undertake an official visit to Surinam, in order to obtain every degree of information in his power respecting the Dutch colony, its expenses and returns to the mother country, its present military strength, and the number of refractory negroes with whom it was at this time engaged in hostilities. He was received at Paramaribo with all possible honours, both by the Orange party—or those attached to the stadtholder, at the head of which was the commander of the troops—and that of the company, whose leader was the governor. He accomplished his purpose, so far as related to local information; and, on his return to Cayenne, obtained permission to take back with him M. Guisan, a skilful engineer and most excellent man, the acquisition of whom, he adds, with a gratitude, at least, that does honour to his heart, was the most important service he rendered to the French settlement. M. Malouet, however, was still unfortunate: he once more became ill from fatigue of body and mind; and he was equally thwarted in his operations by the colonists and the company at Paris. He nevertheless persevered in his plans of improvement; he cut canals, drained morasses, established plantations, completed roads. The opposition which continued to be urged against him by the company was, however, so violent and irksome, that he resolved upon returning to Paris; a resolution he speedily fulfilled, and was received by the king and his ministers with much polite attention, and appointed minister of Guiana. During his voyage to France (it was in the midst of the American war), the ship in which he sailed was unfortunately captured by an English privateer, and carried to one of our own ports. Here our author remained for some months, and he speaks in very handsome terms of the friendship and assistance he experienced in this country. After having held, for some time, the office of minister of Guiana, he was surprised to find the interest of the Guiana company so prevalent, as to obtain the appointment of M. de Besner to the superintendence of Guiana in the quality of governor. Besner sailed to his establishment, overthrew, on his arrival, the entire system of M. Malouet, and once more ruined the colony by the introduction of his own. He did not survive, however, to lament the fruits of his folly: he died about a twelvemonth after his arrival; and, with himself, perished all the projects and hopes of the company.

Such are the ample materials of which the introduction before us consists. The work itself, as far as it relates to Guiana, is divided into five sections; containing—I. Pieces collected upon the subject of Cayenne, previous to our author's voyage. II. Report of operations during his residence there. III. His expedition to Surinam. IV. His correspondence with the Guiana company. V. His report on his return to France.—Many of his documents were, however, destroyed

by fire in 1793, and he urges this as some apology for whatever deficiency may be found in the collection of which the work consists.

In his topographical history of Guiana, we are surprised that no notice is taken of the dispute which has lately existed between the French and Portuguese governments, as to the confines of their respective territories in this quarter; which seems to have proceeded from a doubt as to which of the two Oyapoks was intended to constitute this boundary in the opinion of the plenipotentiaries, who decided, in the treaty of Utrecht, upon a river of this name, as the limit of the two countries, and who, probably, did not know that the name of Oyapok was appropriated to two rivers, one on each side of the equator. In the chart prefixed to the first volume, we meet indeed with the northern Oyapok alone; for the chart terminates at the mouth of the river of the Amazons, and does not quite extend, as it ought to have done, to the southern Oyapok, which, notwithstanding his silence upon the subject, it is nevertheless obvious, from other circumstances, that our author regards as the official boundary.

In the Appendix to our 35th vol. p. 493, we have examined this subject more at large, upon a chart of M. Buache, and have given it as our opinion, that the French have a legal claim to the intermediate country between these two Oyapoks, the southern river having been decidedly animadverted to in the treaty of Utrecht; and, equally enabled, in the present instance, to enforce their claim by positive right and military power, it is not to be wondered at that Portugal has readily relinquished her pretensions.

We have been much pleased with our author's account of his expedition to Surinam, where, as commissary of marine, he was received with a pomp and splendor which were highly gratifying to him at the time, and which he has by no means forgotten at the present period. After having explained his views, and endeavoured, as much as possible, to ingratiate himself into the esteem of the chiefs of the two antagonist parties—of the stadtholder and the company—he readily obtained intelligence of every description; charts, plans, projects, tables of income and expenditure of the colony, were all at his service; and he was at length invited, with great preparation, to visit the cordon of troops which secured the colony from the incursions of the Maroons. This was what he earnestly desired. The cordon commences on the river of Surinam, at the Savannah, or town of the Jews, fifteen leagues above Paramaribo. Arrived at this post, our author was particularly pleased with two of the Jewish townsmen, whose erudition and intelligence struck him most forcibly. Of these, the one had made a dictionary of the Indian-Galiti tongue, which, by a comparison with the rabbinic Hebrew, he had attempted to prove was unquestionably, and especially with regard to its substantives, derived from the latter. Our review of Mr. Allwood's *Literary Antiquities of Greece* will, in some measure, account for such a connexion. We have traced a migration of the radicals of the more ancient Oriental tongues to a vast variety of distant and barbarous hordes, who seem to have been cut off, till the present æra; from all connexion with the rest of the world. The other Jew who attracted M. Malouet's attention ap-

pears to have been possessed of more general learning still. Born and educated in this colony, so unpropitious to all mental improvement, and never having quitted Surinam at the time our author visited him, he had been able, at thirty years of age, observes he, 'without any other resource than his own genius, to raise himself above the prejudices of his sect; to dive into their history; to rectify the errors of Boulanger, in his writings on antiquity; to learn methodically Arabic, Chaldee, rabbinical Hebrew, as well as the greater part of modern languages, which he both wrote and spoke correctly. And this man, who passes eight hours a day in his study, who maintains a correspondence with the most celebrated characters of Europe, occupies himself, nevertheless, in buying and selling old galleons. Such is the empire of education; and yet none of our modern governments condescend to superintend it.

'I visited this cordon at one of its terminations, and I traversed it, fifteen days afterwards, to the extent of five leagues, in a party. It is an admirable work, both with respect to its execution and the difficulties surmounted. It is inconceivable, by a Frenchman, that three hundred Negroes should have been able, in ten months, to finish what I have seen. They have traced a line across woods, morasses, hills, and valleys: the dyke of which it consists is sixty-six feet wide, and its length, from one extremity to the other, will be twenty-two leagues. It runs across three rivers, and gun-boats and armed chaloupes preserve, in these places, its continuation: the guard-houses for officers, piquets, and common sergeants, are executed with an intelligence and skill of which we are altogether ignorant. Nothing that can contribute to health and commodiousness is forgotten. Fruit-trees and pulse are planted through the whole extent of the undertaking, and surrounded with strong palisades of hard and painted wood. One single engineer superintends the works, who is seconded by intelligent officers and sergeants. The public labour is farmed, and the person who farms it receives from the colony thirty sous a day for every slave employed.' Vol. iii. p. 52.

In the comparison which M. Malouet has instituted between the plantations of Surinam and those of St. Domingo, he gives a very decided preference to the latter. The soil of St. Domingo is far more productive, and requires very considerably less labour. In a similar comparison between Surinam and Cayenne, he admits of a parity of advantages and disadvantages, so far as relates to the soil and general face of the two countries:

'— but if,' says he, 'after having compared the respective soils, we advance to an equal examination of the respective inhabitants, it is here we recoil, and are stopped by the degradation of the character of our own colonists. Poor, ignorant, and satisfied with their manner of existence; intoxicated with their prejudices and their practices, the latter are angry at every check which is given to their apathy. Accustomed to receive from the king and his ministers every species of assistance, they regard it as a matter of course. Public spirit, emulation, the desire of existence, have no place here; and all this is the

natural effect of an age of lethargy. The force of habit is the most powerful of all forces; and every existing habit in this country tends to produce some obstruction to the faculties of the mind and the body.—We ought not, therefore, (continues M. Malouet) to depend upon the generation of the present day; but in presenting other views, other means to that which will follow; in placing beneath their eyes more active motives and resources, examples and lessons, it will profit by them, and such is the object which I have proposed to myself in what I have done and written.' Vol. iii. p. 105.

The fourth and fifth volumes are devoted to a colony become more interesting still by the very extraordinary events of the day—we mean that of St. Domingo: but the space we have already devoted, prevents us from accompanying our author any further at present. We shall, nevertheless, attend him in another number.

(To be continued.)

ART. XI.—*Les Cinq Promesses, &c.*

The Five Promises: a Picture of the Consular Government towards France, England, Italy, Germany, and, above all, Sweden. By Sir Francis D'Ivernois.

PROPHECY is the gift of inspiration, without which the most elaborate research is useless: and as sir Francis has no pretensions to the latter, it is not to be wondered at that he should often have been deceived by adventuring upon the former. He is, nevertheless, determined to persevere, and we have, at least, to applaud his courage. The volume before us opens with a long and laborious introduction respecting the finances of France, in which our author equally opposes the calculations of M. Necker, M. Himbert, as delivered in the tribunate, and those of the *Moniteur*, officially stated to have been founded upon the details of M. Gaudin himself, the financial minister. 'The republic,' observes M. Necker*, 'enjoys at present five hundred millions of revenue, and the additional centimes amount to about forty millions.' M. Necker collected his information perhaps from the following assertion of one of the *Moniteurs* of last May:—'Examine the details of the minister of finance, and you will see that, on the first of Vendemiaire, year X, there was an effective return of 473 millions into the public treasury, and that, in the budget, this return was not presumed to be worth more than 435 millions. What more certain calculation than that which reposes the future upon the past?'

'I leave to my readers,' says our author, 'to find an appropriate epithet for this assertion of the reporter, when they learn that I have succeeded in obtaining the detail in which he confides; and that, having examined it in my turn, I have seen written, by the hand of

* *Dernières Vues de Politique et de Finances.*

the minister himself (p. 15), that the returns belonging to the year IX, and of which the treasury has been able to dispose, have not exceeded, nor even amounted to, 353 millions. Peruse, now, the passage of the minister, a passage so strangely disfigured by the only tribune who has taken the trouble to examine these accounts that he might indicate their results. "When the collection of all the revenues of the year IX shall be completed, their total will amount to 473,508,511 francs net money." Observe (continues sir Francis) that this was in Germinal (April 1802), that is to say, in the seventh month of the year X, that Gaudin announced the hope of amassing 473 millions upon the ways and means of the year IX, when they shall have been thoroughly closed (*parachetés*): but observe also, that he is completely on his guard against specifying this period. And the minister acted right: for, upon the 473 millions which the tribune Himbert represented as actually paid, in the course of seven months, into the public treasury, there is, among others, one single article of twenty millions, the consolidation of which depends upon the disposal of national domains, which are, at present, not even offered for sale; and whose purchasers, should any present themselves, are not bound upon the terms of the law to pay for them within the space of four or five years. This then is sufficient to prove that the tribune Himbert, in conjunction with all such hyper-calculators, has taken receipts in expectancy for receipts already realised; and that, under such a mode of calculation, he is certainly able to affirm that the future always reposes upon the past.' Introduction, p. iv.

We are not, like sir Francis, able to obtain even a copy of the minister's report here referred to. But we doubt whether M. Himbert referred to this isolated sentence alone. In the revenue referred to, both by M. Himbert and the *Moniteur* of the sixth of last May, we believe the forty millions annually accruing from the centimes are not included; nor are the *octrois*, or municipal contributions, which amount to twenty millions more; nor the barrier or pass-duties, which are calculated at about an additional fifteen millions. We shall leave the contest, however, to our author and M. Necker: though we cannot avoid observing that sir Francis discovers a partiality for his own opinion, which his prior speculations can never justify, when he asserts that every Frenchman, capable of reflexion, judges of the republic precisely like himself: nor can we conceive that the following declaration of M. Berenger is an adequate apology for all the mis-calculations and erroneous predictions he has hitherto offered to the world:—'If fortune and genius have alternately saved France, it has been through means and events upon which it was not possible to reckon. But the extraordinary chances of fortune are exhausted in proportion as we re-enter into an ordinary situation.' How much soever our author may object to the report concerning the revenues of the year IX, those of the year X, of which the result has been offered in the French journals since the present publication, are announced to have been far more productive still. That there is ground for exception to the official statement, is highly probable; but we can by no means think the deficit so considerable as our author, upon his own principles, would calculate it; nor that the republic of

France is in such an extremity of financial chaos as must necessarily result from such a calculation. The introduction closes as follows :

‘ And, notwithstanding what may be said, my labour will not be less useful to France than to her neighbours ; for it is one of my chief objects to establish that their own salvation depends, above all things, upon her surrendering herself, without fear from abroad, to the cultivation of the useful arts, in order that she may re-acquire, as speedily as possible, her rank among the industrious, flourishing, and wealthy nations. Yes, I hope to establish it, that whether the object be to live in peace or hostilities with this warlike people, it is of nearly equal importance to assist her in recovering her former career of prosperity ; since, in the first instance, such prosperity is the only mean of renewing with her beneficial transactions ; and, in the second, of making her participate in the chance of those losses which war entails upon itself. But whatever be the importance of developing this all-pacific doctrine, that the return of Frenchmen to industry and ease depends upon the moderation of the taxes it will levy upon them ; it is just as important to convince the continental powers, that if she do not speedily and largely retrench her expenditure, this alone will compel her, in spite perhaps of herself, to re-commence hostilities, which have individually given countenance to such expenditure to the present hour ; that it is not less useful, under the existing circumstances of the day, to study the operations of her financiers, than the intrigues of her diplomatists ; that the ravenous wants of her revenue are probably more to be apprehended than the burning lust of her ambition ; and that, of all which occurs in France, the destructive action of a deficit, as it is called, is that which ought to produce the greatest portion of foreign inquietude.’
p. 37.

We proceed to the body of the work, which opens with an explicit declaration that, in many respects, the French republic is highly indebted to the talents and measures of Bonaparte. It then advances to an enumeration of the benefits he had promised she should enjoy, and which he nevertheless refuses to her in spite of the most solemn engagements.

‘ The five grand promises here referred to are—First, that of establishing her government upon the sacred rights of property, and of putting an end to all systems of confiscation. Secondly, that of respecting and causing to be respected at home the constitution of the year VIII. Thirdly, that of conquering peace abroad, without ever abusing his victories by an enlargement of his pretensions, or the aggrandisement of France beyond the limits assigned to her by nature. Fourthly, that of fixing the repose of the republic and the happiness of Europe upon the faith of treaties. Finally, that of re-establishing public credit, by an inviolable fidelity to every engagement of the state.’ p. 16.

These are the promises on which the volume before us is founded : and an open and corrupt breach of them constitutes the list of high crimes and misdemeanours preferred against the chief consul in the present bill of indictment, and for which sir Francis d'Ivernois, as

attorney-general for the different powers of Europe, now arraigns him at the bar of the public.

Under the first charge, our author commences his observations with regard to the act of amnesty, destined, according to its preamble, 'to exchange severity for indulgence, and to dispose every heart to an oblivion of the past:' and more especially with regard to his having appropriated the patrimonial forests of the emigrants to the service of the public, after having, in this very act, declared them to be inalienable, and that they should revert to their respective proprietors as soon as they had complied with the requisitions of the act itself, and had hereby been restored to the rights of citizenship. This, observes sir Francis, is an act of injustice which neither the directory nor Robespierre himself had ever dared to perpetrate. Hitherto, says he, in the most plundering times of the republic, it was a custom adopted by the plunderers themselves, that every individual whom they cancelled from the list of emigrants should enter, of full right, into all his undisposed property. It was thus that, in spite of their demonstrated emigration, the Girondists or their representatives were re-inducted into possession of all their sequestered estates, and the directory itself never sought for a pretext to prolong the sequestration on any of the unsold estates of those whom it had admitted to have been improperly entered upon that fatal list. I regret to state it: it was reserved for the consular government to discover a pretended exception to such an allowance: and hence to deduce a point of public right to accomplish, by such a fact, the ruin of so many individuals, who, from the general shipwreck of their fortunes, had not a fragment remaining beyond these sequestered but still unalienated forests' (p. 16). It is admitted, however, by our author, that, in the decree appropriating these forests to the service of the public, the chief consul has engaged himself to indemnify their proprietors. He contends, nevertheless, that the fiscal system itself has sustained a very serious loss by such a resolution; and as to the promise, says he, of indemnifying the ex-proprietors on some future day, how is it possible for them to put any confidence in it, or to forget that of the hypothetic milliard made to the armies on these same forests! Our author next advances the flagitious conduct of Bonaparte with regard to the right of pre-succession, or the famous decree of the year III, which, under a title of this description, took from every father, or ascending heir of an emigrant, and even during the life of such claimant, that portion of property to which, upon the demise of the emigrant, he would eventually have succeeded, had no such emigration occurred.

On consequence of the severity of this law, it was seldom acted upon by the directory; and in almost every instance in which it was enforced, it was executed with much mitigation. 'The consular administration is the first,' says sir Francis, 'which, without exception, as without remorse, has proceeded to these partitions of pre-succession; and its activity has been attended with such success, that this branch of the revenue is the only one which exceeded, in the year VIII, the calculation at which it was rated.'—We cannot, for ourselves, but object to the whole system of attainder, whether, as in our own country, it have a successive, or, as in the present in-

stance in France, a retro-active effect. Bonaparte, however, did not make the law; he found it already manufactured for his use; and if he have applied it too strictly, his apologists may, perhaps, advance some excuse for him in the deplorable state in which he found the financial department—a state so deplorable indeed, that, in several earlier predictions of our author, no conceivable or possible arrangement of its wreck could preserve the government in existence till the present period.

As to the second breach of promise of which sir Francis complains—that of respect for the constitution—

‘ Although ’ (says he) ‘ those who have taken the pains to examine the first consular constitution, had never any idea of its durability, and were not sorry when Bonaparte laid it aside, especially with respect to the emigrants; yet since it was his own work, and he had sworn to respect it, and to make it respected, those republicans who trusted to his oaths may fairly reproach him with the acts by which he has trodden it under foot, without any other formality than that of metamorphosing the *conservative* into a *violative* senate. It is but too true that the first circumstance in which this body ever spoke of him is, that in which he erected himself into a revolutionary tribunal, to declare in the name of the French people, that, in order the better to preserve the constitution, it was proper to *suspend* it towards about a hundred individuals suspected of having conspired against the chief magistrate. It is equally true that, in cases in which he allowed himself severer suspensions still—among others, in which the senate refused to declare him magistrate for life—he has not given himself the trouble of recurring to similar *Senatus-Consultes*. Once more; if it were the constitutional act, and not his own sword, which conferred upon him the consular purple, he has declared himself to have forfeited it completely by accepting the presidency of the Italian republic, in contempt of article IV, which decrees, that, *the qualification of French citizenship is lost, by the acceptance of functions or pensions offered by a foreign government*. But the possessors of this *magna charta* did not inspect so minutely; and, perhaps, he is the grander in their eyes for having rejected in his own person the vulgar title of *French citizen*. Afflictive recollection! The people of France have led to the scaffold the only one of their kings who ever meant to adopt this title as an ornament; and it is on the head of a Corsican gentleman, who regards it as below him, that they have placed the crown of Lewis XVI and Henry IV.’ p. 40.

Our author notices other violations of the constitutional act, under the same head—in the *purification*, on the 18th of Fructidor, of the council of ancients and that of five hundred—and exhibits the following contrast between the Constitutional Act, sanctioned in the year VIII, and the organic *Senatus-Consulte*, proclaimed in the year X.

CONSTITUTIONAL ACT. SENATUS-CONSULTE.

‘ Art. XXXIX. The government is entrusted to three con-

‘ Art. XXXIX. The consuls are for life.’

suls, nominated for *ten years*, and indefinitely re-eligible. For this time, the third consul is nominated for five years alone.'

' Art. XXVI. The tribunate is composed of an *hundred* members.'

' Arts. XV, XXVI, and XXVII. The conservative senate is composed of *eighty* members, immoveable, and for life, of the *age of forty years*, at the least.—The nomination to the office of senator appertains *to the senate*.—A senator is for ever ineligible to every other public function.'

' Art. XLVI. If the government be informed that any conspiracy is brooding against the state, it may issue mandates of appearance or mandates of arrest against the persons who are suspected as contrivers or accomplices. But if in a delay of *ten days* after their arrest, they be not liberated or committed to the course of justice, the minister who subscribed the mandate, is guilty of the *CRIME of arbitrary detention*.'

' Art. LXXVII. From the date of the year XII, the tribunate shall be reduced to *fifty* members.'

' Arts. LXII, LXIII, and LXIV. The members of the grand council of the legion of honour are members of the senate, *of whatever age they may be*.—The first consul may, besides these, *nominate* to the senate—without any previous presentation by the electoral colleges of the departments—citizens distinguished by their services and their talents, on condition nevertheless that they are of the age required by the constitution; and that the number of senators shall in no case exceed *one hundred and twenty*.—The senators may be consuls, ministers, members of the legion of honour, inspectors of public instruction, and employed on temporary and extraordinary missions.'

' Art. XLV. The senate by its acts, entitled *Senatus-Consultes*, determines the time in which individuals, arrested by virtue of article XLVI of the constitution, must be brought before the tribunals, when they have not been so brought within the *ten days* after their arrest.'

This last article of the *Senatus-Consulte*, we agree with sir Francis, is the most important of the whole; and nothing less than 'a *permanent* suspension of the act of *habeas corpus*;' since the express prohibition of detaining French citizens for more than ten days on an unpublished charge, is hereby transformed into an express authority of detaining them for a time indefinite, and consequently for their

whole lives. We object to all suspensions of the *habeas corpus*, excepting in cases of the most urgent and palpable necessity, whether in France or England: among ourselves we have, of late, had what were called *temporary* suspensions, but suspensions renewed so frequently, as to create no small danger of their becoming *permanent*. How long this *permanency* may continue in France we know not: judging from the variations that have occurred, sir Francis may, at least, console himself with the hope that what he denominates a *permanent suspension*, may be an act of as fleeting a duration as any other that has preceded it. He does not regard the consular constitution as possessed of any solid foundation, and is daily looking for its overthrow.

In his observations on Bonaparte's third promise—that of conquering peace, and of exhibiting moderation towards the conquered—it is obvious that a wide field is before him. We shall not re-traverse with him ground we have so frequently traversed before. We shall only remark, that after glancing at the conduct of the chief consul towards Germany, Italy, and Switzerland, he makes his grand assault from the shores of St. Domingo; and draws his chief accusation of perfidy from his conduct towards the unfortunate Toussaint, whose charge was thus laconically conveyed by the ship in which he was sent, by general Leclerc, as a close prisoner to France, after having been loaded with compliments, flattered with every mark of distinction, and held up to the world as one of the most prominent characters it embraces, for religion as well as political honesty and fidelity.—‘This ambitious man, from the moment that I have *pardoned* him, has not ceased to *conspire* in private. He has attempted to regain his former influence in the colony. He waited the effect of disease on our armies. Under these circumstances, I have thought it wrong to give him time to consummate his criminal projects. I gave orders to arrest him.’ How uncertain is the train of human events! How slippery the path of perfidy and ambition! Toussaint is already completely revenged: his proud conqueror has died in an inglorious bed: and, from the depths of his dungeon, he is at this moment, perhaps, dictating terms to his consular oppressor. Sir Francis has often triumphed in predicting what has never been accomplished—could he have foreseen this event, he might have exulted indeed.

The breach of the chief consul's fourth promise is altogether confined, in its exemplification, to his conduct with regard to Switzerland. Without following our author into this track, which has already been trodden by every politician, we shall only observe, that the celebrated and intrepid Aloys Reding—who, in consequence of his having, at the head of a small body of militia, given battle, in 1798, to a far superior body of French troops, forced their line sword in hand, and driven them from the plain of Mortgarten, was elected, in October, 1801, first landamman of Helvetia—is a descendant of the equally celebrated patriot R. Reding, who, in 1315, obtained, on the very same plain, a most signal and important victory over the Austrians. Of the victory of Aloys Reding, our author gives the following narrative:

‘Prior to his leading his brethren in arms to this desperate attack,

the illustrious heir of his name addressed them in a discourse which they have preserved, which they will transmit to their descendants, and which the historians of Greece would have regarded as worthy of Leonidas. "Brave comrades! beloved citizens! Behold the decisive moment. Overpowered with enemies, abandoned by our friends, it only remains for us to try whether we can courageously imitate the example which our fathers have set us on this very spot. Let us not deceive ourselves in this solemn hour. Death awaits us almost to a certainty. As to myself, I promise not to abandon you in the utmost danger. *Death and no retreat.*" "*Death and no retreat!*" unanimously exclaimed his soldiers. Two of them having now advanced from their ranks and tendered their hand, as though eager to swear to the declaration, he gave the signal of combat to his little troop, and the conquerors of Europe were themselves conquered by a handful of militia-men, who, three times in the same day, prevented them from rallying, and at every time made a still greater carnage.'

Our author ventures to predict that all Switzerland, like Piédmont, will now be annexed to the empire of the Gauls, and thinks it obvious that Bonaparte had this intention in perpetual view, even at the moment when he withdrew his troops from the country; which was nothing more than a manœuvre, to give him a pretext for sending them back redoubled in their number.

In evincing the chief consul's breach of his promise to maintain fidelity to the engagements of the state, our author does little more than recapitulate what he has before advanced; and on which, therefore, we have no necessity to dilate. The work is written in his usual style; and those who have been pleased with his former disquisitions, will find equal entertainment in the present.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

Histoire naturelle, générale, et particulière, des Plantes, &c. A general and particular natural History of Plants, forming a Continuation of the Works of Buffon, and a Part of the complete Course of Natural History publishing by C. S. Sonnini. By C. F. Brisseau Marbel. With 24 coloured Figures. 2 vols. 8vo.*—We have already traced the progress of this new course of natural history through the regions of animated nature, and now announce the continuation of the work through the vegetable kingdom. This part of the vast system is introduced by two essays, in which the author explains the distinguishing characters of the three kingdoms of nature, and gives a table of the different component parts of plants. The first book contains an anatomical examination of vegetable organisation. According to the observations of the author, verified by the learned botanists of the National Institute, vegetables are composed of three parts, the membranous, the cellular, and the tubular, which, together, form the different vegetable organs. This view presents the vegetable organisation in a new light, and will probably obtain the attention of botanists. A large table, designed by Sauvage, presents all the particulars of this organisation. The author then treats of the combium of Du Hamel, or the organising substance of vegetables, which contributes to their nourishment and increase. In the second part, the author examines the circulating fluids in the vessels of plants, such as the sap, the oils, the gums, and the peculiar juices. In the third book is the natural history of seeds,

* A similar work is published by this author, which has not reached us. If we can trust the foreign journals, it appears much more full and explicit, though confined to two octavo volumes. We perceive a useful addition, *viz.* a methodical vocabulary, in French and Latin, of the different appellations employed in botany. The execution of the plates is said to be excellent; and a large plate is mentioned with particular commendation, in which the elementary organs of vegetables are represented with peculiar accuracy and beauty.

their germination, the roots, the stalks, and the leaves in their different states. According to the author, it is the *liber* that produces the bark and the wood. The first volume concludes with the history of vegetable irritability, which, according to the author, is owing to an internal vital force: with the history of absorption and perspiration. In the fourth book is an examination of the generation of plants; and in the fifth, of their destruction. At the end is an explanation of the botanical terms, and of the most celebrated systems.

Les Liliacées. The Liliacea. By J. P. Redoute, Painter in the National Museum of Natural History. Nos. I. and II. Folio.—We have declined noticing the numerous productions of the continent published in numbers, and have professed only to introduce those of peculiar merit when they first appear. The beauty and accuracy of the present work well warrant our attention. By some improvement in the art of engraving, M. Redoute has been able to catch and fix the splendor and the varied shades of this beautiful family of plants, which soon lose both in the best preserved herbaries. The first number contains four sheets of text, and six plates of the most beautiful workmanship. The plants are the *dimella ensifolia*, *lochenalia tricolor*, *hemerocallis japonica*, *agapanthus umbellatus*, *amaryllis formosissima*, and *tigridia pavonia*. The second number contains the *lilium pomponium*, *pancratium maritimum*, *amaryllis reginæ* and *vittata*, *gladiolus merianus*, and *antholyza cunonia*. Each plant is represented with its flower, and the particulars of its fructification. The latter are marked by a slight sketch in black, so as not to injure the effect of the principal figure. The description contains, besides the synonyms, the habits, the vegetation, the cultivation, and the properties of each plant. The plates and the descriptions, published without order, will be classed and arranged at the conclusion of the work. The same author is publishing the succulent plants, described by M. Decandolle, of which we have just seen the seventeenth number.

Mémoires pour servir à l'Histoire Naturelle, &c. Memoirs illustrative of Natural History, particularly of the Mineralogy of Italy and the adjacent Countries. By Albert Fortis. 2 vols. 8vo. Paris.—These memoirs have long remained in the cabinet of the author, whose mineralogical travels have been hitherto held in high estimation. Circumstances, not of so much importance as to require our notice in this slight retrospect, have induced the author to publish them. Some facts, hitherto known but imperfectly, occur in these volumes. The first contains, exclusively, a geological essay of the Vicentine, with some interesting local details of this country. In the second we find—1. Letters on the discolites, formerly known by the appellations of lenticular stones, medallie stones, &c. 2. Letters relative to hydropic

and metalloscopic experiments. 3. A memoir on the fossil bones of the elephants of Romagnano, in the Veronese.

Elémens d'Histoire Naturelle, &c. Elements of Natural History. By C. L. Millin. 8vo. Paris.—This work has been preferred by the commissioners appointed to select elementary works for the national school. Did the character of M. Millin want any support, this recommendation would supply it. The work has run rapidly, in consequence of these united advantages, to a third edition, which has lately appeared with the various improvements which new discoveries have furnished. The whole is illustrated by six hundred figures, in twenty-two plates. The methodic and alphabetic tables furnish great assistance, not only to the student, but to the proficient, who wishes for a short and ready reference.

Faune Parisienne; Insectes, &c. The Parisian Fauna; Insects, or a short History of the Insects in the Neighbourhood of Paris, according to the System of Fabricius, preceded by a Discourse on Insects in general, as an Introduction to the Study of Entomology. By C. A. Walkenaer. 2 Vols. 8vo. With seven Plates.—In following the system of Fabricius, the author has corrected the characters of the classes, which were not sufficiently accurate, as well as of some of the genera, from his own observations, assisted by those of the most experienced entomologists. To the characters of the genus is added an abstract of their history, with a description of their metamorphoses. The new genera of Latreille, Paykull, &c. which appear to be well established on certain and important characters, as well as on natural and well-founded relations, are added.

Among the parts wholly new, we may notice the species, which are arranged under the andrènes and bees, the characters of which are given by Latreille, in his Natural History of Ants; 2. An extract from a larger work on spiders, in which the author is engaged, which will soon be published, with coloured figures, copied from nature. The object of the introductory discourse is mentioned in the title. The entomological language is corrected with peculiar precision and euphony.

Histoire Naturelle des Volcans, &c. Natural History of Volcanoes. By C. N. Ordinaire. 8vo. Paris—It was observed, with some truth, in a late periodical work, that 'the Natural History of Volcanoes' was not known on the continent. In reality, it was first published in English, and has only appeared within a few months in France. We have already noticed the volume, and need only add, that it is illustrated by a volcanic map of the world, in which, as usual in France, the names of places are miserably mangled.

Rapport du Physique et du Morale de l'Homme, &c. The Relation of the natural and moral History of Man. By Cabanis. 2 Vols.

8vo.—This work, which has been received in France with particular attention, consists of various memoirs, read to the National Institute. The style is correct and elegant; but the author is too decidedly a materialist to claim our regard. The moral relations are only considered in consequence of their connexion with the natural, and the assistance they afford in the study of the latter. The first six memoirs are published in the volumes of the National Institute, and have already been the subjects of our observations. We shall add the titles of the others. The seventh memoir is on ‘the Influence of Diseases on the Formation of Ideas and moral Affections;’ the eighth on ‘the Influence of Regimen on the Morals, Habits, and Dispositions;’ the ninth, on ‘the Influence of Climate on the moral Habits;’ tenth, ‘Considerations respecting animal Life, the first Determinations of Sensibility, Instinct, Sympathy, Sleep, and Delirium;’ eleventh, on the ‘Influence of Morality on the natural History;’ twelfth, ‘of acquired Temperaments.’ We have already given our opinion of this author, and find no reason to change it.

De la Division, &c. On the most natural Division of the physiologic Phenomena considered in Man, with a short historic Account of M. Bichat. By M. F. R. Buisson. 8vo.—M. Bichat died at an early age, but had attained no inconsiderable fame by his physiologic works. The arrangement proposed by that author is here modified in many respects; and the labours of M. Buisson, the relative and companion of Bichat, are said to have been approved by the latter. This division is the most natural, because founded on the nature of man. But what is that nature? The author explains it by the following definition, which is, in reality, an abstract of his work:—‘Man is an intelligent being, assisted by organs.’ Of these organs, some act only by the intelligence, or her immediate direction. The assemblage of the phenomena of this kind is termed *active life*. This life, the most essential to man, cannot subsist by itself. The organs require repair, and this is styled *nutritive life*. This constitutes the principal division, in which our readers will see no particular merit; and, indeed, we were never able to perceive on what the high pretensions of M. Bichat to physiological fame were truly founded.

Recherches Philosophiques, &c. Philosophical Inquiries respecting Life and Death. By Xavier Bichat, Professor of Anatomy and Physiology. 8vo. Paris.—M. Bichat, who has already distinguished himself as the author of a valuable treatise on the membranes of the human body, professes, in his title, to give new views of the animal economy, and to communicate numerous experiments made on living animals. In fact, he endeavours to combine the experimental plans of Haller and Spalanzani with the philosophic views of Bordeu; and is as averse to accumulate

experiments without arranging them by systematic reasoning, as to rest on reasoning not founded on experience. His definition of life is curious, but conveys no determinate idea. It consists, he says, in all the functions that resist death, and is distinguished into animal and organic life. Each of these is divided into two orders; the first is established on the external sensitive organs in the neighbourhood of the brain; the second on the brain, in the vicinity of the organs of loco-motion and of the voice. In organic life, one order is destined to the assimilation, and the other to the de-assimilation, of the substances that nourish the animal. These definitions are the subjects of the first section of the first book. In the nine other sections, the author treats of the general differences of animal and organic life, with respect to the external form of their respective organs; to the mode as well as the duration of action of the same organs; to habit and to vital powers. The three last articles of the first book treat of the origin and evolution of animal organic life; and of the natural end of each.

The second part treats of death. Natural death is rare; accidental death is either owing to diseases, or comes on suddenly. Every kind of death begins by the heart, the lungs, or the brain. After these general considerations, the author examines what is the influence of the death of the heart, on that of the brain, lungs, and indeed every other organ; as well as on general death. The five other articles, which conclude the work, are destined to examine, in equal extent, the influence of the death of the lungs and of the brain. The experiments are numerous; but they do not repay, by their consequences, the pain they inflict on a feeling mind. M. Bichat's erudition deserves, however, our commendation, as he appears well acquainted with the works of Aristotle and Buffon, of Haller, Borden, and Morgagne.

Institutions de Médecine, &c. Institutions of Medicine, or an Explanation of the Theory and Practice of that Science according to ancient and modern Authors. A didactic Work. By P. H. Petit Radel. 2 Vols. 8vo.—This is a judicious elementary performance, of which our account needs not be extensive. In the introduction, after displaying the excellence of human nature, and enumerating the more obvious as well as the more recondite phænomena, he shows the necessity of the physician's knowing the human constitution in all its appearances and varieties. He then gives an analytical table of the variations which ages have produced in the doctrine without changing the principles. The first two volumes contain the physiology, and the doctrines of health. The arrangement is simple, clear, and judicious. The second volume contains the pathology and therapeutics. In the former, after the usual subjects, he concludes with a very valuable section on the conversion of diseases into others, including the doctrines of

metastasis, crises, &c. The therapeutics contain nothing which demands particular attention. The report of the commissioners of the faculty of medicine we shall subjoin. 'This work contains all that the student ought to know before he proceeds to read practical works, that will be always obscure if studied without the assistance of preliminary knowledge, which can only be afforded by elementary works, neither too concise nor too extensive.'

Histoire Médicale de l'Armée de l'Orient, &c. The medical History of the Army of the East. By the Physician in chief, R. Desgenettes. 8vo.—This is the work of which we have already spoken, and which we hasten to announce, hoping to be able to return to it at greater length. It is a work composed in the tumult of war, but dictated by a most extensive experience, viz. the care of 36,000 men on the banks of the Nile during three years and a half. The first part is the report addressed to the Council of Health by the author. The next part is M. Desgenettes' circular letter to the physicians of the army, to induce them to collect the most important observations, and even to compose particular memoirs. This has already appeared, in what may be styled the Egyptian Transactions, of which a third volume is published. Among these memoirs is an account of the ophthalmia, by Bruant; a topographic description of Menouffe in the Delta, by M. Carrée; remarks on the use of oily frictions in the plague; the observations of Ceresole in a journey from Cairo to Siouth; the philosophical and medical topography of Salehyeh, by Saverisi; that of Belbeys, by Vautin; of Rosetta, by Frank; of Alexandria, by Salze. In the necrologic tables, published in the years VII, VIII, and IX, by our author, we find that this capital contains many more women than men; that, in the early periods of existence, the small-pox is much more fatal than the plague; that the women are prolific; but that the prolific period begins and ends early, and they do not in general live so long as the men, many of whom live to the age of 100 years. Our author confirms many of Prosper Alpinus's remarks, and gives some judicious directions for better accustoming the troops to the climate of hot countries. We have reason to expect further information on this subject from the very humane and intelligent author.

Avantages d'une Constitution foible, &c. Advantages of a weak Constitution. A medical Sketch. By Fouquier de Maisency. 8vo.—The title seems to promise something lively or smart; but the work contains only a paradox, defended by a string of sophisms. The idea is, that, in proportion to the weakness of the body, the powers of the mind increase; and that weak people only are capable of great actions. He confounds the nervous sensibility which accompanies taste, and the more refined ex-

ertions, with the power which can rule nations or conduct armies. But we need not reason with a man who can write in the following strain, "Happily, every thing degenerates: in proportion as we become sensual, we are enervated; the soul is aggrandized, the intelligence extended, and the heart softened. Enervated nations are those that possess the greatest genius and humanity—the Romans only became masters of the world when they were most corrupted." In short, the great secret of the perfectibility of man is supposed to consist in his degeneracy—curious doctrine!

Essai sur l'Histoire générale des Mathématiques, &c. An Essay on the general History of the Mathematics. By Charles Bossat. 2 Vols. 8vo.—As we have considered at some length Montucla's extensive history, we shall be more concise on this more humble attempt. It is not however without its merit. M. Bossat does not give a general history, but in each part of science examines the leading ideas, with the consequences arising from them. The author traces four periods. The first contains the rise of the science among the Greeks (it should rather have been the Chaldæans and Hinduus) to the destruction of the school of Alexandria. The second comprises their revival among the Arabs, and is continued to the fifteenth century. This age is singularly barren in historical monuments, but the conclusion is remarkable for the progress of navigation, by the assistance of the compass. The third contains the labours of Vieta, Descartes, Gahles, Toncelli, &c. with the systems of Copernicus and Tycho Brahé. The fourth is the age of Leibnitz, Newton, the Bernouillis, Clairant, Euler, and d'Alembert, concluding with the discovery of the infinitesimal analysis. This last is the most splendid period, and the drier discussions are relieved by an examination of the pretensions of different authors to disputed discoveries, the dispute of the Bernouillis on the subject of the isoperimetrical problem; those of Euler, Clairant, &c. on the system of the world, &c. The author promises a discourse on the present state of the mathematics, with which the work will probably conclude.

Mécanique Philosophique, &c. Philosophical Mechanism, or a technical Analysis of different Parts of the Science of Equilibrium, and of Motion. By R. Prony Bernard.—The author has compiled this work from the lectures and materials collected for the Polytechnic School, and his object is to revive and connect, in the mind of the student, the instructions which he has received. The work consists of two distinct parts, though they correspond with each other. On one side are the formulæ and definitions, with every thing which may be styled the text; and on the other the explanation of the figures and the notation, a list of the objects defined, and an enunciation of the theorems

and problems contained in the formulæ. The author has pointed out the sources from which he has collected; but many things are his own, either wholly, or in the mode of representing. These are whatever concerns equilibrium; 2. a method of obtaining the fundamental equations of statics, without employing the theory of momenta; 3. a general demonstration, to show that the theorems relating to momenta are only a particular enunciation of the principles of virtual velocities; 4. new formulæ for the pressure and equilibrium of elastic fluids, allowing for the variation of dilatibility; formulæ which may render the theory of the barometer more general and certain, particularly when employed in measuring the heights of mountains; 5. an interesting application of the author's principles (drawn from the theory of imperfect fluids) respecting the pressure of earth when employed in the covering of ramparts. These formulæ are wholly new, and singularly simple. On the whole, this work will reflect the highest credit on the author and on the school where these principles are explained.

GERMANY.

Handbuch der Naturlehre, &c. Elements of Philosophy. By G. G. Schmidt. 1st Part. Giesen.—As usual, we announce first parts of a work. The substance is the Elements of Erxleben. But the author has added two new parts, for the sake of those not acquainted with mathematics; and has added to their value by a series of experiments, wholly his own. He treats, in general, of the usual subjects which are comprised in what may be called the mechanical elements, concluding with the chemical properties of the different gases, with the subjects of heat, light, electricity, and magnetism. The second part is designed to contain cosmology, physico-mathematical geography and meteorology.

Muller J. Vorzuglichste Lingvœgel Deutschlands, &c. The principal singing Birds of Germany, described and drawn from Nature, with their Nests and Eggs. 4to. Nuremberg.—This beautiful collection is now complete; for the fourth and last number, containing seven plates, has just appeared. The whole is comprised in twenty-five plates, which the editors offer to sell, without the text, for twenty-five rix-dollars eight grosch. They are equally beautiful and correct; for they are drawn and coloured from nature, without the assistance of any book. The birds are placed in their natural attitudes, and the brilliant colouring of their plumage is accurately copied. The subjects of the twenty-five plates are, 1. the male and female nightingale, with their nests and eggs; 2. the sparrow; 3. the grey bunting of the Alps; 4. the chattering bunting; 5. the bastard

nightingale; 6. the bullfinch; 7. the canary bird; 8. the chaffinch; 9. the goldfinch; 10. the chaffinch of the Ardennes; 11. the sky-lark; 12. the wood-lark; 13. the pipit or small lark, *alauda trivialis*; 14. the emberiza citrinella; 15. the siskin, *fringella spinus*; 16. 17. and 18. *turdus viscivorus*, *musicus* and *merula*, the missel thrush, the song thrush, and the blackbird; 19. *sturnus vulgaris*, the starling; 20. *motacilla erithacus*, the red tail; 21. *M. rubecula*, the red breast; 22. *motacilla modularis*, the hedge sparrow; 23. *motacilla salicaria*, the sedge bird; 24. *motacilla regulus*, the wren; 25. the male and female quail, with their eggs and nests.

F. Weber Observationes Entomologica continentes novorum quæ condidit Generum Characteras, et nuper detecterum Specierum Descriptiones. 8vo. Kiel.—In the system of Fabricius many insects were left under the species to which they did not properly belong. The author, a pupil of that naturalist, wishes to repair this inaccuracy by forming some new species, and ascertaining their distinguishing characters. His object was to determine the species, which Fabricius, Illiger, and Latreille, had separated from the Beetles in the *Entomologia Systematica*; secondly, to explain, and fix more determinately, the equivocal genus of *Carabus*, by a description of different species, and their separation into individuals. He has found, in his own collection, many species and varieties not described in the *Entomologia Systematica* of Fabricius, or in other systems; and has pointed out many others described by Oliva, Cramer, and Drury, not described by Fabricius. This has determined him to class them anew, omitting only what are found in the well-known works of Paykull, Illiger, and Kreutzer. The first section of these observations contains either the new or amended species; the second comprises the species recently discovered, and fills the greater part of the volume.

Ideen zu einer Zoochemie, &c. An Idea of Zoochemistry or chemical Physiology. By C. W. Fuch. With Additions and Notes by D. F. B. Trommsdorff. Vol. I. 8vo. Erfurt.—Zoochemistry, says the author, has not for its object the analysis of dead animal substances, but should be considered as a part of general philosophy, of which the treatise before us contains the first principles. In the introduction, the author examines the action of matter on living animals, and that of dead animal matter on inanimated bodies. From this he deduces the idea of *force*, which is only the principle, or the possibility of action of matter. The action of the force of dead matter is confined to the production of forms; but the reciprocal action of these forces produces life. This essay fills up a lacuna which we should have remarked in M. Trommsdorff's *Manual of Chemistry*, if we had not had this treatise in our view, which that author by his republication seems to have

adopted. The defect we mean is the omission of the animal chemistry. It is however but imperfectly filled, and proves what we have often seen, that a good chemist may be but an indifferent physiologist. What we have transcribed we must call a jargon, and of the worst kind. We have pledged ourselves to detect infidelity; and this is a scion of the old stock—of a stock as old as our first parents. It assumes a splendid and a specious form, but will not bear a moment's examination. The author's subsequent ideas on heat, light, magnetism, and Galvanism, are not sufficiently new and valuable to detain us.

Systematisches Handbuch, &c. A Systematic Manual of Chemistry. By D. F. B. Trommsdorff. Vol. II. 8vo: Erfurt. —We cannot compliment the author, whose labours we have heretofore viewed with approbation, on the success of his design, which was to supply proper views, and even to communicate the practical part of chemistry, to those who wish to teach themselves. For these purposes the present manual is by no means sufficient; but it may be, on the whole, considered as a very useful introduction. The necessary elements are first taught; and we perceive, among the affinities, the 'disposing affinity,' lately introduced by MM. Fourcroy and Vauquelin. Under the article of solution, he distinguishes *combination*, viz. a chemical mixture, from re-union, a change of form, calling the first Dissolution and the second Solution.

The second section treats of the general principles, both simple and compounded, which are universally dispersed; and the author admits of the term Phlogiston less as a real substance than as an expression which serves to point out several phenomena. He will not admit light to be a distinct principle from heat; and, in producing water by the combustion of hydrogen and oxygen gas, has never found it contaminated by an acid.

In the third section, which treats of acids, the author admits the sulphurated hydrogenous gas which Berthollet has lately determined to be an acid. He consequently divides the salts, whose nature is known, into those whose acidity depends on oxygen, and those where it depends on the new acid, which he calls hydrothion. In conformity to modern experiments, the acid of cobalt is classed among the mineral acids; and those of woad, cork, and urine, among the compound acids. He then examines each acid in particular, and establishes the difference between the common muriatic acid and the oxygenated; but allows of no distinction between the acetic and the acetous. Many other acids appear to him also doubtful.

The fourth section treats of alkalies, and the fifth of earths. The alkaline earths, as lime, barytes, and strontian, he classes with the alkalies. Our author was the discoverer of the new earth, called Agustine, because its compounds are tasteless.

In the sixth section M. Trommsdorff examines the relation

of some combustibles to each other, and to acids, alkalies, and earths. In the seventh he treats of metals, whose characters and general relations he explains.

The eighth and ninth sections form the second volume. In the first the author treats of salts; and, in the second, of the constituent principles of the vegetable kingdom.

Abhandlungen der K. K. Medizinisch-chirurgischen, &c. Memoirs of the Imperial Royal Josephine Academy of Medicine and Surgery at Vienna: Vol. II. 4to.—The first volume of this collection was published in 1788, and soon after noticed in our Journal. The delay of this volume is ascribed to the members being chiefly employed in the military hospitals, and in the academicians forming a permanent commission of health, with respect to the military hospitals. No apology is made for the disgraceful change of language. Medicine begins to lose the character of a learned science, and is now only a trade. We should also have expected that the occupations of the members would have rendered this volume more instructive and interesting; but find few traits of the extensive experience which the late war must have furnished. The first Memoir, by C. G. Neumann, fills 208 pages, and is published separately. It is on inflammations, and by no means peculiarly new or interesting. The second is on the cataract, and on the iritis, often conspicuous after the operation, by M. Schmidt. The third, on a particular species of lymphatic swelling, and the best method of treating it, by professor Benil. The fourth, on the appearances of diminution of vital force in lymphatic tumours, by Dr. J. A. Schmidt, author of the second article. The fifth, on wounds of the breast, by Dr. G. Vering. The sixth, a new method, confirmed by experience, of treating palsy and spasm of the eye-lids, by Dr. Schmidt. Seventh, observations on the diseases of the garrison during the blockade of Mantua, in 1796 and 1797, by Dr. Stegmayer.

Siziliens, &c. Medals, and Inscriptions on Stone, of the ancient History of Sicily. By J. H. Keerl. 1st Part. 24 Sheets. 8vo. With 10 Plates. Gotha.—The ancient medals of Sicily are distinguished by the beauty of their execution, and are so many historical monuments, which display the power of the first inhabitants of Sicily, as well as their progress in the arts; and recall the reigns of many of their princes, with various important events, such as the conquest of Syracuse, the war of the slaves in Italy, &c. Two species of medals are peculiarly distinguishable; viz. those struck under the government of the Romans, and which contain almost all the events of that period; and those struck under that of the Greeks, which generally display the images and the attributes of the divinities, whose worship was established in the different cities. The author of

the Picturesque Travels through Naples and Sicily has given some account of the Sicilian medals, drawn from the best authors; but many important ones are omitted, and some of the ancient cities, whose names are preserved upon coins, are not mentioned. The work is consequently divided into two parts; the first containing the accounts of St. Non, which are often imperfect; the second, the most satisfactory details on the medals and coins of Sicily, extracted from the scarce and valuable work of prince Gabriel Castello Toremuzza, which was published at Palermo 1781, under the following title, *Siciliæ Populorum, et Urbium, Regum quoque et Tyrannorum veteres Nummi, Saracenorum Epocham antecedentes*. The second volume will contain the abstract of another work, equally rare, of the same author, published in 1784, under the title of *Siciliæ et objacentium Insularum veterum Inscriptionum Collectio*.

Gundriss der neuern, &c. Elements of Modern History of the States of Europe. By C. D. Voss. 8vo. Halle.—M. Voss, with many other historians, considers the great dispersion of nations as the principal epoch and source of all the succeeding changes. The picture which he draws of the middle ages contains some just views of the spirit of the times, and the influence of this spirit on the successive revolution and formation of the different European constitutions. This general view, with its branches, affords room for very interesting observations, till the character of society is established, about the end of the fifteenth century. The work is completed by adding tables of the history of France, England, Spain, Portugal, Italy, and the German empire, which are wanting in the works of Meusel and Spittler, as the latter authors suppose their readers proficient in modern history.

The history of the sixteenth century is considered at length, and in chronological order. That of the Low Countries required not such ample notice, as they never had, except during a very short period, any preponderating influence on the general system of Europe. The history of the eighteenth century is divided into three periods. The first is from the commencement of the century to the year 1740; the next extends to 1789; and the last to 1800. The first and second are particularly detailed; but the last, and the most important, is comprised in eight pages. Particular reasons may have determined the author not to engage in the labyrinth of the revolution, and the events of which it was the source; but this is at least an important omission. Another deficiency which we have remarked is that of historical literature, which is certainly an essential part of a work designed for public instruction, in order to point out to the students the most useful works.

On the whole, however, this work is truly valuable, and merits a translation.

Recueil de Plans de Batailles, &c. *A Collection of the Plans of Battles fought and gained by Bonaparte in Italy and Egypt, with a Relation of his Campaigns. By two Officers, and the Staff Major. 4to. With illuminated Plates.* Leipsic.—At the head of this collection we find an abstract of Bonaparte's military life. The account contains a short narrative of all the actions which happened in Italy, from the battle of Montenotte, in April 1796, to that of Marengo, on the 9th of June 1800 (fatal day!); accompanied with the terms of the armistice concluded with general Melas. The illuminated plates are sixty-seven in number; among which are plans of the battles of the Pyramids, of Cheibreisse, and Aboukir.

HOLLAND.

Geschiedenis der Landing, &c. *A History of the Descent of the Anglo-Russian Army in North Holland, with the military and political Events of the Year 1789, both in that Country, in Friesland and Gueldres, from the most authentic Documents.* By L. C. Vonk. 8vo. Vol. I. Haerlam.—The representations in this volume are, as may be expected, highly honourable to the Batavians; but we find no particular subject of remark that we can enlarge on in this sketch. A work on the same subject has appeared in France, under the title of the Campaign of General Brune. We have seen also the relation of general Daendels; but the most authentic account is still expected from the engineer Krayenhoff.

Geschiedenis, &c. *History of the armed Invasion of the Dutch Emigrants in the Department of the Rhine, in September 1799, from the most authentic Accounts.* 8vo. Haerlam.—A work of the same kind, written with the same views. All is heroism, firmness, and wisdom.—It may be so!

ITALY.

Introduzione alla Chimica. *An Introduction to Chemistry.* 8vo. Padua.—The author of this introduction is count Nicolo del Rio; and it is so clear and simple, that it appears peculiarly adapted for an elementary system.

Roma Antica, &c. *Rome, ancient and modern.* By the Abbé Guattans. With Plates. 4 Vols. 4to. Bologna.—The author has already shown, by his publications on the antiquities of Rome, which appeared from 1784 to 1789, that he was able to give a more complete and satisfactory description of the

Roman remains than any of his predecessors: he has amply fulfilled all our expectations: his remarks are new; and he joins an exquisite taste in the works of art to uncommon penetration, and a vast as well as profound erudition.

Series Moneta Romana universa, &c. 4to. Venice.—This little tract will be interesting to all the lovers of the numismatic science. It contains a complete series, divided into eight epochs, of consular and imperial coins, current in Italy, from the foundation of Rome to the fall of the Roman and Greek empire. The order proposed by Ekhel is followed for the division of the classes. This arrangement is peculiarly clear and exact, and will be an excellent guide to those who wish to arrange a cabinet of medals.

Opere in Versi e in Prosa, &c. *The Works, in Verse and Prose, of Count Gaspero Gozzi, a Venetian.* 8 Vols. 8vo. Venice.—We are indebted for this edition to the care of the abbé Angelo Dalmistro, one of the author's most zealous admirers—anxious to rescue his fame from the insinuations of those who have mistaken his merits. For this purpose, he has prefixed the life of count Gozzi in a strain of studied panegyric, and claims for him the admiration of future ages. At the end of this *éloge* we find fifteen epistles in verse (*sermones*), on various subjects of taste, literature, and morality. A poem in four cantos follows, entitled *The Triumph of Humility*: various poems of the lyric kind, with translations of the first part of the third satire of Persius, and of the second epistle of the first book of Horace. The second volume contains also miscellaneous poetry; and the three following, with a part of the sixth volume, are filled with a periodical work entitled '*Osservatore*,' in the manner of the *Spectator*; of which two sheets were published weekly. This was, at the time, a novelty in Italy. The remainder of the sixth volume is filled with commentaries on each canto of Dante's poems, followed by an apology for that poet, in answer to some criticisms sent, under the assumed name of Virgil, to the academy of the Arcadians. Gozzi assumes the name of Doni, and writes from the Elysian fields. This is followed by a translation of Pope's *Essay on Criticism*. The seventh and part of the eighth volume contain a philosophic romance, under the title of the '*Moral World*;' and the author introduces some fine passages from the *Dialogues of Lucian* and Klopstock's *Death of Adam*. The remainder contains a translation of the *Picture of Cebes*, and some miscellaneous poems.

SPAIN.

Teatro nuevo Español. New Spanish Theatre. 3 Vols. 8vo. Madrid.—These volumes contain many pieces imitated from Molière and Destouches. Even some of Kotzebue's are inserted—an author pretty severely treated by the Spanish critics. One of the most interesting pieces—The Virago—contains some pointed remarks against the sentimental comedies, particularly of the French theatre.

PORTUGAL.

Memorias, &c. Memoirs of the Royal Academy of Sciences at Lisbon. 2 Vols. 4to. From the Press of the Academy.—The Royal Academy of Lisbon has divided its Memoirs into three classes; those of mathematics and philosophy, of œconomy, and belles lettres. The two latter are published in octavo, the first in quarto. But of the first only shall we, at present, give an account.

1. A general solution of Kepler's problem on gauging. 2 and 3. Domin. Vandelli *Floræ et Faunæ Lusitanicæ specimen; et de Vulcano Olissiponensi, et montis erminis*. The author has discovered seventeen kinds of volcanic productions in the environs of Lisbon. 4. On the attractive force of the magnet, by J. A. Dalla Bella, who has found that the attractive force between two magnets is in the inverse ratio of the square of their distance. 5. Of the true principles of the differential calculus, by F. D. B. G. Stokler. This memoir has been printed separately. 6. An addition to the rule of Fontaine for the resolution of problems by approximation, by J. Monteiro da Rocha. 7. Observations made at the Royal College of Mafra in 1785, by D. J. de A Velho, on the eclipses of Jupiter's satellites. 8. History of the legislation and manners of Portugal, by A. C. da Amaral. 9. Different observations in natural history and chemistry, by D. Vandelli. 10. Observations on a vegetable hygrometer, by Barbosa. He employed the geranium moschatum and malachoides. 11. Philosophic observations on six thunder storms, which, within a few years, have struck the royal palace near the city of Mafra. 12. Of the longitude and latitude of Lisbon, according to the method of P. Hell, by C. G. de Villas Boas. The latitude of the college dos Nobres is $38^{\circ} 42' 52''$, and its longitude $45^{\circ} 36''$. 13. Astronomical observations made at the fort of the city of Rio Janeiro, to determine its latitude and longitude, by B. S. Dorta. 14. Meteorological observations at the same place, by the same. 15. On the uncertainty of the origin of gum myrrh,

by J. de Loureiro. 16. On the bucolic poetry of the Portuguese, by I. de Foyos. 17. On the nature and origin of aloës, by Loureiro. 18. Astronomical observations at the royal press of the college dos Nobres, by F. A. Ciera. 19. Meteorological observations made at Mafra in 1783, by Velho. 20. On Fontaine's method of approximation, by de Maia. 21. Observations on the eclipse of the sun, October 17, 1781, by Cerati. 22. Observations made at Rio Janeiro, in 1782, on the satellites of Jupiter and eclipses of the moon, by Barbosa. 23. An historical *éloge* of D'Alembert, by Stokler.

The memoirs in the second volume are,—1. A demonstration of Newton's principle respecting the power of the roots of an equation, by Stokler. 2. On a petrified animal, by Loureiro. 3, 4, and 5. Philosophic and historic inquiries on the different races of mankind; botanical description of cubebs; physical and botanical reflexions on the plant *aërides*, which arises and vegetates in the air, by the same. 6. An account of the different kinds of bees, indigenous in Brazil, and unknown in Europe. 7. Meteorological observations made at Mafra, in 1785 and 6, by Velho. 8. On reflecting telescopes, by J. M. Dantas Pereira. 9. Successive additions of many different series, by Pereira. 10. Description of a human monster, by Dorta. 11. Astronomical observations at St. Paul, by Dorta. 12. On the differential functions, by Stokler. 13. Description of a monstrous human fetus, by F. Tararez. 14. Loxometry of human life, or, concerning the progress of human life during its present existence, by Soarez de Barros. 15. Memoir on navigation, by Manuel de Espirito Santo Limpo. 16. Astronomical observations at Rio Janeiro in 1784, 1785, by Dorta. 17. Determination of the orbits of comets, by Monteiro da Rocha. 18. Of some properties of co-efficients, by Stokler. 19. Two eclipses of the moon, observed by Velho, at Mafra, in 1783 and 1787. 20. Astronomical observations in the year 1790, by count de Villas Boas. The appendix contains three medical memoirs, observations of eclipses at Pekin and Rome, with astronomical observations at St. Paul, by Barbosa.

AMERICA.

Opere di Nicola Machiavelli. Works of N. Machiavelli. 6 Vols. 8vo. Philadelphia.—It is singular to meet with an improved edition of an Italian work from the press of the United States. An *éloge* of Machiavel, by Baldelli, is prefixed; and, besides the usual works, this edition contains the following, some of which, at least, have been hitherto inedited.

'Dell' Ira e dei Modi di curarla.' This was an early piece of the author, supposed by the editor to have been written

about 1504. It contains some striking and just remarks on the motives of human actions.

‘Descrizione della Peste.’ This epidemic desolated Tuscany, and particularly Florence, in the years 1522 and 1527, and is said to have destroyed 20,000 people. It has been mentioned by Varchi, and many contemporary authors, whose manuscripts are still preserved in libraries; but no one has given so full an account of it as Machiavel. The editor is mistaken in thinking this piece hitherto unpublished.

‘Istruzione a Raffaello Girolami.’ These instructions were written when Raphaël went to Spain, to the court of the emperor. This piece shows a political and enlightened mind, with proper views to conduct men to the objects they wish to attain.

‘Capitoli per una Compagnia di Piacere.’ A little local piece, which appears wholly uninteresting at this time.

‘Allocuzione fatta ad un Magistrato.’ In this harangue, the author recommends justice with the eloquence of Cicero, and the fervor of Demosthenes.

‘Commedia in Versi.’ A piece without a title, whose sole merit consists in its style.

‘La Mente d’ un Huomo di Stato.’ A collection of maxims and sentences, taken from the works of Machiavel, by the editor.

Due Testamenti Latini. One of these is dated Nov. 22, 1511, and the other Nov. 27, 1522.

☞ *WE greatly regret that accidental circumstances have again prevented us from offering any review of MAPS and CHARTS in the present Appendix. This department will, however, be still continued; and the circumstances which have occasioned the omission, will, we trust, have the effect of rendering it more copious and important in future.*

ALPHABETIC INDEX

TO THE

AUTHORS' NAMES & TITLES OF BOOKS.

-
- ABDOLLATIPH's** history of Egypt, 252
- Acerbi's travels, 137, 441
- Adams's history of G. Britain, 473
- Agriculture of Northumberland, View of, 159
- Akerblad on the Rosetta inscription, 550
- 's interpretation of the Phœnician inscription at Oxford, 553
- Alexander's answer to Van Oven's letters on state of Jewish poor, 239
- Alterative epistle to E. Spencer, 224
- America, Literature of, 585
- Andree on fistula in ano, &c. 229
- Anguis in herbâ, 229
- Angus (John), Sermon on the death of, 342
- Annales de Chymie, 527
- Annals of the French revolution, 381
- of medicine for 1801, 264
- Anti-jargonist, 210
- BABYLONIAN** inscriptions, Dissertation on, 17
- Backslider, 337
- Bacon (John), Memoirs of, 349
- Bailey and Culley's Agricultural survey of Northumberland, 159
- Baron's daughter, 117
- Bedford (duke of), Mrs. Osie's elegy on, 475—Rodd's, 476—Steers's, 476
- Belief of a Christian, A few plain reasons for the, 469
- Belsham's reflexions and exhortations adapted to the state of the times, 94
- Bible, Reeves's edition of the, 298
- Bicheno's estimate of the peace, 96
- Biddulph's letter to Hey, 100—Hey's reply, 100—Biddulph's appeal, 100
- Biography, General, 426
- Blagdon controversy.—Animadversions on curate of Blagdon's three publications, 223—Illustrations of falsehood, 224—Elucidations of character, 224
- Alterative epistle, 224
- Boak's elucidations of character, 224
- Bordley's essays on husbandry, 72
- Bowens (affection of the) frequent in India, Letter on, 345
- Bowles's Sorrows of Switzerland, 111
- sermon at meeting of sons of clergy, 469
- Bowman, English, 113
- Brewing made easy, 358
- , Treatise on, 118
- Bridges over the Menai and Conway, Thoughts on, 119
- Britain (Great), History of, 473
- (Thoughts on the internal situation of) in May 1802. 217
- Brown's system of medicine, Treatise on, 471
- Bryce on inoculation of cow-pox, 101
- Bull's harmonia apostolica, Translation of, 219
- Burdon's various thoughts, 357
- Butler's Effects of peace on religious principle considered, 98
- CASE's** Minstrel youth, 235
- Castl. of Caithness, 478
- Catholic emancipation in Ireland, Letter to duke of Portland respecting, 94
- Caulfield's reply to Musgrave, 34—Musgrave's observations on it, 34, 176
- Cecil's memoirs of John Bacon, 349
- Chaplin's funeral sermon on Mr. Angus, 342
- Charley's disappointment, 474
- Chemistry, Annals of, 527
- , Elements of, 346
- Discourse introductory to course of lectures on, 347
- Cheyne on the diseases of children, 456
- Children, Essays on the diseases of, 456

I N D E X.

Christian, Plain reasons for the belief of 2,	469	D'Ivernois' Five promises,	562
— world, Sequel to sketch of denominations of the,	339	DRAMATIC.	
Christianity, Sermons on the doctrines and duties of,	331	Almeda,	117
—, Triumphs of,	458	Fashionable friends,	353
Civil list debt, Considerations on the,	466	Folly as it flies,	115
Colonies (French), Memoirs, &c. respecting administration of,	555	Mary Stewart, queen of Scots,	451
Commandments, Exposition of the ten,	220	Merchant of Venice, altered,	477
Common prayer, Elucidation of the book of,	327	Philanthropist,	356
Commentaries on the history and cure of diseases,	27	Tale of mystery,	477
Commentarii de morborum historia et curatione,	27	Trip to Bengal,	356
Conjugata Latina,	232	Drewitt's illustrations of falsehood,	224
Constitution of the united kingdom,	285	Dubroca's life of Toussaint Louverture,	348
Consular government of France, Picture of,	562	Dudley on the present state of the poor,	120
Corrie's apology for diversity of religious sentiments,	341	Duncans' annals of medicine for 1801,	264
Courtier's pleasures of solitude,	233	EARNSHAW's Wreath,	352
Cow-pox, Facts and arguments respecting,	230	Edgeworth's poetry explained for young people,	106
—, Observations on the,	102	Edmonds's scriptural representation of the abolition of the 4th command,	99
—, Tracts decisive in favor of the,	104	—Remarks on it, 99—Reply, 99	
—, Observations on the utility of inoculating for the,	231	Edmonston's account of ophthalmia among troops on Egyptian expedition,	344
—, Practical observations on inoculation of,	101	Education, Letters on the elementary principles of,	221
—, Account of some experiments on the origin of,	347	— (Moral) the one thing needful,	472
—Examination of report of committees of house of commons, &c.	196	Egypt, Abdollatiph's history of,	253
Coxe's memoirs of Horatio lord Walpole,	121	—, British expedition to,	370
Culley and Bailey's agricultural survey of Northumberland,	159	—, Campaign between French army and British and Turkish forces in,	361
Curties's Scottish legend,	117	— (State of) after the battle of Heliopolis,	361
DALLAS's translation of de Moleville's annals of the French revolution,	381	Election, Address to Suffolk freeholders on the approaching,	218
— elements of self-knowledge,	238	Elections for Westminster and Middlesex, Considerations on the late,	467
Dalton's elements of English grammar,	472	Electrical pile, Experiments, &c. on Volta's,	471
Daniel's rural sports,	172	Elements of English metre,	87
Daubeney's discourses on the connexion between the Old and New Testaments,	391	— of general knowledge,	408
Davy's discourse introductory to course of lectures on chemistry,	347	Eison (Jane)'s village romance,	478
Denny on the diseases of horses,	105	Elucidations of character,	224
Dewhurst (Charles), Discourse, &c. at ordination of,	339	Encyclopædia Britannica, Supplement to,	148
Dissenters' democratic schemes, Inquiry into,	120	Equestrian education, System of,	119
		Evans's sequel to Sketch of Denominations of Christian world,	339
		— thanksgiving sermon on the peace,	97
		FABER's horæ Mosaicæ,	279
		Farrer's sermons on the parables,	192
		Fashionable friends,	353
		Fievée's Frederic, Translation of,	357
		Fisheries, Improvement of the,	359
		Fistula in ano, &c. Cases and observations on the treatment of,	229
		Fitz Gerald's Tears of Hibernia dispelled by the union,	473

I N D E X

Folly as it flies,	115	Histoire naturelle,	106
FOREIGN LITERATURE.		Histrionade,	234
America,	585	Holcroft's tale of mystery,	477
France,	570	Holland, Literature of,	592
Germany,	577	Home, a novel,	355
Holland,	582	Hood (Catharine)'s Remonstrance,	113
Italy,	582	Hook's Anguis in herba,	222
Portugal,	584	Horæ Mosaicæ,	272
Spain.	584	Horse's foot, Anatomy and physiology of the,	101
Forsyth's plaster for trees, Doubts respecting efficacy of,	237	Horses, Treatise on the diseases of,	105
France, Literature of	570	Huron, The sincere,	236
Frederic,	357	Husbandry, Essays and notes on,	72
Freeman's sermon,	222	ILLUSTRATIONS of falsehood,	224
Fuller's backslider,	337	Income-tax scrutinised,	214
GARDNER on the utility of the vaccine inoculation,	251	Infidel and Christian philosophers,	474
Geddes's ode to peace, Translation of,	476	Inscription of Rosetta, Letter on,	550
Genlis (Mad. de)'s series of novels,	117	Inscriptions (Babylonian), Dissertation on,	17
Geography, Modern	1	———— (Phœnician) at Oxford, Interpretation of,	553
Germany, Literature of,	577	Instability of worldly power,	220
Gifford's translation of Juvenal, 10, 188, 316		Institute (French national), Memoir of the,	515
Gilchrist's anti-jargonist,	210	Isaiah's prophecy, Scenic arrangement of,	201
Glasse's exposition of the ten commandments,	220	Island of innocence,	232
———— lectures on church catechism,	221	Italie (L') et l'Angleterre, chacune dans un de ses enfans,	359
Gleig's supplement to the Encyclopædia Britannica,	148	Italy, Literature of	582
Gooch (Eliz. S. V. R.)'s Truth and fiction,	117	JEWISH poor, Strictures on Van Oven's letters on state of,	239
Gospels, Dissertation on origin of first three,	50	———— Answer to Van Oven's letters,	239
Grammar, Elements of English,	472	Jones's Philanthropist,	356
Gray's Income-tax scrutinised,	214	Johnson's moral writings, Critical inquiry into,	359
Grazier's ready reckoner,	237	Justification by faith, Remarks on the doctrine of,	463
Grenville (Lord)'s speech respecting convention with Russia,	211	Juvenal, English translation of, 10, 188, 316	
Guiana, Memoirs, &c. respecting,	555	KELLY (Isabella)'s Baron's daughter,	117
Gunning (Miss)'s village library,	232	Kett's elements of general knowledge,	406
HAGER on Babylonian inscriptions,	17	Knight's doubts respecting efficacy of Forsyth's plaster for trees,	237
Haigh's conjugata Latina,	232	Knowledge, Elements of general,	403
Hamilton (Elizab.) on the elementary principles of education,	291	Knex (Bishop)'s Revelation indispensable to morality,	335
Harmonia apostolica,	219	LABORDE's description of a mosaic pavement,	505
Harrington's experiments, &c. on Volta's electrical pile,	471	Landed property. Dissertation on,	360
Harrison on Quaker education,	231	Lectures on St. Matthew's gospel,	72
Heberden's medical commentaries,	27	———— (Sunday evening), Nature and tendency of,	167
Hey's important question at issue, 100 Answer, 100—Reply, 100—Appeal to public impartiality, 100		Lee's facts, &c. respecting Cow-pox,	221
Higgins on the manufacture of sugar and rum,	119	————	230
Hindoostanee language, Introduction to,	210	Le Forester,	357
Hints, Instructive,	231	Lettsom's hints,	91
———— to promote beneficence, medical science, &c.	91		

I N D E X.

Lettsom's observations on the cow-pock,	102	Le Forester,	337
London, a poem,	353	Massouf,	117
Louverture (Teoussaint), Life of,	348	Memoirs of a family in Switzerland,	236
Loy's account of experiments on origin of cow-pox,	347	Scottish legend,	117
MALOUET's collection of memoirs, &c.	555	Series of novels by Madame de Genlis,	117
Malton's young painter's maulstick,	463	Sincere Huron,	236
Marsh's dissertation on origin of three first gospels,	50	Soldier of Dierenstein,	479
——— translation of Michaëlis's introduction to N. Testament, 50—remarks on it, 63—Marsh's reply,	66	Truth and fiction,	117
Mary Stewart, queen of Scots,	451	Village maid,	107
Massouf, an eastern tale,	117	Village romance,	478
Mathematics, History of the,	481	OBELISKS, Origin and use of,	494
Matthew (St.)'s gospel, Lectures on,	78, 167	Ophthalmia among troops on Egyptian expedition, Account of,	344
Mavor's natural history, French translation of,	106	Ophthalmia, Treatise on,	342
Medicine (Annals of) for 1801,	264	Opie (Mrs.)'s poems,	413
Mediterranean. Voyage up the,	270	PAINTER (Young)'s maulstick,	463
Merchant of Venice, altered,	477	Paper-credit of Britain. Inquiry into nature and effects of,	203
Metre, Elements of English,	87	Paper-money, Serious reflexions on,	213
Metric Miscellany,	436	Parables, Sermons on the,	192
Michaëlis's introduction to N. Testament, 50—remarks on it, 63—Marsh's reply,	66	Paul (St.) no Arian,	98
Middleton's St. Paul no Arian,	98	Peace (Effects of) on religious principle considered,	98
Military college, Observations on establishment of,	358	——, Estimate of the,	96
Millin on ancient inedited monuments,	535	—— (Probable effects of the) with respect to commercial interests,	218
Minstrel youth,	235	——, Word to the alarmists on the,	93
Moir's brewing made easy,	558	—— (Prospect of future universal) considered,	95
Moleville's annals of the French revolution,	381	Pearson on the controversy between Arminian and Calvinistic ministers of church of England,	468
Montucla's history of the mathematics,	481	—— on justification by faith,	468
Monuments, Ancient inedited,	535	——'s examination of the report of committee of house of commons respecting cow-pox,	196
Morrice on brewing,	118	Perkins's experiments with metallic tractors,	230
Mosaic pavement of Italica, Description of,	508	Peter Pindar's Island of innocence,	232
Moses, Life of,	471	Peters's two sermons preached at Dominica,	470
Murray's elements of chemistry,	346	Pettinger's alterative epistle to E. Spencer,	224
Musgrave's memoirs of the Irish rebellions—Caulfield's reply—Townsend's comment—Musgrave's observations,	34, 176	Pfaff's treatise on Brown's system of medicine,	471
NEAPOLITAN revenge,	117	Philanthropist,	356
Nereis Bittannica,	504	Philosophic transactions of royal society, abridged,	259
Nisbett's triumphs of Christianity,	458	——, American,	400
Noële on ophthalmia,	342	Phœnician inscription at Oxford, interpretation of,	553
Noronis's poems,	534	Pinkerton's geography,	1
Northumberland, Agricultural survey of,	159	Plea for religion and the sacred writings,	311
NOVELS, ROMANCES, &c.		Pleasures of solitude,	233
Baron's daughter,	117	Plowden's constitution of the united kingdom,	235
Castle of Caithness,	478		
Frederic,	357		
Home,	356		

I N D E X.

POETRY.

Charley's disappointment,	474	Remonstrance, a poem,	113
Elegy on duke of Bedford, Mrs.		Renton's Grazier's ready reckoner,	237
Opie's, 475—Rodd's, 476—Steers's,		Revelation indispensable to morality,	335
	476	Reviewers' correspondence,	240, 360,
Elegy on lady Wright,	115		479
Epistle to sir G. Beaumont,	349	Revolution, Annals of the French,	381
Geddes's ode to peace, translated,		Reynier's campaign between French	
	476	army and British and Turkish forces	
Gifford's Juvenal,	10, 188, 316	in Egypt,	361
Histrionade,	254	— state of Egypt after the battle	
Infidel and Christian philosophers,		of Heliopolis,	361
	474	Reynolds's Folly as it flies,	115
Island of innocence,	232	Richardson's translation of Pflaff's treatise on Brown's system of medicine,	471
Lon lon,	353		118
Mary Stewart, queen of Scots,	451	Roberts's English bowman,	118
Metrical miscellany,	436	Robinson's reasons for the belief of a	
Min-trel youth,	235	Christian,	469
M's Opie's poems,	413	Roe's elements of English metre,	87
Noronia's poems,	538	Rosciad,	235
Pleasures of solitude,	233	Rose on the civil list debt,	466
Remonstrance,	113	Rosetta inscription, Letters on,	550
Rosciad,	235	Ruptured persons, Appendix to Inventions and Directions for,	430
Sonnets, odes, &c. by A. Thomson,	109	Rural sports,	172
	111	Ryder's veterinary pathology,	105
Sorrows of Switzerland,	111		
Tears of Hibernia dispelled by the union,	473	SABBATH.—Scriptural representation of the abolition of the 4th command,	
Translations from Homer and Horace,	107	99—Remarks on it, 99—Reply, 99	
Wreath,	352	Saunders's Abstract of observations on the poor-laws,	120
Poetry explained for young people,	100	Scarlett's Scenic arrangement of Isaiah's prophecy,	201
Poor, Pity upon the,	470	Scottish legend,	117
—, Observations on the present state of the,	120	Self knowledge, Elements of,	238
—, Names of parishes, &c. maintaining them separately in Westmoreland,	237	Senilities,	329
Poor-laws, abstract of Observations on the,	120	Serle on landed property,	360
Popery, Reflexions on present state of,	341	SERMON, by Belsham,	94
Porteus's lectures on St. Matthew's Gospel,	78, 167	Bicheno,	96
Portugal, Literature of,	581	Bowles,	469
Promises, The five,	563	Brecon,	470
		Butler,	98
QUAKERS, State of education among,	231	Cartwright,	223
Question (The important) at issue,		Chaplin,	342
100—Answer, 100—Reply, 100—Appeal to public impartiality, 100.		Evans,	97
		Freeman,	222
REBELLIONS (Irish), Musgrave's memoirs of, — Caulfield's reply, — Townsend's comment, — Musgrave's observations, 34, 176		Bishop Knox,	355
Reeves's Bible,	298	Middleton,	98
Reflexions, &c. adapted to the state of the times,	94	Sikes,	336
Religion and the sacred writings, Plea for,	311	Toulmin,	95
Religious sentiments, Apology for diversity of,	341	Bishop Watson,	324
		Winter,	341
		SERMONS, by Farrer,	192
		Zellikofer,	418
		on the doctrines and duties of Christianity,	531
		(Two) preached at Dominica,	470
		Shepherd's elucidation of the book of common prayer,	327
		Sikes's visitation sermon,	336
		Simons's Moral education the one thing needful,	472

I N D E X.

Simpson's plea for religion and the sacred writings,	311	Toulmin's Prospect of future universal peace considered,	95
Sincere Huron,	236	Townshend's comment on Musgrave's memoirs of the Irish rebellions,—	34, 176
Smith's Trip to Bengal,	356	Musgrave's observations,	34, 176
Soldier of Dierenstein,	479	Tractors (metallic), Experiments with,	230
Somerville (Elizabeth)'s village maid,	107	Trees (Forsyth's plaster for), Doubts respecting efficacy of,	237
Sorrows of Switzerland,	111	Trip to Bengal,	356
Sotheby's epistle to sir G. Beaumont,	349	Triumphs of Christianity,	458
Spain, Literature of,	584	Truth and fiction,	117
Speaker, Academic,	105	VALPY's alteration of the Merchant of Venice,	477
Sports, Rural,	172	Veterinary art, Compendium of the,	104
Stackhouse's Nereis Britannica,	304	—— pathology,	105
Stories in words of one syllable,	107	Village library,	232
Sturges's thoughts on the residence of the clergy, 225—Observations on the Thoughts,	225	—— maid,	107
Suffolk freeholder's address on approaching election,	218	—— romance,	478
Sugar and rum, Observations, &c. on manufacture of,	119	Voltaire's Sincere Huron,	236
Sweden, Finland, and Lapland, Travels in,	137, 441	WALKER's academic speaker,	105
Switzerland, Memoirs of a family in,	236	Walpole (Horatio, lord), Memoirs of,	121
——, Sorrows of,	111	Watson (Bishop)'s sermon,	334
TEARS of Hibernia dispelled by the union,	473	Westmorland, Names of parishes, &c. maintaining their poor separately in,	237
Testament (New), Michaelis's introduction to, 50—Remarks on it, 63—Marsh's reply, 66.		White's anatomy and physiology of the horse's foot,	104
—— (Old and New), Discourses on the connexion between,	391	—— Veterinary art,	104
Thirlwall's instability of worldly power,	220	Wilkinson's translation of Bull's harmonia apostolica,	219
Thompson (Gilbert)'s translations from Homer and Horace,	107	Willyams's voyage up the Mediterranean,	270
Thomson (Alexander)'s sonnets, &c.	109	Wilson's history of the British expedition to Egypt,	370
Thornton on the paper-credit of Britain,	203	Winter's reflexions on present state of popery,	341
—— on paper-money in general,	213	Word to the alarmists, on the peace,	93
——'s Facts decisive in favour of the cow-pox,	104	—— for God,	342
Thoughts on the internal situation of Great-Britain in May, 1802,	247	Wreath, or poetic gleanings,	352
—— on politics, morality, and literature,	357	Wright (lady), Elegy on,	115
Took's translation of Zollikofer's sermons,	418	ZION's trumpet.—Important question at issue between editors and non-conformist, 100—Answer, 100—Reply, 100—Appeal to public impartiality,	100
		Zoega on the origin and use of obelisks,	494
		Zollikofer's sermons,	418





502652

P Critical Review ...

LE ser.2 v.36 (1802, Sept.-Dec.)

C

DATE

NAME OF BORROWER

17 Sept '56

C. Standley Jr St

University of Toronto Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED

